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THE

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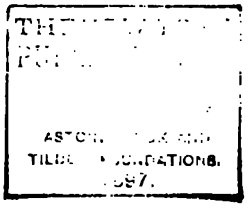
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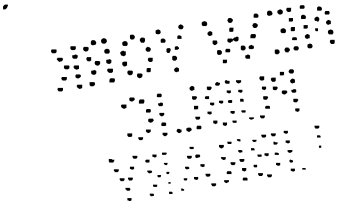
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THE

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## PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

"Without God"—"God is not in all his thoughts"—"No God,"—*or*, "God over all"—"God with us"—"God all in all;"—in nature estranged from God, or turned through grace to God again;—so is every man in character, state, object and destiny, according as he has, or has not, received in faith the gospel of God. This is the law—*the rule of operation*—of the gospel. And it is an effectual law. The gospel cannot deny itself. The effect wanting, then has not the gospel been received in faith, to work its effect after its law.

To cause this effect,—to teach man the knowledge of God, so that he may "glorify him as God and be thankful,"—may render to God the homage, praise and service due to him as the only God our Maker and the Giver of all good,—is the grand *intent* of the gospel. For this it was planned, wrought out, and to be preached among all nations; for this "the word goeth forth," and "shall not return void,"—"to give the light of the knowledge of the glory of God in the face of Jesus Christ;" so that all who "with open face behold the glory of the Lord," may be "changed into the same image, from glory to glory, as by the Spirit of the Lord." It was "in his own image" God created man; "in the image of God created he him." And so long as he bore his image, he lived before him, rejoicing in his presence and hearkening to the voice of the Lord God. This likeness to God, marred and bedimmed by the fall, the gospel comes to restore to man; that he may be "renewed in knowledge after the image of him who created him," and, being renewed, may again "have confidence towards God," may again come before him and abide in his presence, and "whatsoever he asks, may receive of him, keeping his commandments and doing those things that are pleasing in his sight."

With this object in view and these effective means to compass it, it would have been passing strange if the *agents* chosen to promulgate the gospel were not of such as had themselves obeyed it; if the "author and finisher" of the plan had not provided that they and they only should be its servitors who should drink of it into "one and the self-same spirit." To have committed the work to beings still alienated from God, "not liking to retain God in their knowledge," *godless* men, would have been fatal to the symmetry of the plan, fretting and clogging to its entire movement, and perilous to its oneness of effect; and would have derogated from his perfectness of counsel and wisdom with whom "wisdom was brought up." The processes of the work, from first to last, must be consentient one with another and with their designed results. "All the

body, by joints and bands having nourishment administered and knit together, must increase with the increase of God." *Spiritually*, "they which minister about holy things, must live of the things of the temple; and they which wait at the altar, must be partakers with the altar."

So God has done. The work of saving men by making known to them the gospel of Jesus Christ, is committed to the church of Christ, to the "company of believers" in Christ, men to whom Christ has "showed the Father," who have "received of his Spirit," and who "cannot but testify the things which they have seen and heard;" men who, once without God, "going astray," are "now returned unto the shepherd and bishop of their souls;" and with whose new spiritual nature it is *spontaneous* to think and speak of God, to look to him, to pray to and praise and glorify him, as it was with their earthly nature to turn from him.

With this designation of the agency appropriate and appointed to be depositary and conveyancer of the gospel, is another divine appointment which well accords. God has inwoven throughout his plan of gospel-dispensation a *necessity* to know and honor him, a necessity that *must* be recognized and felt. Whoever puts his hand to the work of restoring a fellow-man to the knowledge and love of God through the gospel of his dear Son, is made to understand and know in his first right effort, that he must begin and end with God, that his "sufficiency is of God;" that without God as object, rule, motive and help, he can do nothing; that he must draw nigh to God, enter into his counsels, be strengthened with his strength, must *walk* with God; God must be to *him* and *in* him as he would have Him be to his fellow-man whom he seeks to save. Whatever work of man he may do godlessly, he cannot work "a work of God" apart from God.

Yet this law of necessity is to the obedient a law of liberty. The willing and the obedient are one, in one spirit. Whoever fails of *willing* obedience, fails in like measure of fitness for his work. And perfect obedience is perfect freedom.

Such is the inherent nature of the gospel,—its structure, its mode of action and its results;—and as such would it unfailingly develope itself in its successful operation, were it left to work out separate and silent its hidden glory. It is an *effective* manifestation of the Godhead. It is an *actual* reënthronement of the Supreme and Only God. "The heavens declare the glory of God, and the firmament showeth his handy work." "His eternal power and Godhead are clearly seen," being "understood by the things that are made;" so that ungodly men "are without excuse;" while "they become vain in their imaginations, and their foolish heart is darkened." But in the gospel God writes his law *in the heart*, and graves it as with the point of a diamond. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah . . . . . I will put my laws into their minds, and write them *in their hearts*; and I will be to them a God and they shall be to me a people,"—"and all *shall know* me."

But God has done more than to devise the plan, more than to create fitness, and necessity, and spontaneous choice:—he has superadded counsel, invitation, requirement. He has provided against the weakness, the perverseness of man's heart. Knowing what is in man, how full of vain thoughts, how prone to self-flattery and presumption, how eager "to walk in the light of his own fire," and how ready "to burn incense to his own drag,"—"*not calling upon the Lord*,"—it has pleased God, *in express terms*, to declare his presence and working in the propagation of the gospel;—He will not give his glory unto another;—and he

demands of the agents employed by him to recognize *as expressly* their dependence on him. "The Lord has spoken, and he will do it; yet for this he *will be inquired* of by the house of Israel, to do it for them." And as in every one who "believeth with the heart unto righteousness," it is not only seemly and natural, but there is moreover superadded the sanction of a divine requirement, that "with the mouth confession be made unto salvation;" in like manner, in conveying the word of this salvation to others, it is a condition to success that, in regard to our dependence on God and union with him, belief and confession, the spirit and the body, the living soul and its outward manifestation of life, be joined together. Not only must we believe in our heart God's sufficiency and man's necessity, but we must also make confession of the same with our mouth, and "give glory to God." We must "pray, lifting up holy hands."

So Jesus prayed. It is written of him, "the apostle and high priest of our profession," that "rising up a great while before day, he went out and departed into a solitary place, and there prayed." And when he was about to choose the twelve, "whom he named apostles," "he went out into a mountain to pray, and continued all night in prayer to God." At the grave of Lazarus, "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said it; that they may believe that thou hast sent me." And on the mount of transfiguration—in the presence of Peter and John and James and Moses and Elias—"the fashion of his countenance was altered and his raiment was white and glistering"—"*as he prayed*;" while, *answering* to his prayer, "there came a voice out of the cloud, saying, This is my beloved Son."

The fitness, indispensableness and wondrous power of prayer, attested by Christ in his own person and commended to us by his unvarying and blessed example, were also inculcated, throughout his ministry on the earth, in numerous admonitory and imperative teachings. For this cause came he into the world, "to manifest the Father's name unto the men given unto him out of the world;"—and "before he went forth over the brook Kedron," in his intercessory prayer to the Father, he lifted up his eyes to heaven and said, "*I have* manifested thy name unto them . . . . . and they have kept thy word." He had taught his disciples to *pray* unto the Father, and in what manner they should pray; and that "whatsoever they should ask the Father in his name, the Father would give it them." "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full." But more especially did he enforce upon them the indispensableness and efficacy of prayer "when he showed himself unto them after his passion;" "and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." "Repentance and remission of sins must be preached in his name among all nations;" but they who preach, must "be endued with power from on high." "Preach my gospel to every creature," is the first and great requirement. And the second is like unto it:—"Wait for the promise of the Father." And hence, in strict and thankful obedience to this requirement, before they adventured on fulfilling "the great commission," the disciples, "when they were come from the mount called Olivet, went up into an upper room and there abode," and "continued with one accord in prayer and supplication," until the day of Pentecost was fully come. These instructions, given by Christ at such a time and in such circumstances, when he was about to set up his kingdom among men, are not "of any private interpretation." They have all the authority and un-

changeableness of *constitutional* provisions. They are fundamental laws of his earthly empire, universal in compass, embracing every subject of his kingdom; and of perpetual force, reaching "even unto the end of the world."

## "THE MIND WHICH WAS IN CHRIST JESUS."

When the apostle Paul would enjoin the Philippians to "look not every man on his own things, but every man also on the things of others," he points them to "the mind which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." He does not content himself with merely stating the fact of our Lord's condescension and death; but, as if he loved to linger on the subject, he traces it from stage to stage; as if the immensity of the stoop which Christ made were too great to be comprehended at once, he divides it into parts, and follows him downwards from point to point, till he has reached the lowest depth of his humiliation. As if he felt convinced that the amazing spectacle, if duly considered, could not fail to annihilate selfishness in every other heart, as it had in his own, the only anxiety he evinces is that it should be seen, be vividly presented before the eye of the mind. Having carried our thoughts up to that infinite height where Christ had been from eternity in the bosom of the Father, he shows us the Son of God divesting himself of his glory; and then, he detains our eye in a prolonged gaze on his descending course; condescending to be born; voluntarily subjecting himself to all the humbling conditions of our nature; taking on himself the responsibilities of a servant; still humbling himself, still passing from one depth of ignominy to a lower still; becoming obedient unto death; and that death the most humbling, the most replete with agony and shame, the death of the cross.

Christian, can you ever contemplate this wonderful exhibition without renewed emotions of love? without feeling afresh that you are not your own? And say, ought such grace in Christ to be requited with parsimony in his followers? Ought such a Master to be served by grudging and covetous servants? Ought such a Savior to have to complain that those who have been redeemed, and *who know* they have been redeemed, not with corruptible things, such as silver and gold, but with his own most precious blood, are so much attached to that corruptible wealth, that they will not part with it, though urged by the claims of that most precious blood? O, shame to humanity! O, reproach to the Christian name! Be concerned, Christian, to wipe off the foul stain. Bring forth your substance, and spread it before him. Were you to give up *all* to him, would it be *very* reprehensible, or *very* unaccountable, considering that he gave up all for you? At least economize for Christ. Retrench, retrench your expenditure, that you may be able to increase your liberality. Deny, deny yourself for his cause, as you value consistency, as you profess to be a follower of him, "who his own self bare our sins in his own body on the tree."

In his second epistle to the Corinthians, we find the apostle enforcing the practice of Christian liberality; and various and cogent are the motives which he adduces to excite their benevolence. But we might rest assured that it would not be long before he introduced the motive of our Lord's example. The love of Christ was the actuating principle of his own conduct; it influenced him more than all other motives combined. If ever his ardor in the path of duty flagged for a moment, he glanced at the cross, thought of the great love wherewith Christ had loved him, and instantly girded on his zeal afresh. In addressing others, therefore, he never failed to introduce this motive; he relied on it as his main strength; he brought it to bear upon them in all its subduing and constraining force.

And how tender, how pointed, how melting the appeal which he makes. "*Ye know* the grace of our Lord Jesus Christ, that though he was rich, yet for

your sake he became poor, that ye through his poverty might be rich." *You know* the height from which he stooped. You know the depth of humiliation to which he descended; that he found no resting-place between his throne and the cross. You know for whom he did this; for his enemies, his destroyers. You know that he did this voluntarily; that he was under no necessary obligation to endure it; that his own love was the only obligation; that he welcomed each indignity, invited each pang, made them a part of his plan of condescension. You know how earnestly he prosecuted the work of our salvation; that in every step he took he was only gratifying the compassionate yearnings of his own heart; that he assumed life for the express purpose of laying it down; that though he saw as from a height the whole array of duty and trial which awaited him, the only emotions which he evinced at the sight were a self-consuming ardor to reach the cross which stood at the end of his path,—a holy impatience to be baptized with that baptism of blood. You know the object for which he did it all,—for your salvation; that he might pour his fulness into your emptiness, his riches into your poverty; that he might raise you to heaven, and share with you the glories of his own throne.

You know this; not, indeed, in the sense of comprehending it; that is impossible, for it is a love which passeth such knowledge. But you know it by report; you have heard of it. It is the theme of the universe. Heaven resounds with it; the church on earth is full of it; the eternal Father commands it to be published throughout the world. And so amazing is it, the bare announcement of it should be sufficient to transform selfishness itself into disinterested love. But *you* know it experimentally. You can look back on a time when you were in a state of alienation from God bordering on perdition: you have been plucked as a brand from the burning; and now you are looking forwards to eternal life with Christ in heaven; and you know that you owe your deliverance, and all your hopes, to the grace of Christ. You know what he endured for your redemption, that he loved you, "and gave himself for you;" and will you withhold from him any thing in your possession? Can you believe that he died for *you*? that, in dying, he wore *your* name upon his breast? that his heart cherished the thought of *your* happiness? that he made himself poor to enrich *you*? and will you not freely contribute of your worldly substance to diffuse the knowledge of his grace?

Did he employ his heavenly powers solely for your salvation, lay himself out for your happiness? Yes, saith he, "For their sakes I sanctify myself. I set myself apart, I appropriate all I have and am to the work of their salvation." And he did so. When did he ever go about but to do good? When did he ever open his hand but to bless? or weep, but in sympathy with human woe? What object did he ever pursue but that of benevolence? imparting life to the dying, pardon to the guilty, purity to the depraved, blessings to all around him. "Let the same mind be in you which was also in Christ Jesus." He was the author of riches, and the heir of all things; but all he possessed he gave for your salvation, and all that you possess you should employ for his glory. You enjoy a portion of this world's goods; consider the use which *He* would have made of it, and copy his divine example.

Did he not only employ his heavenly powers, but actually deny himself, suffer, die for your happiness? He pleased not himself. He endured the cross, despising the shame. He poured out his soul unto death. *Himself* he would not save. He would not come down from the cross. O! how did he for a season annihilate himself! How did he take our place, take our curse, and endure it all! That *was* compassion. That *was* looking on the things of others. That *was* benevolence,—disinterested, unparalleled, matchless benevolence. Let this mind be in you. Never can you hope to *equal* it, for it is infinite,—the grace of a God: but so much the greater your obligation to approach it as nearly as you can.

Christian, *you* know his grace,—you feel it. How much owest thou unto thy Lord! Do you ever attempt to compute the mighty sum? Endeavor to realize the idea; and if then you feel any reluctance to consecrate your substance to him, it can only be on the ground of its utter insignificance. But he asks for it as an expression of your love,—yes, he asks for it. He comes to you every time an appeal is made to your Christian liberality, and, as he turns on you a look of benignity and love, he inquires, "Lovest thou me?" And as he points to that portion of your property which ought to be devoted to his cause, he asks you

again, "Lovest thou me more than this?" If so, devote it to my cause, consecrate it to my service. And he saith unto you the third time, "Lovest thou me?" If so, "feed my lambs, feed my sheep;" support my poor; aid my interest in the world; encourage every effort made to bring home my wandering sheep; think of the millions of them that are perishing, millions for whom I died; shall my love be defrauded of them? shall I not behold in them the travail of my soul and be satisfied? By the love you bear to me, and by the infinitely greater love I bear to you, imitate my love; and you know the extent of *that*, "you know the grace of your Lord Jesus Christ, that, though he was rich, for your sake he became poor, that you through his poverty might be rich."—*Harris's Mammon.*

## MISSION SCHOOLS.

Of the missionaries of the A. B. M. Union, lately designated to Assam, one to be stationed at Gowahatti and the other at Nowgong, (p. 431, last vol.,) the proposed diversity of employments as they are generally regarded, gave occasion in the Instructions of the Executive Committee to remark on their essential oneness both in process and end. Mr. Stoddard, who has been set apart to the gospel ministry equally with his missionary brother, is to be placed in charge of the Nowgong Orphan Institution. This, it was judged, was no essential departure from the work originally contemplated by him and to which it is believed he has been called of the Divine Spirit; but, on the contrary, a more effective, though it might be a more unassuming, method of doing his ministerial work. At the same time, Mr. S. would not be restricted from the occasional discharge of the more public duties of the ministry, according as Providence and his just interpretation of it might direct him. The views expressed by the Committee as above alluded to, it has been suggested, may with propriety be spread before the readers of the Magazine; and we shall accordingly subjoin a few paragraphs from the Instructions, bearing upon the subject of MISSION SCHOOLS.

Having stated the respective avocations of the missionaries, and the expectation entertained by the Committee that they would each abide "in his own calling wherein he was called;" "whether ministry, that he would wait on his ministering; or he that teacheth, on teaching;" the Committee proceed to say:—

Let it not be inferred, however, that the kinds of labor here designated, preaching and teaching, are so essentially distinct in character as they would at first seem to be. It is a distinction rather in forms,—the same spirit, the same object, the same often result, though different of operation. And even this difference of operation, where in both departments the right processes are faithfully adhered to, is a difference but in part and that secondary.

Much has been said, abroad and at home, of the *relative* importance of preaching and teaching; and many excellent hearts have been troubled lest in the founding and multiplying of schools, the great work of evangelizing should be departed from, and ministers, called to the apostleship of the gospel, "should leave the word of God, and serve tables." This solicitude, highly commendable in itself, has partly arisen, doubtless, from a misconception of what preaching or teaching *is*, in missions among the heathen; transferring to those terms *there* the meanings which they bear *here*. But preaching among the heathen is emphatically and preëminently *teaching*; it is instilling knowledge, elementary religious truth, drop by drop, into minds with difficulty and by patient skill laid

open to receive it. It is, first, disciplining these minds, teaching them to think, distinguish and reason, and furnishing them with new means and facilities for right acquisition and impression; and then communicating and iterating this elementary truth, even as they are able to bear it. And *teaching*, at least as it is conducted among the missions of our own connection, is one of the most effective forms of *preaching*, if by "preaching" we mean, so to exhibit truth as to "make wise unto salvation." The whole history of our mission schools is a blessed exemplification of this. They have been signally nurseries of piety, and, in its noblest sense, of sound learning. The word of God has "dwelt in them richly," and the Spirit of God has quickened the word with a regenerating and sanctifying power.

It was said by a late lamented missionary, the Rev. Mr. Bullard, "A large proportion of the pupils," referring to a Karen school under his own immediate care, "are either professed disciples of Christ or the children of pious parents, when they come to the school. Those who are not pious, generally become Christians the first or second term of their studies." It is the last declaration to which we would direct attention;—*pupils who are not pious* on entering the school, *generally become Christians the first or second terms.* This delightful result Mr. Bullard attributed to "the sowing of seed abroad," i. e., from house to house or by the way-side, and not in chapels or schoolhouses. He ought rather to have said, "This sowing abroad is an essential preliminary to the gathering of a school, and an excellent preparative to the ensuing spiritual culture." But of what avail would it all have been, if the school had not been in the care of *Christian* teachers, and if the paramount object of the teaching had not been to impart the knowledge of God and of Jesus Christ, which is life eternal? True, the parents of the children, for the most part, were pious, if the children were not; and this, with the knowledge and susceptibility to truth consequent to it, must have been a valuable auxiliary to the faithfulness of the teacher. But removed from the influence of their parents and taught by *heathen* teachers, the pupils would have speedily relapsed into the darkness and stupidity of their first ignorance.

A principal hindrance to the saving operation of divine truth, whether in Christian or heathen lands, consists in the things which *prevent its ingress* into the understanding and the heart, and its *abiding* there. Give the truth a *lodgement*, and it will, ordinarily, in some form or other, assert its power. The leaven *will* disclose its presence, if once *hid.* And hence a primary question with all missionaries is, How reach the understanding and the heart? how deposit the seed of the word, and *keep it there*, till it germinate and grow? The answer is, *Preach* the word. As said our Lord, who knew what was in man and how to enlighten, and move, and save man, "*Preach* my gospel to every creature." Publish the glad tidings orally, face to face; where eye shall meet eye, and heart heart. Preach in the house and by the way, in the solemn assembly or by the river side, in the chariot or in the prison. And why *preach?* Because the voice and the eye are God's appointed ministers to *reach the understanding and the heart;* and because, being so appointed and adjusted to each other, they are faithful fellow-helpers, and cannot, one or the other, forego their mutual aid without virtual self-despoliation. But does not the religious *teacher preach?* Does *he* not with voice, and eye, and heart, labor to convey to the understandings and hearts of the little group around him the facts and principles that concern "the life eternal?" And does he not labor to do this in circumstances most eminently propitious to success? Apart from the heathen world around

and all its corrupting abominations, with nothing pandering to the eye or ear that shall clog "the entrance of the word that giveth light," or "catch away" the bountifully scattered seed, he plies his work day after day and week by week, with line upon line and precept upon precept, upon the same understandings and the same hearts,—and those minds and hearts least overrun with noxious weeds and least scorched and blackened with the raging of heathen lusts, —till the waste becomes a garden, and buds and blooms of richest promise, and the early ripening fruit, begin to appear.

Substantially the same process, to be successful, must be diligently prosecuted by the *preaching* missionary, though with inferior advantages. *His* pupils are abroad in the busy haunts of men, worldly, heathen men, and in the midst of sights and sounds unspeakably abhorrent and unimaginably vile. The hearers may be numerous, but of all ages and occupations; and they are ever shifting. He preaches the gospel, but they are listless; the seed falls by the wayside, or on the rock, or among thorns and thistles. Birds of the air gather it, briars and thorns choke it. He needs to prepare the soil. The *preacher* must in effect, if not in form, act the *teacher*. He must call aside the arrested inquirer, must teach him day by day, and gradually upraise his mind from the stupor and feebleness of heathenism by gradually infusing into it, in their simplest elements, the light and power of the gospel. This is the ordinary method; and if there are exceptions, it is when God in some *marvellous* measure has already prepared the way before him.

It will have been noted, that the teaching of which we speak as being practically one with preaching, is of a specific character, and the mission schools in which it is prosecuted are of a specific cast. The schools are in charge of religious teachers, and either taught by the missionary or subject to his immediate supervision and control. They are, strictly speaking, *evangelical* schools, and the teaching is evangelical. The main subjects of instruction are moral and religious truths, things pertaining to duty, grace and salvation; and the great object of all the teaching, beginning, middle and end, is the manifestation to the minds of the pupils, of the glorious gospel,—that God may "give the light of the *knowledge* of his glory in the face of Jesus Christ." It is a widely different thing to multiply heathen schools under heathen teachers, for intellectual culture simply, with a view to individual aggrandizement or even the general elevation of social life;—as though civilization were of necessity or right the precursor of christianization, and not its consequent. The true method as we hold it, the *divine* method as presented in the bible and abundantly sustained by all missionary experience, is, *first* the kingdom of God and his righteousness, and *then* all other needful things. And if this method be reverently followed, it matters little what the *form* of evangelization or where the *place*, that is to say, what the *kind* of labor; provided it be adapted to time, character and circumstance, and provided also that it be in pursuance of arrangements mutually made (by the missionary and those on whose behalf he labors), and be prosecuted steadily and to a suitable extent.

## WHY IS THE GOSPEL NOT MORE SUCCESSFUL IN THE PRESENT DAY?

We are sometimes told, that the socialism, jesuitism, puseyism, and infidelity of the day, are chargeable with the sin of retarding the spread and success of

the gospel; and that the press has latterly poured forth sentiments so irreligious and demoralizing, that religion, abashed, retires in shame. But to whatever extent these evils may have weakened the energies, and crippled the efforts of Christians, I cannot regard them as furnishing a solution of the question now under consideration; such evils may be made the means of chastening the church, but they cannot be any real hindrance to her success. The truth is, the church herself is in fault. Might she not, if faithful, have prevented these evils from growing to their present extent? Have they not matured under the shade of her own indolence? Is it not clear, that she does not exemplify that devotedness, piety, and energy, so manifest in her early history? Why is this? Is the human heart grown less susceptible of divine and saving impressions? Does the world at present withhold facilities it once offered for the spread of the gospel? Or does satan now present such a front of opposition, that the church is unable to proceed? Might we not account for the fact, that the gospel, latterly, has not had its former success, on the ground, that the *Spirit has withheld his power?* It is evident that the church at present, has not so many indications of divine approbation, as she had in her primitive and subsequent history. The apostles were powerful in preaching the gospel, and made deep and permanent impressions on the strong holds of sin. The disciples, too, enriched with the gifts and graces of the Spirit, and walking in the fear of the Lord and comfort of the Holy Ghost, were multiplied. The Holy Spirit was the strength, the soul, the life, the energy of all their efforts. He qualified the office-bearers, sanctified the members, and builded them up a temple for the Lord. The history of the church, is the history of the Spirit. In his grace, the primitive Christians were able to meet and confound their enemies, successfully to rebuke sin, and triumphantly to erect the standard of the cross, in despite of all opposition. We widely distinguish between the extraordinary and the ordinary operations of the Spirit. The influence needed, is that which converts the soul.

But what reason, it may be asked, have we to believe that the Spirit has in any measure withheld his power from the church? Has she sinned against him? We reply, we think she has. He may be grieved in many ways. He is grieved, when his influence is resisted, when it is ascribed to other agents, or when it is denied to be absolutely indispensable to the faith, repentance, and salvation of men. The antediluvians sinned in the first manner, the Jews in the first and second, and who can say to what extent the church may not have sinned in all three? At least it may be asked whether she has sufficiently acknowledged the Spirit in her efforts to extend the gospel? whether she has not wofully neglected to honor him in her success? and whether Christians have not frequently proceeded, as if the Holy Spirit had no connexion with religion whatever?

The operations and influences of the Spirit are fully and clearly detailed in the bible; although of this, some modern theologians seem hardly aware. In their sermons, and other theological productions, they may perhaps assign a due prominence to the character of the blessed Father and Son, but not unfrequently manifest a woful indisposition to exhibit the office and agency of the Holy Ghost. Now why is this? Why is it that his presence is not more frequently entreated in prayer? And how is it, that he is so seldom mentioned, with due regard to the importance of his work, in the preaching of the gospel? The honor of the extension of the gospel and the conversion of men, has been too frequently ascribed to human efforts. The platform, the press, and the pulpit, have been loud in their praise of the church, and have seldom failed to ascribe to her societies, and other agencies, much of the glory and success that were peculiarly and justly due to the Holy Spirit. But God will not with impunity permit his glory to be given to another. Moses was not allowed to enter Canaan, because he honored not God at the rock; and Herod, for a like offence, fell under his displeasure. The highest honor which the church can assume in the salvation of men, is the blessed privilege of preaching the gospel. Whenever she advances beyond this, she moves out of her province, and sins against the Holy Spirit, who, in just displeasure, withdraws his influence, and refuses to acknowledge her efforts.

The church complains of her want of success. Has she then been looking for it in the right direction? Has she been fighting the battles of the Lord with his own weapons? Or has she not, trained in the schools of human discipline,

grown proud in her own resources, and become less dependent on the Spirit of God? Let her recollect, however, that carnal weapons are utterly inadequate to make deep and saving impressions on a sinful world; and that satan is competent both to repel and defeat all such modes of attack. Let it not be forgotten, that it is in the use of a purely scriptural machinery, recognized and blessed by the Spirit of truth, that her efforts will be crowned with success, in the evangelization of this world to God.

The church can never be too deeply sensible of the vast importance of the offices sustained by the Holy Ghost. He is the source of all intellectual and religious endowments, the author of the new birth, and of all the virtues of the Christian life. He is the Comforter, Guide, and Instructor of the church. The bible is full of him. The calling, adoption, sanctification, and perseverance of believers, are all ascribed to him. Is his agency less valuable than the atonement of Christ? Can the gospel ever be successful without him? If it cannot, then, when the unparalleled love of God, and the atonement of Christ, are exhibited in cheering relief to perishing sinners, let not the agency of the Holy Spirit be either forgotten or treated as of minor importance. The church has need of deep humiliation, occasional fasting, and earnest prayer, for the outpouring of the Holy Ghost. Her success must always depend on the degree in which he works; and without him, she can do nothing. Let her go forth in the power of the Spirit, and she will neither labor in vain, nor spend her strength for nought.

Nothing which has been said on this momentous subject, is designed in the remotest degree to exonerate the sinner from responsibility, and from the duty of faith and repentance. To neglect these, will most fearfully accumulate his guilt, and inevitably secure his condemnation. Yet it is most certain, that no sinner ever did, or ever will, truly repent of sin, and savingly believe the gospel, on whom the influence of the Holy Ghost has not been directly exerted. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

A. HAMILTON,
*in Prim. Ch. Mag.*

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# American Baptist Missionary Union.

TABULAR VIEW OF MISSIONS AND MISSIONARIES OF THE UNION.

| *Station.* | *Missionary.* | *App'd.* | *Dep't. of labor.* | *Remarks.* |
|---|---|---|---|---|
| BURMAH. (*a*) | | | | |
| Rangoon | A. and Mrs. Judson | 1814 | Burmese | Mrs. J. app'd in 1846 |
| Maulmain | F. Mason | 1829 | Karen | |
| " | T. Simons | 1831 | Burmese | Creek Miss. 1823–5 |
| " | J. H. and Mrs. Vinton | 1832 | Sgau Karen | |
| " | H. and Mrs. Howard | " | Burmese | |
| " | S. M. and Mrs. Osgood | 1834 | " | Now in U. S. |
| " | E. A. and Mrs. Stevens | 1836 | " | |
| " | L. and Mrs. Stilson | " | " | |
| " | Miss M. Vinton | 1841 | Sgau Karen | |
| " | J. G. and Mrs. Binney | 1843 | " " | |
| " | Mrs. E. H. Bullard | " | Sho or Pgho Karen | |
| " | T. S. and Mrs. Ranney | " | Burmese | Printer, &c. |
| " | N. and Mrs. Harris | 1844 | Sgau Karen | |
| " | Miss L. Lillybridge | 1846 | Burmese | |
| " | W. and Mrs. Moore | 1847 | Sho Karen | |
| Amherst | J. M. and Mrs. Haswell | 1835 | Peguan | |
| Tavoy | J. and Mrs. Wade | 1823 | Sgau Karen | |
| " | C. and Mrs. Bennett | 1828 | " " | Also printer |
| " | E. B. and Mrs. Cross | 1842 | " " | |

(*a*) Twenty missionaries and nineteen female assistants.

| *Station.* | *Missionary.* | *App'd.* | *Dep't of labor.* | *Remarks.* |
|---|---|---|---|---|
| Mergui | D. L. and Mrs. Brayton | 1837 | Pgho or Sho Karen | Mrs. B. now in U. S. |
| Akyab | L. Ingalls | 1835 | Burmese | |
| Sandoway | E. L. Abbott | " | Sgau Karen | |
| " | J. S. and Mrs. Beecher | 1846 | " " | First at Maulmain |
| SIAM. (*b*) | | | | |
| Bangkok | J. T. and Mrs. Jones | 1829 | Siamese | Mrs. J. app'd in 1847 |
| " | J. and Mrs. Goddard | 1838 | Chinese | |
| " | J. H. and Mrs. Chandler | 1840 | Siamese | Type cutter |
| " | E. N. and Mrs. Jencks | 1845 | Chinese | |
| " | Miss H. H. Morse | 1847 | Siamese | Ojibwa Miss. 1842–5 |
| CHINA. (*c*) | | | | |
| Hongkong | W. Dean | 1832 | Tiechiu dialect | |
| " | T. T. Devan | 1844 | Canton " | Now in U. S. |
| Ningpo | D. J. and Mrs. Macgowan | 1841 | Ningpo " | Physician |
| " | E. C. and Mrs. Lord | 1846 | " " | |
| " | J. and Mrs. Johnson | " | " " | |
| ASSAM. (*d*) | | | | |
| Sibsagar | N. and Mrs. Brown | 1831 | Assamese | Mrs. B. in U. S. |
| " | O. T. and Mrs. Cutter | " | " | Printer |
| Nowgong | M. and Mrs. Bronson | 1836 | " | |
| " | I. J. and Mrs. Stoddard | 1847 | " | |
| Gowahatty | C. and Mrs. Barker | 1839 | " | |
| " | A. H. and Mrs. Danforth | 1847 | " | |
| TELOOGOOS. (*e*) | | | | |
| | S. S. and Mrs. Day | 1835 | | Now in U. S. |
| | S. and Mrs. Van Husen | 1838 | | " " |
| BASSAS. (*f*) | | | | |
| Bexley | I. and Mrs. Clarke | 1837 | | |
| " | Mrs. M. B. C. Crocker | 1843 | | Now in U. S. |
| FRANCE. (*g*) | | | | |
| Douay | E. and Mrs. Willard | 1834 | | Mrs. W. app'd 1846 |
| GERMANY. | | | | |
| Hamburg | J. G. Oncken, &c. | 1835 | | |
| GREECE. (*h*) | | | | |
| Corfu | Mrs. H. E. Dickson | 1839 | | |
| " | A. N. and Mrs. Arnold | 1843 | | |
| Piræus | R. F. and Mrs. Buel | 1840 | | |
| " | Miss S. E. Waldo | 1843 | | |
| CHEROKEES. (*i*) | | | | |
| Cherokee | E. and Mrs. Jones | 1821 | | |
| " | W. P. and Mrs. Upham | 1843 | | |
| " | H. and Mrs. Upham | " | | Printer |
| SHAWANOES, &c. (*k*) | | | | |
| Ottawa | J. and Mrs. Meeker | 1827 | Ottawas | Mrs. M. app'd 1830 |

(*b*) Four missionaries and five female assistants.
(*c*) Five missionaries and three female assistants.
(*d*) Six missionaries and six female assistants.
(*e*) Two missionaries and two female assistants.
(*f*) One missionary and two female assistants.
(*g*) One missionary and one assistant.
(*h*) Two missionaries and four female assistants.
(*i*) Three missionaries and three female assistants.
(*k*) Four missionaries and six female assistants.

| *Station.* | *Missionary.* | *App'd.* | *Dep't of labor.* | *Remarks.* |
|---|---|---|---|---|
| Ottawa | Miss E. S. Morse | 1847 | Ottawas | In Chero. Miss. '42-6 |
| Stockbridge | J. G. and Mrs. Pratt | 1837 | Stockbridges | Also printer |
| Delaware | I. D. and Mrs. Blanchard | " | Delawarea | |
| Shawanoe | F. and Mrs. Barker | 1839 | Shawanoes | |
| Putawatomies | Mrs. J. K. Jones | 1843 | Putawatomies | |
| OTTAWAS IN MICH. (*l*) | | | | |
| Richland | L. and Mrs. Slater | 1826 | | |
| OJIBWAS. (*m*) | | | | |
| St. Mary's | A. and Mrs. Bingham | 1828 | | |
| Tiquamina | J. D. Cameron | 1832 | | |
| TONAWANDAS. (*n*) | | | | |
| Tonawanda | A. and Mrs. Warren | | | App'd by N. Y. Bap. State Convention. |

(*l*) One missionary and one female assistant.
(*m*) Two missionaries and one female assistant.
(*n*) One missionary and one female assistant.
Total, fifty-two missionaries and fifty-four female assistants, beside native assistants.

## INTELLIGENCE FROM THE MISSIONS.

### GREECE.—*Letter of Mr. Buel.*

It appears from the following communication from Mr. Buel, in connexion with one subjoined, that the evil minded and injurious influences which led to the expulsion of Dr. King from Athens, have been made to bear also upon our missionary friends at the Pirœus; and that, although no serious interruption of their labors had been effected at the date of our last advices, yet the state of the mission is critical, and commends itself to the fervent intercessions of all who are interested in its usefulness or even in its existence. Mr. Buel writes Oct. 9 :—

"Invitation" of the demarch of Piræus—"The Holy Synod."

Recurring to my last letter of Aug. 20, (p. 372, last vol.) I find it stated that we at the Piræus had not been at all harmed by the storm of religious persecution that had driven Dr. King out of the country only twenty days previously. But we have not escaped without at least a slight sprinkling. My letter had scarcely been mailed when the following document was received.

"*Kingdom of Greece.*

"The demarch of Piræus to Mr. R. F. Buel.

"The minister of religion and public instruction, who in compliance with your petition of the 23d of March, 1846, granted you permission to teach the English language in the educational establishments of the realm, has learned, to his surprise, that for some time past you have collected boys and girls at your house, and have taught them the scriptures on the Sabbath. It is equally a matter of surprise to us, that you, being of another faith and of another tongue, could presume to make such use of the aforesaid permission, and establish a school in your house, and gather young children for the purpose of teaching them in branches of national instruction, while it is required of one who would keep such a school, that he conform to the law by taking out an express permission and by giving the required pledges that his teaching will be regulated according to the prescribed directions.

"In pursuance, therefore, of an order bearing date the 14th inst. and number 6849, we invite you to dismiss as soon as possible the said school in your house, as well as every other assemblage therein convened for the purpose of

instruction, inasmuch as permission has not been granted you.

"A. THEOCHARIS, demarch.

"*Piræus, Aug.* 21, 1847."

After reading this document, "I spread it before the Lord;" then locked it up in my desk, and our daily occupations went on as before, without the least change. I knew very well, and the authorities too, that we were acting strictly within the circle of our rights as guaranteed by the letter of the Constitution.

You are at liberty to consider this document as an emanation from the Holy Synod of Greece. The methods which that body use, to persecute unoffending people "of another faith," and to suppress religious inquiry, are multifarious. When the truth is preached too loud and too openly, they anathematize and excommunicate even people "of another faith," until such proceedings only excite disgust and contempt, without frightening any body. This means failing, they prosecute before the courts upon the charge of proselytism, until this kind of agitation turns out rather to the advantage of the persecuted and to the furtherance of the gospel. At length they try to stir up the fanaticism of the populace by the publication of foul and hideous calumnies against the religious belief and practice of the missionary, and so constrain the authorities to advise his removal, in order, forsooth, to prevent the violence of the mob. Finally, suiting their measures to circumstances, they procure an arbitrary mandate from the Minister of Religion, that a man shall hold no assemblage, great or small, of old or young, in his own house, for the purpose of religious instruction.

Supremacy of law—Alleged force of public opinion—Trust in God.

But it will not be expected in this age of the world, that the innocent will always yield to arbitrary dictation in a country where magistrates and people alike are bound and protected by the laws and the Constitution. If one is proved to be an offender, he is rightly judged and punished. But if the executive powers of a constitutional government proceed to inflict pains and penalties without even the form of law, he has an unquestionable right, if he be a foreigner, to appeal to and demand the interference of his government. I would not "lean upon an arm of flesh;" neither would I leave the gospel to suffer through any neglect of privileges to which I am *legally* entitled. Paul did not so at Philippi nor at Cesarea. And the laws that now bind the community of civilized nations, should afford as sure a protection as the laws of a Roman emperor.

One month elapsed after the receipt of the above document, and the demarch made me a friendly call. He asked to see my permission to teach English. Between the wording of this permission and that of the prohibition, I pointed out an essential discrepancy. The one gave me liberty to *teach the English language*, the other confines me to "*the educational establishments* of the kingdom."

His object in calling seemed to be, to request me "to converse with the Minister of Religion, as he was daily harassed with the importunities of some who wished him to take further measures against us." I freely told him my views respecting my rights as an inhabitant of Greece;—that our case was open to examination before the courts, where I refused not to be judged;—and that I must obey God rather than man, when the latter forbade to preach the gospel. To all this he fully assented; but said that government feels constrained by *public opinion* to take these measures. I said, government doubtless knows its duty, and I know mine. If our duties clash, God will judge between us, and will defend the right. It becomes magistrates as well as people to take care lest they "be found fighting against God." Thus ended this visit. I shall reflect awhile before I go to the Minister of Education on the demarch's business, only to be admonished, reprimanded and threatened.

One week after this, the ex-demarch called. With him we have never been brought into collision. Some time ago he sent a couple of orphan girls to Miss Waldo with a very handsome note. We heard that he was coming to get some information previously to calling on the minister in our behalf. It turned out, however, that he came rather to administer the caution "that we would better conform to circumstances for the present on account of the prejudices of the people against the literal interpretation of the scriptures, &c." I told him I should do only what I had a perfect right to do, and that with all needful prudence; that

some of the best inhabitants of Piræus, and among them members of the assembly, would not urge us to teach their children if their prejudices forbade them; and that the Holy Synod should have no controversy with *us*, but with the parents, who chose to send their children to our house both on the Sabbath and week days. "But," said he, "what can we do when it is the *government* who interfere, and command to do so and so?" "I appeal to my own government," I replied, "if such commands are arbitrary,—unsupported by legal decisions." No answer to this but a Greek shrug; which is always to be interpreted according to the context and the tenor of the discourse.

Ten days have passed since that call, and as yet I have nothing new. We rest in the faithfulness of Him who hath said, "Trust in the Lord and do good; so shalt thou dwell in the land." "He shall deliver thee from six troubles, yea, in seven there shall no evil touch thee." "Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh."

P. S. Evening. A message from the demarch just now, invited me to call on him. I found him neither at his office nor at his house, and as he cannot expect that I shall call after dark, this letter must be mailed without carrying what further interesting communications the worthy magistrate may have to make to me. It is a time when we are *beset*, but all will eventuate to the glory of God. It cannot be otherwise. The righteous Lord loveth righteousness, and he can and will vindicate his own cause. I can better now understand than before, the feelings which dictated the numerous imprecatory passages in the sacred writings. And they often recur to my memory as the appropriate language of prayer in our circumstances. See, for example, the 94th Psalm.

Mr. Buel at the close of his letter notes briefly some civil and political changes.

You have probably learned that the Prime Minister, Mr. Coletti, died on the 12th of September. The rebellion in Euboea was speedily suppressed, as the ringleader was disabled by a wound in the early part of the first engagement. It is still very unquiet in the north and north-western provinces. The ministry is now chiefly composed of men professing to support what is called the Russian party.

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### EXTRACTS FROM A LETTER OF MISS WALDO.

The occasion, or secret history, of the occurrences narrated in the preceding letter, is developed by Miss W. in the following communication of the same date.

The expulsion of Dr. King from Athens—Plotting against the missionaries at Piræus—The arch-enemy Simonides.

The past three months have been more full of interest than any I have spent abroad, and will ever be a memorable epoch in my missionary experience. The violent persecution excited against our dear brother missionary, Dr. King, terminating, as it did, in his unlooked for departure from Greece under the most painful circumstances, could not but be deeply felt by us all. Our cause is one, our enemies the same, and *his* experience to-day might be *ours* to-morrow. It was our privilege to mingle our tears and prayers with our afflicted brother, and to soothe the last hours he spent in Greece, with all the alleviations of Christian sympathy.

The fanatic who had roused the passions of the Athenian populace to the bitterest enmity towards Dr. King, publicly boasted of his intention to drive every missionary from Greece, specifying Mr. Buel and the Rev. Mr. Hildner, of Syra. A kind providence, however, for a time, diverted the popular feeling from the missionaries, the *elections* engrossing all the thoughts of the nation.

During this brief interval a sad event occurred, which cast a gloom over my little flock, and was afterwards turned to account by our enemies, in their attempts to excite a prejudice against us. This was the death of a little country girl, who had been in our school only about two months, and whom we had hoped to train up for usefulness and for God. She had been commended to our care by her poor grandmother, a flower woman, whose little cottage we had often visited during the long illness of her now deceased husband. On Friday, the 13th of August, poor Marigo left her little companions in full health and in all the lightheartedness of childhood, to return home from school, and in a few moments after, she

was a lifeless corpse! Fleeing in fright from a dog who had sprung upon her, she fell into a deep well, and, as half an hour passed before she was extricated from it, no life was remaining when she was brought to the surface. We did not know of the accident until nearly an hour had passed, and when we reached the house to which she had been removed, she was past all human help. I shall not soon forget that sad scene;—the lifeless body of my little pupil extended before me,—the wild and frantic shrieks of her aunt, with whom she had lived in the town,—the pale and terrified faces of many of her little schoolmates who stood around her,—and the awful thought that her soul had entered an unchanging eternity, all left an impression on memory's tablet not soon to be erased. Although there seemed to be no hope of recovery, we sent for the surgeon of H. B. S. Fantome, who kindly came at our request. On the morning of the funeral we went to her humble dwelling, and it was a touching sight to see her pale corpse stretched on the floor covered with flowers, and surrounded by her weeping relatives. As we entered, the mother ceased the wild lament she was making, and in a tone I shall never forget, exclaimed, "Your teacher comes, my Marigo; why do you not rise to meet her? Alas! you will no longer ask to go to school; you are gone, my Marigo, you are gone!" We did all in our power for the poor family, and they seemed to feel our kindness. But the priests used every means to embitter their minds against us, telling them this was the judgment of God upon them for allowing her to come to us heretics, and asking them how they would answer to Him for it. This solemn event seemed for a time to make an impression on the minds of our little ones, but no lasting fruit has yet appeared.

The following week, on the afternoon of the 20th, three young men called on Mr. Buel, to ask him to teach them English; two we knew as Piraiotes, the other was a stranger, who called himself N. Kosmopoulos, from Athens. Having made arrangements with Mr. B. for his own lessons, he remarked that he had a sister, twelve years of age, whom he wished to send to our school. Mrs. B. told him we had not a regular school, as the government did not license us; that we only had permission to teach English; and needlework, as a matter of course, we had a right to teach. He replied that he would like we should teach her whatever we taught others; that she was then in Athens, but he was intending to remove to P——, and would then bring her. His answers to Mrs. B.'s interrogatories were not very satisfactory, but she finally consented to receive her. Of the sister we never heard more; he himself, however, came on that and the following evening to receive his English lesson from Mr. B.; and when leaving on Saturday, asked if he should come on the following evening; to which Mr. B. replied that he should be happy to see him at his bible class; and he accordingly came. The subject under discussion that evening was, "the Pharisees," and all the young men listened with respectful attention, save the stranger. He soon manifested uneasiness, and at length broke out into impatient and disrespectful remarks, and questions evidently intended to entrap Mr. B.; who, however, paid no attention to him. After the class had broken up, we overheard the other members of the class remonstrating with the new comer on his improper deportment, but no one dreamed that he was no other than our arch-enemy, Simonides! This fact we ascertained the following morning; and, of course, he came to the house no more. We learned from others that he boasted of the deception he had practised, saying he should publish articles which would drive us from the country, as Mr. King had been,—and circulating numberless groundless reports calculated to injure us. He went to the parents of poor Marigo, and fabricated all sorts of lies about her death, endeavoring to extort something from them which he might bring forward against us. The poor people knew not what to believe, but could only say we had always been their best friends. Nothing, however, was published, and he finally satisfied himself with reporting that he had sent Mr. Buel to Malta! Whether he was in any way the procuring cause of the order from the demarch, of which Mr. Buel writes you, we cannot tell; but it is not at all improbable that he had some hand in it.

The demarch's prohibition — Suspension of school lessons, and increase of biblical teaching.

This order is a more serious matter than any of the unauthorized attacks of Simonides, and when it was second-

ed by the demarch in person, a month after, we felt it time to consider what we should do. We have never asked permission from the government, as you well know, to give instruction except in English, because we knew that, if we asked it, it would only be granted on condition that we gave the "requisite pledges," as they express it; that is, to have the Greek catechism taught in our school. Some parents, however, had urged us to teach their children some elementary branches, as reading, writing, arithmetic and grammar, and, after frequent refusals on the ground that we had no permission to do this, we at length yielded to the repeated and earnest solicitations of some twelve families, who assured us that the government would never trouble themselves about so small a matter. And I am sure if the government had let us alone, we might have had as large a school as we could wish. *But the demarch's order came.* We knew that by a strict interpretation of the law, we might be condemned for teaching *Greek* without a license, and we, therefore, resolved to suspend all lessons except in English and needlework, always excepting *bible* instruction, to give which we ask *no man's* permission.

On Sunday, the 26th ult., we told our pupils after Sabbath school, that there would be no school on the following day, but that we would call on their parents and explain the matter. We did not know what would be the result of this suspension of the customary lessons, and we could not but feel some sad forebodings lest it should scatter our dear little flock. But we knew who had all hearts in his hands, and how often he had made those things to be for the furtherance of the gospel, which his enemies intended for its overthrow; and we, therefore, "cast all our care upon him." It was our united prayer, ere we went out on our visits, that he would go before us, and turn the hearts of the people toward us; and graciously did he listen to our unworthy supplications. We met with the warmest reception from every parent, all testifying their deep regret at what had occurred, and begging us to allow the children to continue to come, declaring that they would rather take the trouble to teach them their *lessons* at home, than send them to the other school. The next day our little schoolroom was well filled, and instead of lessons, as they sat and sewed, we read the scriptures and other good books. Three only left, and three new scholars came, and on our present plan we have more instruction from the scriptures than ever before. How long things will go on thus, we cannot tell; but the Lord's *past* mercies encourage us to leave all at his disposal, who has so graciously sustained and guided us hitherto. This persecution has shown us that we have the affections of the children and the parents, and that our enemies are, *not* the people, but the priests.

I cannot tell you what a sweet comfort it has been during these times of difficulty, to feel that God's dear people were praying for us. In writing months ago to a dear Missionary Society, it was specially requested that they would make daily prayer for us, that we might "be delivered from unreasonable and wicked men." At that time we were not particularly exposed, but many signal interpositions of Providence of late have seemed to be answers to such prayers, and we desire "that thanksgivings also may abound to God on our behalf," from all those who have plead for us in secret places.

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LETTER OF MR. ARNOLD, DATED CORFU, AUG. 20.

Visit to Patras—Interview with John.

In my last, under date May 22d, I intimated that I might visit Patras, to see what John was doing, and to learn what need there might be of having a room for himself and his companions, for the united study of the scriptures. I took the Austrian steamer, accordingly, on the 6th of June, and arrived at Patras early on the following morning. As John was not apprized of my coming, I did not succeed in finding him that day. I regretted this much on one account; I had hoped to gather a little assembly to hear a sermon in the evening. I succeeded at last in finding his workshop; but it was not until the next morning that I found him. He had heard, in the meanwhile, of the inquiries for him, and knowing that the steamer had that day arrived from Corfu, he inferred that I was the inquirer.

I found him in a little shop, with three other young men. He received me very cordially, gave me the eastern salutation of a kiss, (which I returned for the *first* time,) and did not appear at all offended or embarrassed

by my sudden arrival, after I had explained the circumstances to him. He only regretted that he had not known it the day before, as it would have been the most favorable time to introduce me to his friends. The impression I received from this interview was not, on the whole, unfavorable. He is younger than I had supposed, more pleasing in his manners, and of more respectable appearance; but he does not seem to me the man to have much *influence* over others. I found that since the death of his mother, he has occupied a very small room in the rear of his workshop, which is really not a commodious place for even half a dozen persons to assemble for reading. I asked him if he could collect a few of his friends to hear a sermon in the evening. He promised to try; but did not give me much encouragement, as they were all engaged in their work, and some in the country, and no room was secured. However, before night, he brought me word that Dionysius, one of the friends whom he had mentioned in his letters to me, had consented to open a room for me in his house, and that a few others would meet there.

Greek service—Dionysius and other inquirers.

About 8 P. M., I went to the place and found "a large upper room furnished" and lighted. Here, to a little congregation of seven Greeks, I had the privilege of preaching the gospel from a text which is itself, in the words of President Davies, "the gospel in miniature." (John 3:16.) My hearers were mostly young men, evidently of the lower class, with the exception of Dionysius himself, who is a man of very prepossessing appearance, and older and more intelligent than any of the others. They were all very quiet listeners; but in the course of the sermon a brother of D. came in, apparently not expecting to find such an assembly, and after listening a few minutes went out muttering in a very unpleasant tone something which I did not understand. John told me that he merely inquired for some article which he wanted; but I still think it was some expression of his displeasure, which J. did not choose to tell me. The sister of D. also came in and remained quietly till the close. My feelings on this occasion were of no ordinary kind. It was the first time that I had ever had opportunity to preach the gospel on the soil of Greece. I was "ready to depart on the morrow;" but whether I should be permitted to depart, or be called to give an account of my "interference," was a matter of uncertainty. Perhaps all such apprehensions were without foundation; but I knew that my coming was no secret; I remembered the events that occurred on the arrival of Apostolos and John at Patras after their baptism; and when the man of whom I have spoken went out in such a way, I confess it seemed to me not very improbable that I should hear from him again; and the more so, as he was himself one of the proprietors of the house. But I knew that I had a *right* to preach the gospel in Greece; on this subject I had *no* misgiving; and whatever consequences might follow, I did not conceive it possible that I should ever feel self-reproach or regret for what I was doing. With such persuasions, whatever apprehensions I had were mingled with a peace and a confidence, which made the occasion a most delightful one, the memory of which will long be fragrant.

After sermon, as it was the first Monday evening of the month, I looked over with them a list of the prophecies in regard to the universal prevalence of the true religion in the latter days, with brief explanations and remarks. They seemed much interested in this exercise. I desire very much to send John every month some notices of the progress of the gospel in different parts, that he may both profit by them himself and communicate them to others, and he expressed much interest in the proposal, and thought they might have something like a missionary prayer meeting, if I would do so; but I do not think I can possibly find the requisite time for translating such notices and sending them regularly. About half past 9 we separated. The desire was very strongly expressed, that such interviews might be frequent. John, Dionysius, and one other, accompanied me to the hotel. After exhorting them to take the word of God for their guide, and follow fearlessly wherever that led them, I bade them "good night," and retired to my room, feeling a happiness such as I have rarely experienced.

Early the next morning, Dionysius came to my room and we had much conversation. He did not seem forward to speak of his own religious feelings; but was very inquisitive on general subjects, and seemed to have

a great desire for information. He promised me that he would open the room in which we had assembled the evening before, for the reading of the scriptures on Sunday. John afterwards told me that he had talked with D. on this subject before, and that he had always objected,—that his brothers, two of whom live with him, and have an equal interest in the house, had no sympathy with him in his religious views. Whether he has fulfilled his promise, I have not yet heard. John told me that there was only *one* of his friends of whom he had a confident hope that he was regenerated,—the others he regarded as promising inquirers, fond of reading the scriptures, and convinced that there was a purer faith to be found in them than that of their own church. I had consulted John before the evening service, as to the propriety of praying with them. He told me they would hardly be prepared for it; and though I was not quite satisfied to omit it, I did not think it best to insist upon it. I gave John some gospels and other books, and we parted, both pleased, I believe, that after three years' correspondence, we had at last seen each other face to face.

I have endeavored to give you, as fully as possible, the means of judging what was accomplished for the mission by this short visit to Patras. It was a time of great political excitement, just previous to the election of representatives to the National Assembly. Whether my security was owing in any degree to this circumstance, I know not; but such would probably be its tendency. While I was at P——, a young Englishman residing there applied to me to baptize his *child;* it was a mistake which one of my regular hearers in Corfu could not well have made. I left Patras at noon on Tuesday, and arrived home the following morning.

### Proposed visit to Zante—Excursion to Varypatades.

I also mentioned, in my last letter, that we had some thought of going to Zante. The case of Kynegos seems to need inquiry, and in case the result of inquiry should be satisfactory, encouragement also. I propose to set out to-morrow. We expect to be absent but two Sabbaths, so that only one Greek service will be omitted; and as I have preached in English for two successive Sabbaths, in anticipation of this absence, properly speaking no English service will be omitted. We have just returned from the country, having spent four weeks at Varypatades, where we were two years ago. Baron Theotoky very kindly and cordially offered us his house again. I did not have much intercourse with the villagers at V. Having learned something of their disposition during my former visit, and being fully occupied in preparations for my regular English and Greek services, I did not attempt any missionary labor among them. I was there but one Lord's day, and then two young men from Potamo came in the morning to read with me, though the distance was twice as great as to the city. One advantage of our being at V. rather than in any place more distant from the town was, that I was able to keep up all the regular services, including the Friday evening meeting, without interruption and without delegating any of my duties to Mr. Charteris. Indeed, I was quite resolved to do this, even had we been somewhat farther from town.

### Greek service — Doctrine of the Greek Church concerning Mary.

The Greek service has been attended ordinarily by but fourteen or fifteen persons, including ourselves. These persons have mostly been young men. The same individuals do not attend regularly, but almost every meeting brings a large proportion, often a majority, of entirely new attendants. In explaining Acts 1 : 14, some weeks ago, I observed at the close that it was impossible to determine definitely from the scriptures, whether the mother of our Lord afterwards became the mother of other children, or not; and that, therefore, it was no part of the Christian religion to believe the affirmative or the negative. This remark led to a discussion after the discourse, in which one young man took a very prominent part, affirming that the scriptures were full of evidence of the perpetual virginity of Mary. I asked him to note the passages for my benefit, and he promised to bring me at the next meeting a written proof of the doctrine of the Greek Church on this subject. Accordingly, after the next sermon, he came up to me and drew out his manuscript, prepared for him by a deacon, and began to read it to me, all the rest standing around as listeners. We had considerable discussion on different points in the course

of the reading, in which the rest took some part, one in particular defending the position I had first taken, that since nothing could certainly be *known*, nothing ought to be *dogmatically taught* on this subject. This person, however, is the son of an English father. In answer to the argument (?), that Joseph was a very old man and Mary very young, and hence it was evident that he was not her husband, but only a sort of guardian, this man remarked, "I always used to think that Joseph was a very old man, because he is represented so in the Eikonas, but when I came to examine the matter, I found that there was no evidence whatever that he was an old man." The paper which the young man read, began by stating that all sects of Christians held some doctrines and practices which they could not expressly prove from scripture, and mentioned, as an illustration of this, the baptism of infants. After he had finished reading, he promised to give me a copy of the paper, that I might answer it in writing. I engaged to do so; but it was not until a few days ago that I received the paper from him. It professes to prove the doctrine in question from reason, from scripture, and from the fathers.

Arguments alleged in its support.

The scriptural argument is divided into the following six heads. 1. *All the prophets* who speak of the conception of the mother of Christ, call her a virgin simply, without intimating that she ever ceased to be such. 2. In the Song of Solomon, (ch. 4,) she is called the spouse of God; therefore she could not be the *spouse* of Joseph. 3. The burning bush, which was not consumed, and the passage of the Red Sea, which remained afterwards impassable, were types of the perpetual virginity of Mary. 4. In the Song of Solomon, (ch. 6,) the Virgin is compared to the sun, which shines *perpetually!* 5. In the Apocalypse (ch. 21) it is said, that into the heavenly Jerusalem, which is a type of the Virgin, there shall not enter any thing that defileth. 6. When the king of Assyria wished to destroy Jerusalem, Isaiah assured the people that the holy city should remain invincible by the Gentile sinners which surrounded it, thus typifying the Virgin, who remained undefiled, having been sanctified by the Holy Spirit. Many other scriptural types and figures, says the writer, might be adduced, all proving the perpetual virginity of the mother of our Lord. You see the task which I have before me. I intend to write an answer to this, especially the scriptural part of the argument, and to read it in the presence of the congregation, after sermon, as the young man did his defence, that they may hear both sides; and then I shall give it to him, to show to his friend, the deacon, if he pleases.

Miscellaneous notices.

On the intermediate Sundays, when I have not preached in Greek, I have had only two or three at the bible class. The English services have been rather better attended during the last quarter than on the preceding. The average number of hearers has been about sixty. On Friday evenings we continue to have about twenty.

Dr. K. passed here on his way to Trieste; I was in the country, and therefore did not see him. I regretted this exceedingly; and the more so, as I have reason to think he had some thought of staying with me a short time. From what I have since learned, however, I conclude that he would not have thought this expedient. But had he chosen to stay, I should have felt peculiar pleasure in having him at this time under my roof. It would have been a practical confession of faith, which I should have rejoiced in making. Among other things with which he is charged by Simonides, is this, that he had spoken of the sacred remains of the patron Saint of Corfu, as the divine relic of St. Mummy, of Egypt. With this charge printed in the "Age," and circulated here, he could hardly have staid with us in *quiet*, perhaps not with *safety*.

The mission school was suspended for two weeks only, on account of Mrs. Dickson's sudden and severe illness. The third week it was re-opened, but without her superintendence, as she remained one week more in the country with us. She is not yet fully restored to her former strength, but has been able to continue her duties without interruption. The school prospers. There are nine new scholars since the vacation. The whole number is now about seventy, of whom about two-thirds are natives.

I have already mentioned that Mrs. A. is not in good health. We hope the short voyage to Zante, with the change of scene, will do her good.

My own health has improved since my visit to Patras; but I have been partly under the doctor's care ever since May, and am expecting to find the cooler weather, which we may now soon look for, with the blessing of God the best restorative. I know not why it is; but certainly neither of us has realized the usual amount of benefit from our short sojourn in the country.

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TAVOY MISSION.—*Journal of Mr. Bennett.*

The following extracts are from Mr. Bennett's journal for the earlier months of 1847. A few of the first weeks of the year were occupied in providing for the restoration of Mrs. Bennett's health, and removing her to the sea-side for the benefit of sea air and bathing. The place selected for the purpose, was Monmogan, eight or ten miles west from Tavoy, where a bungalow had been erected for the accommodation of invalids, and where other members of the mission have occasionally resorted with great advantage. In the present instance, "the stay on the sea-coast was evidently very beneficial." Our extracts begin with Feb. 23, when Mr. Bennett set out on a short excursion among some villages, "to scatter some of the volumes of divine truth, and tracts, as well as to make known the Savior who had died for sinners." About 400 volumes, mostly of scriptures, were distributed during the excursion.

Ka-do-seik—An ignorant priest—Falsehood lightly accounted of.

Feb. 23. I left home this morning in my boat, with an assistant and boatmen, for an excursion down the river, among villages where I have not before been. In the course of a few hours, landed at Ka-do-seik, on the western bank of the river, were there were two clusters of shanties temporarily erected by the people, whom we found employed in getting out rice for exportation to Penang by Chinese junks. In the zayat was a priest, in his yellow cloth and with his beads; and though many were around him, I entered into conversation with him first, people generally being reluctant to converse on the subject of religion in presence of a priest, unless the way be prepared for them. He appeared to be a young man of twenty-five years. I asked him if he could read, and whether he had seen any of the books of the Eternal God, and if he thought there was an Eternal God: to all which he answered in the affirmative; though with regard to the last inquiry, in the discussion which followed, he found it more to his purpose to give a negative reply. I found him a very ignorant man, and little versed in their own system, and made some inquiries into his history. He told me that he was formerly a *peon* (watchman or constable) in one of the wards in Maulmain. From thence he went to the jungle for timber, took the jungle fever, and was sick a long time, and thought he should die; was very much emaciated; and then made a vow, if he got well, he would become a priest. He did get well and became a priest, was now a good fat fellow, and as rough and uncouth as any cooly. His language was very coarse, and I perceived from the conversation of the people with him, it was only the *yellow cloth* he wore that they reverenced. It was clear his *nature* had not been altered. I endeavored to get him to accept of a New Testament and promise to read it, but he declined; saying, the head priest in his kyoung would not be willing to have him read it; which was very likely to be true. As he was going up to town, he soon left us.

I soon found there were many who could read around me, although they had previously denied it; and they came begging for books. This gave occasion for a lecture on the sin of falsehood, a crime this people think very lightly of. As they had said they could not read, they were required to show their skill in reading before they could get the books. There was soon a number reading the New Testament, and more who were listening.

Pen-ta-lay—A native disputation—Labor lost.

We then took our departure for the village of Pen-ta-lay, situated under the shade of the western mountains. Our way was over a plain the most of the way, but the land was said to be too poor for cultivation. In the village we sometimes found as many as eight or ten at a place, with whom we conversed, and distributed tracts and testaments. At one place, a young man of good appearance, and who for this country might be termed "well educated," threw down the gauntlet to

the assistant, and for more than an hour I beheld one of the most temperate, animated, and pleasant discussions of the system of Gaudama I ever heard. Though both parted in as seeming a satisfaction that himself was right, as they had when they commenced, I cannot but think that when the Boodhist has reasoned fairly and candidly, his faith, if he reflect upon the conversation subsequently, must in some measure be staggered, and light of some kind break in upon his darkness. We do not meet, now, those who are so bigotted and quarrelsome as we met formerly. There is much more candor exhibited, which augurs well for the truth eventually.

From this village we went to another to the southward, called En-zouk, where we met with much the same reception as narrated above, though the people were more generally absent. Had an opportunity to converse with many however, and scatter some of the good seed of the kingdom.

At a zayat where many people were coming and going, we took a stand, and among others, who passed and we had conversation with, was a woman who formerly lived in Tavoy, and who was some years ago a very constant attendant at one of our zayats, where we had afternoon Sabbath preaching. But, alas! I fear she has not profited by the truth she has heard. One man said it was very hard, after he had been worshipping Gaudama for forty-five years, to give all up and begin anew in another religion. He was asked if a man had been all his life long pursuing a wrong road, whether it would not be well for him to take a right one when it was presented. To this question a ready assent is often given, and still the people seem to feel a tenacity for old things; much as we may suppose a poor laborer to do, who has a counterfeit coin which he has toiled hard to obtain, and is told that it is worthless. He can hardly believe it, it has cost him such an effort to get it; still, as it is often refused when offered, he begins to suspect it must be spurious; and after all, he clings to it rather than throw it away. Among the people, some had one objection and some another; the beauty in the character of Jesus they could not see, and for him they seemed to have no desire.

Pike-ka-loke-toung—"Halting between two opinions."

Feb. 24. The sun arose beautiful and clear over the tops of the eastern mountains, and was mirrored in the river as the people were collecting in the zayat. We had some conversation and distributed some books; but soon a young priest of Boodh came down, and seemed full of wrath that something of his, which he had left at the zayat, was missing. He was soon told by some one that an old woman had taken care of his property. As he was out of humor, however, he must, of course, vent his spite at something, and then began to scold the people for listening to the gospel, which he was pleased to call heresy. He seemed much like some of his brethren in olden time, who were grieved that the apostles preached Jesus and the resurrection. Our breakfast despatched, we took our boat and passed over to some villages on the eastern bank of the river.

The first place we visited is called Pike-ka-loke-toung, where many were collected on the bank in temporary huts, making danees for market. There do not seem to be as many people employed in this labor as in former years, the demand in Maulmain being much less than usual, from the reduction of the troops there,—many houses being left unoccupied, and, of course, not so much needing a tight roof. Here we found many who listened attentively, and were glad to get books. At these places there are often large boats and boatmen, who are loading for other ports. These are not forgotten; and as far as we are able, we put a New Testament on board each boat, in hope it will be more or less read on the voyage.

At this place we found one man who said he had heard the gospel from Mr. Boardman, some fourteen years ago; and he expressed himself as still halting between two opinions. After much conversation, I could not but feel, Poor man, I fear you will halt as long as the purple current courses your veins, and then find yourself lost, *lost!* Awful reflection; and this is the state, probably, of thousands even in Christian as well as heathen lands. "O that men *would* be wise, and consider their latter end," ere they are lost forever. The danger this man was in, was pointed out to him, and he seemed to *see* it; but, I fear, not to *feel* it. In conversation I found he had read some of the tracts of the Jesuits; and though he appeared to detest them, after all he seemed as far from the kingdom of

heaven as they. He accepted gratefully a New Testament, and this I am sure *they* would not have given him. As he is a good reader, I hope he will read it; and may the Spirit of all truth give its precepts a place in his heart.

Peing-tau—Native gardening—Self righteousness.

We next visited Peing-tau, and called at the house of the goung gyoke, where several were assembled together. Though he seemed settled in his opinions and is known to be rather bigotted, he cheerfully accepted a New Testament, and promised to read it. There was present a man to whom, about two years since, I gave a testament, and who was then a head man of his village. Since then he has been removed, having failed to pay over a part of the government revenue; and as he had appropriated it to his own use, he had been an inmate of the jail for about a year, and had not been long set at liberty. He seemed a hardened man.

In passing through the village, among others, met the writer of the goung gyoke, and asked him if he wished a book. He said he did not. After an address on the subject of his refusing to read or consider, I told him the goung gyoke had accepted a book, and then he all at once was very anxious to obtain one, which he promised to read; and though he did not deserve one, hoping it might not be wholly in vain, gave him a bound volume of tracts.

On our way we passed through one of the prettiest native gardens I have ever seen in the provinces, and it is kept in the best order too. Here were lofty trees, with clusters of fruit hanging upon them as high as sixty or seventy feet in the air, and others mere shrubs. Some of the trees were in flower, and fruit of various kinds could be seen in its various stages, from the first falling off of the flower leaves to the perfected fruit. It was *fenced* in a manner I have not often observed, but very efficacious in keeping out buffaloes and other animals which might do mischief. It consisted of a simple ditch from three to four feet deep, too wide to be jumped over at the top, and the sides precipitous. In our ramblings through the garden we met the owner, who has his residence in one corner, and who we found was a blacksmith, as his forge is near his house. We had some conversation with him on the subject of religion, and found that he, like the most of his countrymen, was trusting to his meritorious deeds for salvation. He, however, accepted a bound volume, and promised to read it.

(To be continued.)

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# Miscellany.

## THE BEGGARS OF CANTON.

*By Rev. T. T. Devan, M. D.*

One of the most prominent facts that force themselves upon the attention of a person walking the streets of Canton, is the vast number of beggars. Many pursue the profession from choice, but more from necessity; and although their ranks are daily thinned by a fearful mortality arising from sickness, exposure and neglect, there appears so be no diminution of their number; for fresh recruits are constantly arriving from the neighboring country. It is the established usage for the disabled or destitute from all the surrounding parts, to betake themselves at once to the provincial city to obtain a livelihood by begging. They are several tens of thousands in number, and are of all ages and descriptions. The males are rather more numerous than females; and (a narrow waistcloth excepted) are often naked during the warm weather; and when in the colder season they are obliged to clothe themselves, they may often be seen covered with a piece of old matting or cast-off clothing, which is procured by stealth or charity, and which, covered with vermin and the accumulated filth of time, hangs in rotten shreds from their bodies. These beggars have generally a great dread of water, whether applied to their persons or their clothing. I asked a man who came to me for some assistance, how long it was since he washed his body. He re-

plied he never did it. But on ascertaining that he was fifty-two years old, I thought it could scarcely happen but that water would *accidentally at least* have come in contact with his body, and cross-examined him rather closely upon the matter. The result was, he had an indistinct recollection of having washed himself once, about three years before that time.

A large proportion of this people are blind. The Chinese suppose that such bodies are now occupied by bad spirits of a preceding generation, and hence they are regarded as peculiarly under the displeasure of the gods. If the blind person be rich, it is an evidence that that soul will *eventually* reach happiness; but if poor, that it can look for nothing else than eternal sorrow. The *blind* beggars of Canton, who are estimated to be about 10,000 in number, generally pursue their business in companies of from two to five individuals; each following the other with a hand resting upon the shoulder of the one in advance. These are led by some purblind one of the fraternity, or by some child who is hired for the occasion. The leader receives either a per centage upon the gross amount collected during the day, or is paid a fixed sum for leading the blind file.

Chinese beggars understand human nature, and are quite as ingenious in moving the sympathies of the people as any of their craft the world over. Like their brethren of London, or Paris, or Naples, they resort to self injury, either by laceration of the skin, or by wilful irritation of ulcers, or by beating themselves, — to work upon the pity of those who have money. They go about every where singing,—performing tricks,—telling tales, or making rude noises by beating bamboos together, or striking cracked and harsh gongs, or playing upon their instruments of music. They enter, either singly or in companies, the different shops and houses, and immediately commence their clamors for assistance. If any customer or visiter happen to be present in the house, it is so much the better, inasmuch as it is supposed the host will be the more prompt to pay the gratuity *demanded*, to rid himself of the nuisance. If, however, the fee, which is understood to be one *cash*, (one eleventh part of one cent) should not be readily paid, the beggar never gives up and goes away. Although he may tire himself out in making noises, he will at once throw himself down on the floor, and either amuse himself or lie down and take a nap. I have often passed shops where I have seen beggars thus sleeping on the floors. The moment however the cash is paid, the beggar, without one word of thanks or acknowledgment, leaves the place and goes to the next house to repeat his efforts. By this means the beggars manage to pick up, from day to day, sufficient to sustain life.

It is useless to turn this independent and impudent class of citizens out of the house, when they thus apply. For although one might succeed in the effort, he would be certain to have a dozen of the fraternity at his place the next day; and if *these* were ejected, on the following day there would doubtless be a hundred at his door. The people of Canton know that they had better submit; and they accordingly pay the *cash* to each applicant. They often, however, make the applicant wait a *long* time before the money is forthcoming, because while one beggar is present a second never enters, and it often occurs that the departure of one is merely a signal for the second to come.

At the mission house I resorted to another mode to rid myself of these verminous and pilfering visiters. I compounded with the proper officer at the rate of three cents a month. This sum is all that is demanded, and its payment completely relieved our house from beggars. Indeed, on one occasion the relief was more complete than we desired. The missionary observed one day from the front window five blind women, who were begging in company; and being desirous of preaching the gospel to them, she sent for them to come into the mission house. After having spoken of Jesus to them, — apparently much to their satisfaction,—she dismissed them with one *cash* for each beggar, and invited them to return the next week. They did so, when they were treated in the same manner, and an invitation given them to return on the following week. But they never came; nor were they observed to make their appearance in our street from that day forward. We had reason to believe that the proper officer, having ascertained that they entered the house of one who had commuted, had either punished them for the act, or threatened to do so if they entered the house again.

The blind beggars have an officer for their special government; so also those who can see, are under the control of their special mandarin. These officers are charged with the duties of quieting tumults in their respective bodies; preventing too great assemblages of them, and protecting from their visits those who may commute. At all burials, feasts or weddings, the beggars would congregate in such great numbers as wholly to prevent the ceremonies, were the head man not

previously fed. The moneys thus received are shared among the beggars and their officers; but if a fair and equitable division is not made, these people complain of their officers to the mayor, and they are often ejected from their office by that means.

As I before stated, they are an independent and abusive people, and are often sufficiently bold to overstep their appropriate ways of geting money, and resort to violence for that end. I observed one day the following proclamation posted up about the city of Canton, directed, as it appears, against some unruly mendicants.

"*Imperial order for the government of the district magistrates.*

"This proclamation is issued in order strictly to forbid certain matters, and to inquire with regard to certain lawless men's conduct. It is publicly known that there are great plunderers, 'The Band of Twelve,' as every one entitles them,—a complete clan of males and females, who place themselves opposite the dwellings of the people or the doors of the shops, and presuming on their strength, extort money and create disturbance. If there should happen to be among the people a wedding or rejoicing, they band together,—a great many of them,—in a rude crowd, and enter the house and extort money, which is an exceedingly indecorous and trivial occasion for dissensions. This confused talk extorts money on false pretences; and if there is any thwarting of their wishes, they immediately all fall to destroying things and throwing them away, and causing danger to life.

"There is also one class of vagabond, idle fellows, who live in the street-markets; and in case of people passing the streets, they demand money from them, however unwilling they may be, and then insult them. All these people are lawless, and are truly proper objects of loathing,—detestation.

"Besides sending the police to apprehend these men, it is judged proper to issue this proclamation of strict prohibition. This proclamation enjoins on every beggar who has no employment, to beware of this; that they henceforth rest satisfied in their own sphere, and obey the laws,—and that they cannot rely on their physical strength to extort money in their disorderly way. But if they dare, notwithstanding, to tread in those former tracks, it is permitted and proper to let the district constable know about those troublesome and injurious characters. He will instantly apprehend them and bring them to the district magistrate, who, if the offence be light, shall punish by making the offender wear a wooden collar or by fastening his leg to a large stone, and thus confining him. If the offence be weighty, they will be adjudged according to the laws for repressing and disarming of swindlers and injurious men. The females, also, whether married or not, shall be treated with the same severity, and undoubtedly without any indulgence. The district constable's duty is to oversee his particular district. Should these people, presuming in their plundering and riotous conduct, and by stopping up the street, extort money, (vagabonds as they are,) and the district constable do not apprehend them and conduct them to the officers, most certainly he himself shall be seized, and made to wear the wooden collar as a punishment.

"Let every one implicitly obey. Do not oppose. A special proclamation.

"*26th year, 6th month, 27th day. Proclamation.*"

During the cold weather especially, a very large proportion of these mendicants die in the streets, from the combined influence of cold, rain and destitution. I have often observed them, on a rainy day, huddled together under the lee of some building, half protected from the wet by their fragments of mats and clothing, and endeavoring to keep each other warm much after the same way as I have often seen swine in America lying crowded against each other to keep warm and dry.

The government of Canton has appropriated one temple, called by foreigners "The Beggars' Temple," for the exclusive use of mendicants, as a lodging place and place of resort for them. And, indeed, the authorities hold out, as an inducement to this class of citizens to resort thither, the promise that whatever beggar will consent to go there and die, instead of dying in the streets, shall be favored with a burial at the public expense, attended with some circumstances to render it more grateful to his feelings than if he died in the street. A visiter to this temple at almost any time, will not fail to see some beggars lying there, either dead or dying, their sole property, exclusive of the filthy rags clinging to them, being a rude earthen cup, with which they were wont when well to solicit with a mournful and drawling strain the fragments of food left at the meals of their better fed fellow-countrymen, but which here is set beside them on the stone pavement to receive a few grains of rice or a few *cash*, which any charitably disposed person may be willing to give. They receive no charity at each other's hands. If one is taken ill, he is left to die of starvation and neglect. Hence an illness, which under other circumstances would pass away in a couple of days, is made fatal; the sufferer, who is unable to procure food for those two days, becomes weakened from want of sustenance, and hence dies—as do very many of them—from actual starvation.

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## LESSON FOR MISSIONARY SOCIETIES.

When I was in the Mysore circuit, Seringapatam was one of my preaching places; and, on my visits there, I have often thought we might learn a lesson in our attack on Hindooism from the manner in

which Seringapatam was attacked and taken possession of by the British soldiers. I have stood upon the ramparts of that fort, and often walked over the breach made by the English cannon. I have gone into the palace formerly occupied by Hyder Ali and his son Tippoo, and looked at the wooden pillar, still standing, which was struck and split, and moved a few inches on its stone pedestal, by a cannon ball from the breaching battery. I have wandered from room to room of that once gaudy building, now given up to desolation and decay. I have come out to the esplanade, in the front of the palace, and there seen large piles of old shot and shells which are no longer needed. I have walked along the streets of Seringapatam, and seen old cannon fixed into the ground as gate-posts at the entrance of houses and gardens. I have passed over what was formerly a draw-bridge into the open country, and on every side have beheld well-cultivated gardens, some of these even on the glacis of the fort, and the whole of that fertile valley, watered by the river Cavery, smiling with corn, and the laboring man pursuing his toil without any fear of a foraging party or marauding foe. And, seeing all this, I have asked myself, "How was this strong fortification taken? and how has this peaceful state of things been induced?" It was not by sending a single soldier now and then to endeavor to make a breach in those walls. He was not a solitary man who mounted that breach, and drove the enemy from the ramparts. The force employed was in proportion to the strength of the place. The breach having been made, they delayed not a moment, they crossed the river in crowds, they mounted the breach in company, they made a united and powerful effort, they bore down all opposition; and, the city having been taken, the whole country submitted without further struggle. Now, in our Indian Mission, we "cannot have a little war." In India Satan has his seat; his stronghold is there; the priests, his soldiers, are numerous and powerful; they have strongly intrenched themselves behind the learning, prejudices, and the superstitions of ages. But if we strengthen our position, and make all the stations which we have, strong stations, we may be brought to see, and shall doubtless see,—for we go forth under the command of Jesus Christ our Lord, the Captain of the Lord's Hosts,—we shall also be led to see universal conquest there. I thank God that something like a breach has been made. A pillar in Satan's palace has been struck, and the superstructure of that system begins to totter. The wicked one has taken the alarm, and is mustering his forces to defend himself; and now is the time for our making a vigorous effort. Let us go forth in numbers adequate to the duty, and we shall see the strongholds of Satan fall, we shall see their temple, like that old palace at Seringapatam, go to ruin. We shall behold their wooden gods put down as gate-posts; we shall witness their old books piled up as the useless old shells; and the whole of that beautiful land will be subject to the King of kings and Lord of lords, the people shewing forth the fruits of the Spirit, and the whole becoming the garden of the Lord.—*Rev. T. Hodson, at Wes. Miss. Soc. An.*

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## SKETCH OF THE HISTORY OF THE NAMACQUALAND MISSION.

About thirty-seven years ago the missionary work was undertaken in Great Namacqualand. At that time, in the whole country, from the frontier of the colony on the south to the northern boundaries of the Namacqua tribes, from the thirtieth to the twenty-third degree of south latitude, no worship existed, no knowledge of God and spiritual subsistences was enjoyed, and scarcely a sign of civilization or humanity was left to relieve the distresses of the philanthropic beholder, throughout this vast moral desert. Such was the condition in which this portion of Africa was then found by the first missionary laborers. What is the state of this section of the continent now? They who first engaged in the work met with many obstacles and discouragements; some were taken away by death, others removed to labor elsewhere; but they had carried the word of God into the regions beyond the Gariep; in the name of the Lord they had set up their banners, they entered upon the work of sowing the seed of the kingdom with tears and prayers, and God owned and blessed. So that, notwithstanding reverses, notwithstanding the loss of life,—for Threlfall fell, with his devoted native companions, in the prosecution of missionary labor, and the enterprising Cook descended to his grave in the morning of life,—we now see the progress of Christianity, and the advancement of civilization; and this happy result is traceable to the influence of the word of God, the gospel of our common salvation. Man is mortal, missionaries die: "but the word of our Lord shall stand forever." Thousands of the Namacquas can now read, or are learning to read the scriptures; and are beginning to act and think as rational, responsible, and immortal beings. At Nisbet-Bath,

and its various subordinate or branch establishments, five or six hundred church members have learnt to worship God, to place their trust in their Creator and Redeemer, to regard him as their Judge, and to look for the world to come. They join heartily in his praises. They are consoled with a sense of his favor. Their hearts, their affectionate regards, are set on things that are above. They desire a better country. Wars and robberies, revenge and bloodshedding, cease; they love their fellow-men, respect their rights, and pity their miseries: they pray for their countrymen, they pray for their enemies: they contribute towards the spread of the gospel, that others may hear of and embrace the salvation which they enjoy, or are seeking to obtain. This place is only a specimen. Look at Bethany and its offshoots; where, probably, a similar number have been blessed and elevated, and, to a similar extent, are enjoying the fruits of missionary instructions. But still farther north, over vast regions, the happy results of missionary labors have been exemplified. In the immediate vicinity of the Damara tribes, Christian churches exist; and the Damaras themselves see the very people who were once their enemies living in peace with them, and using means for their conversion, and for the promotion of their best interests. This is the effect of preaching and making known the gospel in Great Namacqualand. I will state the facts as briefly as possible.

In the year 1837, the late Rev. Edward Cook wrote from Nisbet-Bath to Jonker Afrikaner, who was then living near the Damaras, and who had accompanied Sir J. Alexander in several of his excursions in the northern parts of Great Namacqualand. Amongst other things, Mr. Cook urged the chief to make peace with the Damaras, and restrain his people from committing depredations on them. At this instigation, and with the hope of getting a missionary, he soon commenced the work of pacification. It was at once a novel and difficult undertaking. For upwards of sixty years the Namacquas and the Damaras had been in the habit of looking upon each other as avowed enemies, and with deadly hatred. They neither gave nor hoped for quarter. For a Namacqua to meet a Damara, or a Damara a Namacqua, in a defenceless state, was much the same as to meet an enraged lion, with no means of defence, or power of escape. No single Namacqua could, therefore, go to the Damaras; and had a number gone, they would have been regarded as a war-party, and would have been treated accordingly. One plan only suggested itself, namely, to look out for small Damara parties, men or women, seize them, treat them kindly, give them presents, explain the proposals of peace, and send them home to their friends, with a request that their friends would, if they approved of the proposal, send back an answer. Three or four experiments of this kind were made without any apparent success. The messengers thus procured did not return. About three years were expended in such negotiations before peace was secured. At length the work was accomplished, the Damaras believed that the Namacquas were sincere; peace was introduced, and the way for the extension of the mission was laid open amongst the Damara tribes, and to the undiscovered interior of the north and north-east. We are now in a fair way to carry the gospel onward until the missionaries from Western Africa form a junction with the missionaries of Damaraland. Where shall we meet? Who will help us in this vast design? Some of the laborers who began this great work have departed hence: their graves urge us on; their unburied remains bid us be courageous. Look at this picture, and say whether God has not blessed the labors of his servants, your missionaries, to an extent of which you have not rightly conceived. Help is wanted, more help. O, send the gospel to this vast region, that we may fill up the allotted space!—*Rev. Mr. Haddy, in Wesleyan Notices.*

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### EMPLOYMENT OF MEDICAL MEN AS MISSIONARIES.

It appears to us, that the example and the command of our Divine Master, as well as the blessing which he has been pleased to accord to the efforts of some in these latter days, who have aimed at the healing of the sick while they preached the gospel, make it imperative upon all churches and missionary institutes to employ medical agency, at least to some extent, in their efforts for evangelizing the heathen. In expressing our views thus freely, we would not be understood to approve of *all the modes* in which Christian physicians have been employed in mission-work. We must be content to leave the consideration of details to the several bodies who may adopt the plan. It is only to the general principle that we now solicit attention.

There is before us a list of thirty-six medical missionaries at present, or lately, laboring in various parts of the world, under the auspices of eleven or twelve different Missionary Societies. Of these, ten are in China, of whom only two are

from Britain, (Messrs. Lockhart and Hobson, employed by the London Missionary Society); and of the whole thirty-six, only eleven are connected with British institutions. Our American brethren have taken the lead in this department; and some of their agents have been enabled to do much in the way of commending to their patients the Great Physician of souls.

There exists in Edinburgh, for the furtherance of this good object, a Society, the constitution of which is in accordance with the principles of the Evangelical Alliance. Its Committee is composed of gentlemen of various denominations, — ministers, physicians, and others. A similar institution was formed more lately in Glasgow; and the two Societies now propose to unite in sending an agent to China, whenever a suitable person shall have been found. These Societies have fixed upon a high standard of qualification, which they require that their accredited agent should possess. He must be "a fully educated, able, and experienced surgeon, of decided and tried Christian principles and practice, of a truly catholic spirit, and having a capacity for the acquisition of foreign languages." The union of such qualifications is, indeed, rare; but we entertain a confident hope that, as the demand arises, the supply will be forthcoming in God's good time.

In his valuable work on Christian Missions, published in 1842, the Hon. and Rev. Baptist Noel suggested to Missionary Societies the expediency of employing physicians as their agents among the heathen, without requiring them to take orders, and of maintaining them on the same footing with the missionaries who are ordained. He remarked: — "This experiment, of making a Christian physician the coadjutor of several ordained evangelists, has so far answered in several of the American missions, that the practice has been extending; and we ought surely to profit by their experience." Mr. Noel's views might have been more extensively acted upon, had there existed among the members of the medical profession a sufficient measure of the missionary spirit. The few men, properly qualified, who have gone forth on the errand of mercy, form, we trust, but the advanced guard of a noble army yet to follow. The sentiments, with which this cause is regarded by medical missionaries themselves, are well set forth in an address to his professional brethren, on the "Claims of the Missionary Enterprise on the Medical Profession," by Dr. D. J. Macgowan, at present missionary-physician at Ningpo. This author says:—"The men needed for this work are such, and such only, as possess the same self-denying spirit as the evangelist, and the Lord and Master of the evangelist. The medical missionary should have great singleness of purpose; never allowing his secondary objects, the healing of disease, and the promotion of science, to become his primary one: *this* honor should, in his mind, belong only to the conversion of souls; else, in the end, he will prove a stumbling-block to the heathen, and a scandal to the church. He must literally give *himself*, and that *for life*; he must resolve to live poor, and to die poor, looking for his reward to the Great Physician of our souls."* — *Dr. Coldstream in Evang. Christendom.*

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## American Baptist Missionary Union.

Missionary Rooms.—*Plea for Arracan.*

The following "Plea for Arracan" is contained in a letter from Mr. Ingalls, of Arracan Mission, dated at Akyab, June 30, 1847. Our readers will at once perceive that it is of the same general cast with some that has preceded it, from members of other missions, in regard to the necessities of their respective fields, and the inadequacy of the appropriations. Having stated the sums required for the support of the nine Karen and Burman assistants employed in Arracan, and of the Akyab mission school, which almost absorbed the whole allowance for incidental expenditures in that mission; and that "in truth he could do nothing with the amount effectually;" Mr. Ingalls requests "the Executive Committee to reconsider the subject, and patiently bear with him in presenting

* Dr. Macgowan's tract has lately been reprinted in Edinburgh.

the relative claims of the mission to their prayerful consideration." He had had "no predilection for this field, but knowing the desolation that would attend its total abandonment, he had entered into it to give time for fully occupying it, which he supposed would be done at once."

My feelings have become more and more interested for this numerous people, whose eternal interests, so far as human means are concerned, depend upon your action. I dare not go up to the judgment and meet this whole people, without fully and solemnly protesting against their abandonment, or this feeble way of carrying forward missions among them.

Look upon the past history of this mission, among a people three times as numerous as the whole of the Tenasserim provinces; and consider how the trust in which the weal or wo of so many thousands is perishing, has been discharged. Br. and sister Comstock long toiled *alone*, with a zeal rarely excelled. In the towns, villages, and jungles, he lifted his voice and told the people of the Eternal God. He found the work arduous, and sent appeal after appeal across the ocean for help. Br. and sister Hall at length were sent, but were smote down, doubtless, to teach us not to put too much confidence in an arm of flesh; surely not as an intimation to abandon the field. God had purposes of mercy rich and glorious, for the thousands of Arracan, and sent brethren Stilson, Abbott and Kincaid. This was a new era in the history of this mission: the glorious gospel won its way with a power seldom witnessed in modern missions. The pillars of Boodhism began to tremble before the cross at Ramree and in this region; the good tidings crossed the Arracan hills into Burmah proper, and thousands in a short time became obedient to the faith. But this mission must needs have its trials, and faith her perfect work. Sister Comstock and sister Abbott were summoned to their rest. Brethren Abbott and Kincaid, smitten with sickness, must fly the field. Br. Comstock, chastened but not cast down, for nearly a year *alone at his post*, still grasped the standard of life. Do the Executive Committee know the feelings of this generous man during this long lonely year? The "six men" asked for Arracan, had not been sent; his loved companion and two children were in their graves;—"Deep feelings of discouragement," (I am informed) "and of abandonment crushed him down." A swift messenger came to his dwelling; the standard fell from his hand, the pen was laid aside, and the voice that so often won upon the pagan's ear, became strangely silent;—he was summoned from the field of his choice. I have visited the spot, again and again, "where he lies like a warrior taking his rest." Br. Stilson alone at Akyab, his associates dead or scattered, the help so often asked not sent,—strange if feelings of discouragement should not drink up his spirits! I do not wonder he chose another and better sustained mission.

I entered this field more than one year since, and have had time to look over it and to see the results of labor put forth by my predecessors. There are more than one third as many Burman disciples in Arracan as there are in Maulmain, with more than 3,000 Karen Christians; being more than four times the number connected with the Maulmain Mission. I solemnly believe that there are more inquirers this moment in Arracan, than there are in all Burmah besides. Should such a field be so poorly sustained, such interests abandoned? In addition to the Burmans and Karens, I have informed you of the Kemmees, who have twice, since I came here, been to the Burmans, and had them write petitions and come to the mission house and read them,—"Teacher, compassionate us, the poor Kemmees! We have no God, no books, no teachers.—We will *all* listen to the law of the Eternal God." Such requests are not to be treated lightly. The church will have to meet these Kemmees at the judgment seat. Four of them have been baptized, one of whom has gone to swell the anthems of praise around the throne.

You may say that there is a serious drawback to this mission. "'Tis a sickly land." Granted 'tis sickly the present season; in my absence to Maulmain the dreadful cholera has passed and is passing over it; thousands have fallen; among the number three disciples. They died in the mission compound, one, the Kemmee alluded to above. But people die of cholera at other stations. Br. Bullard has died of it at Maulmain. I am confident, however, that a wrong opinion exists with reference to the present healthiness of this province. I re-

quested Capt. Phayre, now first assistant to the Commissioner of Maulmain, to give me his opinion; and informed him of the use I intended to make of it. He says, "Regarding your inquiry as to my opinion of the health of Arracan, I think it has improved very much during the last six or seven years. It certainly is not equal to the climate of Maulmain; but, still, after a residence there of more than *nine years*, I consider that with ordinary care a person will preserve his health there, as well as in most parts of India. A resident is, perhaps, more liable to fever during the first year after his arrival than subsequently; but with care to avoid the heat of the sun, and a house with plastered walls and glass windows to keep out the night air, I consider that one may fairly reckon on escaping from attacks of fever." This statement is unbiassed and worthy of careful consideration. But let us inquire how the Hon. East India Company consider this province. Is it so sickly that they have abandoned it? Do they not, for the sake of a little revenue, keep up a full complement of officers at Akyab, Kyouk Phyoo, Ramree and Sandoway? Because an officer dies, does the Hon. Company think of giving up a city or province? "As the children of this world are in their generation wiser than the children of light," we may do well to take lessons from them as to the manner we should conduct Messiah's wars. Arracan is unhealthy, but England conquered it; sickness here or at Rangoon, though thousands were swept off, did not cause her to ingloriously retire when her honor had become pledged upon the issue of the war. England would never leave her soldiery as missionaries are left. How is it that, when news came that war existed on the Rio Grande, and the little army was in danger, fifty thousand peaceable citizens were changed into warriors? Is it not known that portions of Mexico are unhealthy, and does government send fleets and armies to such a place as Vera Cruz? You have made war upon Burmah, and staked, not the reputation of the church only, but the most *sacred honor of Christ*. It is a war of conquest, not of compromise or overtures. Complete subjugation to Christ with the prostration of every foe, is the object. Now is it not known by the church, that the war wears the most serious aspect and the honor of Christ is jeopardized? Is it not known that your aggressive force has become greatly reduced, so that you have but one man in a whole province, and he contending not against flesh and blood, but with principalities, and powers, and the God of this world? Where, I ask, is that spirit of loyalty to Christ, and of high determination, which the exigencies of the case demand? Is it not *known*, that here are more than 400,000 souls that must be won to Christ or sink to an eternal hell? I can assure the Committee that this war drags heavily with the little auxiliaries we have been able to organize; but what effect do you think it is calculated to have upon the mind and spirit when you virtually say, "*disband* these auxiliaries,—go to the conflict alone."

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RECENT INTELLIGENCE.—*Tavoy*;—Return of Mr. and Mrs. Wade.—It has already been announced that Mr. Wade will probably return to this country shortly, as the only effectual means of preventing the total loss of sight. Mrs. Wade writes as follows, Aug. 3.

Mr. Wade has been complaining very much of his eyes for several months, and his sight has failed so rapidly of late that he has submitted them to examination by our kind and talented physician, Dr. Mantan. Dr. M. assures him that he is suffering from a species of "amaurosis," which threatens entire blindness, unless he gives himself entire rest,—his *mind* as well as his eyes. He says the disease is induced by general nervous debility of the system, and nothing but the removal to a cold, bracing climate offers any prospect of recovery. We have suggested a plan of spending some months on the Hymalaya mountains, where a climate much resembling Europe is enjoyed. But he thinks it extremely doubtful whether any change we could obtain in India, would be of permanent benefit; while the expense would be nearly or quite equal to a voyage home.

Since my recovery from those frequent attacks of fever, induced by living in the jungle villages, we have indulged the fond hope of being permitted to spend our few remaining days here in the midst of these 800 precious Karen disciples,—and now that br. Mason's health has failed, it is doubly trying to our feelings to think

of leaving our station. Should the cessation from writing, &c., now imposed upon him, arrest for a time the progress of the disease, still, the doctor says, there is not the least hope of *recovery* from the disease in this climate, as his whole nervous system is in so debilitated a state. Mr. Wade feels, of course, extremely reluctant to leave, if leave he must, before finishing the Karen Vocabulary; but another year's residence in India would, we greatly fear, deprive him of sight entirely.

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*France;*—Labors of Mr. Lepoix—Encouraging awakenings. Mr. Willard writes from Douai, Oct. 23,—

The accounts received from different quarters during the last two months are still encouraging. Mr. Lepoix, in a letter dated 31st of August, says, "I will say to you that it was not without apprehension that I repaired to the village of Doeuillet-Jervais; but when God is for us, who can be against us? I found our brethren very well disposed, and the other friends were delighted, being encouraged by my presence. The meetings were not very numerous, (and for several reasons I was glad of it,) but they were undisturbed and blessed to each one; it appeared evident that the divine word was to those souls as an abundant rain upon a thirsty land. I saw, among others, a person who reads the New Testament a great deal; she wept during the whole time that I was talking to her of the gospel, and when I left her, pressing my hand, she besought me to pray for her as well as for another person who was dear to her. I know for a certainty that she is not the only one in that village of a like disposition; would it not, then, be a pity to abandon such a place? I learned, moreover, yesterday, to what extent the Spirit of God is operating in our region at this moment. The Lord is doing his work abundantly; from all quarters there arrives good news which announces a general and most encouraging awakening. But, what will not astonish you, dear brother, Satan is also in a great rage, and busily at work. Some of our sisters, who have not had the happiness of seeing their husbands converted with them, are cruelly persecuted. Every where our friends and myself are watched as evil doers. May our God give us prudence, much piety and a spirit of prayer. Our friends at Genlis are exceedingly joyful since a revival has commenced in their village. A woman whom we baptized a month ago, is doing much good there. Her son, nineteen years of age, and one of his friends of the same age, now pray ardently, and are very punctual at the meetings. Several other persons besides, spiritually laden, sent for me last week. God willing, I propose to pass the evening with them next Thursday. Oh, how extensive is the harvest and how few the laborers!"

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*Maulmain;*—Baptisms. Mr. Stevens writes, Aug. 19:—

"Although we are not allowed the privilege of frequently baptizing converts from the Burmese, we trust our friends at home will not be discouraged. I feel assured that the work of enlightening the people is steadily progressing, and we confidently hope that a rich blessing will yet be realized. Of the Karens, *thirty-three* were baptized last Sabbath, at Newton; chiefly, I believe, young people from Burmah."

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DONATIONS

*Received in November*, 1847.

| | | |
|---|---|---|
| **Maine.** | | |
| Wiscasset, John Sylvester | | 5,00 |
| **New Hampshire.** | | |
| Portsmouth, Rufus Kittredge | | 10,00 |
| **Vermont.** | | |
| Fairfax, I. D. Farnsworth | 10,00 | |
| Vermont Bap. Convention, Rev. W. Kimball tr., viz—Windsor, ch., (of which $75 is for sup. of Rev. N. Brown, and $25 for sup. of a child in the Assam Orphan School,) to cons. Rev. Elijah Hutchinson L. M., 100,00; Rutland, ch., to cons. Joseph Allen L. M., 100,00, | 200,00 | |
| | | 210,00 |
| **Massachusetts.** | | |
| Boston, "Thank-offering to the Lord for assistance in time of trial, from a friend to the heathen," | 10,00 | |
| do., united missionary meeting at Harvard St. ch., | 67,93 | |

do., 1st ch., viz.—for sup. of Rev. F. Mason $80, for sup. of Rev. Mr. Oncken $20, (of which $24,32 was a col. at an union mon. con. of the 1st and Bowdoin Square churches,) for L. M. to be named, 100,00 — 177,93

New Bedford, William St. ch., to cons. Peleg Butts, Jr., L. M., 100,00

Brookline, ch., viz —Mon. con. for Nov. 22,71; Sab. school, for sup. of Assam Orphan School, 24,00, 46,71

Charlestown, Judson Miss. Soc. of the 1st ch. and cong., Miss Catharine Haynes tr., for the sup. of Miss Waldo, 40,00

Barnstable Asso., George Lovvell tr., 55,97

Old Cambridge, "The dying bequest of Frederick A. Clement, five years of age, to purchase bibles for the heathen, so that they may go to heaven," ,53

Middleboro', Ladies Miss. Soc. of Central ch., Miss Sarah Cushman tr., for Mr. Barker's meeting-house at Shawanoe, for L. M. to be named, 100,00

Easton, Jacob Williams 6,00

West Wrentham, ch. 12,00

Newton, Students of Theol. Inst., A. W. Chaffin tr., 3,37 — 542,51

### Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.:
Providence Asso., col. 37,14
Providence, "Religious Soc. of Brown University," Wm. E. Tolman tr., "towards an appropriation of $500 by the Executive Com. to Rev. Mr. Stevens to repair his loss by fire," 37,00 — 74,14

### New York.

Yates, W. B. Bunnell 10,00

Buffalo Asso., D. W. Williams tr., viz.—Miss Diadama Grinnell, of Lancaster, for Burman Mission, 10,00

Miss Sarah A. King 1,50; Solomon Morse 10,00; part of sub. in Marcellus 3.00; Oswego Asso., D. Harmon tr., to cons. O. Wilbur L. M. 100,00; Mrs Patten 1,00; Auburn, ch. 12,50; Arnold Ellis 50c.; Clinton C. Ellis 50c.; Miss Martha L. Ellis 50c; per Rev. A. Bennett, agent of the Union, 129,50

Hoosick Falls, Miss Polly Joslin 1,00

Schenectady, Simon Coburn, for printing and circulating a catechism and prayers in Assam, 40,00

Whitestown, "Assam Orphan School Soc." 25,00 — 215,50

### New Jersey.

New Jersey State Convention, viz.—Cohansey, ch. 6,39; Pemberton, ch. 48,16; Trenton and Lamberton, ch. 41,75; Sandy Ridge, Fem. Miss. Soc. 4,50; Wantage, 1st ch. 18,38; do., 2d ch. 1,04; Upper Freehold, ch. 21,50; Marleton, ch. 13,72; Bordentown, ch. 28.00; Moorestown, ch. 10,75; Samptown, ch. 30,00; Rahway, ch. 18,00; Somerville, ch. 47.44; Hightstown, ch. 52,00; Nottingham Square, ch. 13.50; Freehold, ch. 28,77; Penn's Neck, ch. 8.25; Washington and Herbertsville, ch. 2,00; Woodstown, ch. 3.27; Columbus, ch. 1,50; Lyons Farms, ch. 7,06; Bethlehem, ch. 10.00; Trenton, 2d ch. 11.37; Millville, ch. 6 00; Elizabethtown, ch. 3,00; Pitts Grove, ch. 11,00; David Hill 2,00; Franklin, ch., a sister, 1,00; Hamburgh, ch. 9.75; Canton, ch. 10,00; Cedarville 3,00; Burlington, ch. 10,00; do., mon. con. 21,58; do., infant Sab. school 9,31; do., Sab. school 22,02; do., Youth's Benev Soc. 4.50; Mount Holley, Fem. Miss. Soc. 22,01; do., Sab. school 8,67; Middletown, 1st ch. 42,00; do., Thomas Roberts, Jr. 10,00; do., 2d ch. 23,00; per Rev. G. S. Webb, agent of the Union, 646,19

### Pennsylvania.

Colls. by Rev. E. Kincaid 58,75; Hollidaysburgh, ch. 3,20; "friend of missions" 1,05; G. P. Watrous 1,00; Geo. Snyder 50c.; "friend" 1,50; Philadelphia, New Market St. ch. 34,00; per Rev. G. S. Webb, agent of the Union. 100,00

East Smithfield, ch., mon. con., 6,00; sundry members of do. 10.00; Smithfield, Miss. Soc., S. Farwell tr., 4,00, 20,00 — 120,00

### Maryland.

Baltimore, "a friend" 13,50

### District of Columbia.

Columbian College, Evangelical Soc., C. S. Warren sec., 7,00

### Illinois.

Decatur, ch. 7,00

### Michigan.

Michigan State Convention, C. Van Hasen tr., viz., 352,76; Detroit, col. 36,19; Clarkston, col., "with a finger ring," 8.30; P. Vanwinckle 1,00; Geo. P. Jeffries 50c.; Mrs. M. Cook 50c; Mrs. Anna Force 50c.; jewelry sold 25c.; to cons. Rev. Andrew Tenbrook,

Rev. Thomas H. Facer, Rev. Supply Chase and Rollin C. Smith L. M.; per Rev. A. Bennett, agent of the Union, 400,00

Wisconsin.

Racine, ch., mon con., 7,00
do., col. 14,00; Southport, col. 1,25; Mrs. E. Bingham 1,00; Alfred Bennett Tucker 5,00; East Troy, col. 6,00; Geneva 4,00; Rev. D. Dye and wife, 1,00, 32,25
Milwaukie Asso., W. H. Byron tr., viz.—Prairieville, col. 19,20; do., Fem. Benev. Soc. 5,00; Milwaukie, ch. 56,20; col. 17,60; Oak Creek, ch. 2,00; to cons. Rev. Lewis Raymond L. M., 100,00 per Rev. A. Bennett, agent of the Union, —— 132,25
—— 139,25

Indian Territory.

Ottawa, ch., J. T. Jones, 6,00

Canada.

Beverly, after sermon by Rev. S. S. Day, 7,15; Fem. Miss. Soc., Mrs. Toffy tr., 7,00; a sister's mite 50c.; S. Washburn 32c.; a child 3c.; per Rev. A. Bennett, agent of the Union, 15,00

$2411,09

Legacy.

New Haven, Vt., Mrs. Lois Langdon, Helem Stuart administrator, 80,00

$2491,09

Total from April 1 to Nov. 30, $44,285,63.

The following sums have also been received from the Am. and For. Bible Soc., viz.:
To aid in printing and circulating Peguan scriptures, 1000,00
For printing and circulating Assamese do., 1000,00

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BOXES OF CLOTHING, &c.,

*From July 30, to Nov. 18, 1847.*

N. H., Peterboro', Literary and Miss. Soc., per Mrs. S. Dearborn, for distribution. a box of clothing, 16,32
do., Sanbornton, per L. Huntley, for Mrs. E. H. Bullard, a box of clothing, 40,00
Mass., Boston, Bowdoin Square Infant School, per Miss M. G. Smith, teacher, for J. H. Chandler, a box of school books, &c.
do., do., friends, per Mrs. M. D. Baldwin, for Mrs. E. H. Bullard, a box of clothing, 80,36
do., do., Ladies' Fem. Miss. Soc. connected with Tremont St. Bap. ch., for Rev. D. L. Brayton and Rev. J. Wade, a box of clothing, 58,03
do., do., in same box, sundries from T. Gilbert, for do., 11,75
do., East Brookfield, Sturbridge Asso., contributed by Ladies' Benev. Asso. connected with the Bap. ch. at Brookfield, for Rev. F. Barker, two bbls. of clothing, 41,50
do., North Becket, per H. D. Doolittle, for Rev. N. Harris, a box of clothing, 25,00
do., Sturbridge, Fem. Benev. Soc., for Mrs. and Miss Vinton, a box of clothing, &c., 65,61
do., Cambridge, Judson Miss. Soc. of 1st Bap. ch., per Miss Hancock, for Mrs. Cutter's school, a box of sundries, 24,00
do., West Cambridge, Fem. Miss. Soc., per Mrs. H. Lincoln, for Rev. E. Jones, a package of clothing, 10,00
R. I., Pawtucket, Mrs. D. B. Warren, for Rev. C. Barker, a package of dry goods, 6,11
do., Newport, Gideon Lawton, Esq., for do. do., two boxes of sundries, 17,00
do., Providence, a lady of 1st Bap. ch., for Mrs. J. G. Binney, a box of books, clothing, &c., 20,00
Conn., New London, Mrs. Dr. I. Thompson, for Burman Mission, a box of medicines, 70,25
do., do., do do., for distribution, do. do., 43,25
do., do., do. do., for Rev. D. L. Brayton and others, two do. do., 124,00
Vt., Thetford, Rev. A. Arnold, a packet of medicines, for distribution, 8,00
N. Y., Albion, Ladies' Benev. Soc. of 1st Bap. ch., per Mrs. Clarissa Goff sec., for Rev. M. Bronson, a box of clothing, &c., 55,63
do., Holland Patent, Ladies' Benev. Soc. connected with the Bap. ch., per L. J. Huntley, for Mrs. E. H. Bullard, a box of clothing, 44,43
do., Utica, Miss C. Sheldon and others, for Mrs. Judson, a box of clothing, &c.
do., Hector, 1st Bap. ch., forwarded from Hector to St Mary's, for Rev. A. Bingham, a box of clothing, 28,58
do., Parma, 1st Bap. ch., forwarded as the preceding, a package of sundries for do., 2,87
do., Ithaca, per Sarah W. Bower sec., for Rev. M. Bronson's Orphan School, a box of clothing, &c., 44,19
do., Madison, Ladies' Benev. Soc., per John Lucas, for do. do., a box of clothing, $24,38, and $10 dollars in cash, 34,38
do., Homer, Rev. S. S. Day, for mission at Nellore, a box of clothing, &c., 11,00
do., Hamilton, Ladies' Benev. Soc. of 1st Bap. ch., for Mrs. Bronson, a box of clothing, &c., 72,63
do., Whitestown, Bap. Sewing Soc. and friends, per A. Newcomb, for Rev. M. Bronson, a package of clothing, 5,10
Penn., Philadelphia, per Jane Louisa Seddinger, for various missionaries, a box of bed comforters.
do., do., per do. do. do., for Rev. I. Clarke, a box of clothing.
*No advice*, two boxes of ink, &c., for Rev. C. Bennett and J. H. Chandler.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. FEBRUARY, 1848. NO. 2.

## THE MISSIONARY COVENANT.

"Lo, I am with you alway, even unto the end of the world,"—were the words of the Savior, about to ascend, to the disciples gathered around him. His last words, as he was leaving them, were words of promise,—a promise which, in uttering, he announced himself competent to fulfil. There was much of moral sublimity connected with the scene of the Savior's ascension. The disciples had heard his instructions, seen his sorrows, and admired his wonderful works; they were saddened and solemnized by the events which had recently transpired before them,—the sacramental supper, with its words of touching interest; the garden, the cross and the grave;—they were gladdened again by their Master's resurrection, and by his frequent appearances among them; they were now assembled, coming up from various quarters to the mountain which Jesus had appointed,—to witness, they knew not what. They might well have listened, with eager interest, for the words that dropped from his lips. How interesting the fact that in his last interview with his disciples before he ascended, he should have set his seal to two cardinal points,—the one, a doctrine, relating to himself; the other, a duty, incumbent on his disciples;—the doctrine, the divine dignity of the Son of God; the duty, the work of missions to the heathen. The injunction respecting the duty to propagate his religion, no one can gainsay. The duty is set forth in terms as plain as language can make it. If the language does not enjoin this duty, then there are no words within the compass of human speech in which it could be enjoined. That the doctrine is set forth with equal certainty, will appear in the sequel.

But there these two great points stand, our Savior's last bequest to his followers. He proposed to enter into a covenant with them:—They, on their part, were to "go into all the world, and preach the gospel to every creature;" He, on *his* part, engaged to be with them "alway, even unto the end of the world." The promise was made in respect to their execution of this charge. The sweet consolation, cheering their spirits in the hour of sorrow, when their Master was about to be taken from them, was conditioned on their fulfilment of a specific trust. To them and to their lawful heirs or successors the charge was committed; to them and their lawful successors the promise embraced in the covenant belongs. If found in the execution of this trust, the followers of Christ may be subjected to trials, losses and privations; but the promise fulfilled will come like a reviving breeze to the sun-scorched traveller, elevating and refreshing their spirits. The furnace of trial shall only refine them; the waves of

grief shall not overwhelm them. When they are shut out from the luxuries of home and the endearments of friendship, the voice shall be wafted to them from above,—"Lo, I am with you alway." And if, at the hour of death, they are alone or among strangers, if swarthy countenances are round about them, and a barbarous speech falls upon their ears, still shall the melody of this consoling language salute them, and with its lingering echoes still perceived, they shall come up to the gate of heaven.

The time has been when many persons of intelligence and education presumed to sneer at the modern missionary enterprise. That time, however, has passed. There are few persons left, so unenlightened in respect to this great enterprise, or so much prejudiced against it, that they now venture to call in question its wisdom. The beneficial results accruing to commerce, science, and social culture, cannot be denied. And these appeal to the world,—to the infidel as truly as to the Christian. They used to ask, what is the need of missions,—what is their utility,—and on what authority are they undertaken? But now, as ever, for their necessity, we appeal to the wants and the miseries of unregenerate man,—living, the prey of tormenting fears, of a corroding sense of guilt, of every evil passion, "without hope and without God in the world," and dying, like a certain celebrated infidel, committing their bodies to the dust, their souls to the Great Perhaps. For the authority of missions, we point to the last words of our Master and Lord,—"Go ye, and teach all nations." We conceive that the command is in force, as long as there is any thing wanting to its complete fulfilment, and as long as there are legitimate successors to the obligations of the bequest and to the reward which it proffers. For the utility of missions, we point to the spirit of our Master, already rejoicing over the trophies of his death,—to the thousands of converts from heathenism, civilized, Christianized, elevated; subjected to the influence of Christian culture, singing our Christian hymns, reading our Christian Scriptures in their own tongue, and exemplifying the spirit of our religion before a persecuting and gainsaying world. We point them to the many crowns already upon our Redeemer's head, and to the throngs of adoring saints from every "nation, kindred, tongue and people," approaching him and singing, "Crown him, crown him, Lord of all." Commerce, science, culture and social life, have a testimony to utter in behalf of Christian missions. Earth has its testimony. Heaven has a more glorious witness. Time utters loudly its approving voice; but who can adequately express, in human language, the voices of immortality?

Three things, in our Savior's promise, attract our attention. 1. What right had Christ to make such a promise as this? 2. To whom was it made? 3. Why did he make the promise; and what reason have we to trust that it will be fulfilled?

1. What right had Christ to make such a promise as this? It is a promise which a man would not dare to make to his fellow men. If a man should utter it in his own name, he must make it certain that he could fulfil it; which, in our bodily condition, is impossible: if in the name of another, he must exhibit his voucher. But Christ exhibits no voucher. He first summons attention, as if he would have men notice what he says,—Lo—behold—I am about to speak—hear what I say; I am about to promise—observe what I proffer,—"Lo, I am with you alway, even unto the end of the world." He speaks with authority. He reveals herein the divine dignity of the Son of God. He claims to himself attributes never possessed by man, and which God has never delegated to any created being. Paul or Peter, James or John,

Carey, Pearce or Edwards, living or dead, could not have made such a promise. It would have been criminal assumption. It would have been like the ravings of insanity. But it was not insanity in Christ. It was truth. He has verified it, so far as the case would admit; he will verify it again.

When we reflect that our Savior here addressed the eleven disciples, if not five hundred brethren at once, that they were about to be scattered every where preaching the word, and that some of them were to live to a great age, as John, we see this doctrine fully developed. These persons were to live to various ages, to say nothing of their successors. They were to be scattered into various places. How could any but the Divine Being be with them all to the end, able to console and support the last, and to know that he should be able to do it? Did it not demand omnipresence to do this? Did it not require omniscience to know that he should be able to do it,—to know where he should be, how he should act, and with whom he should be holding converse, years and years thereafter? Did it not demand the power of life and of death, did it not require conscious immortality, indwelling eternity, to do this, in a changing, dying world? Surely he who could thus in his last words on earth arrogate to himself eternity, omniscience and omnipresence, must have been a great impostor,—or the great God,—and that he was not the former, his life, his death, attests.

Suppose the passage should be interpreted, as some demand, "I am with you to the end of this age, i. e., the apostolic age;" still, he must be endowed with omnipresence. Scattered as the disciples were about to be, how could he have been with each, if he were no more than man? For it is not said his influence should be with them,—the savor of his presence,—his remembered instructions,—his ever living consolations,—but "Lo, I am with you alway, even unto the end of the world." The nominative is inserted in the Greek, that it may be the more emphatic and definite,—I, "I am with you," my person, myself.

Or suppose that it be interpreted,—"to the end of this dispensation," in distinction from the Jewish. Christ is the Lord of this dispensation; and to make such a promise as is contained in the text is equivalent to saying, "I am with you as long as the Christian dispensation lasts." But this, again, is a claim to immortality.

Or suppose it be said, "I am with you till the end of the world,"—the common interpretation,—then all is granted that we claim. Hence, therefore, Christ's right to make such a promise is founded on his eternity. The same word which in this verse expresses the continuance of his presence with his disciples, is elsewhere used to designate eternity. Hence also he says in other places, claiming to himself the same prerogative,—"I am he that liveth and was dead; and, behold, I am alive forevermore." "I have power to lay down my life, and I have power to take it again." "In him was life." "I am the way, the truth and the life," the source of life,—spiritual life,—natural life,—all life. Had not the eternal Being a right to speak in such words of promise to his disciples?

His right rested on his power. He exhibited his power in his miracles, and in his assertions. He showed that he had power over the physical and the spiritual world,—over the elements of nature,—over the issues of life and of death. The realm of death, as well as of life, was perfectly under his control. Having subsidized all nature, in all its forms, not to aid, but to exhibit his power, not to secure, but to adorn his triumphs, he entered the dominions of death. He snatched the decaying victim from the grave, and bade him live again. Thus he sustained his claim to the empire committed to his trust "when all

power was given to him in heaven and in earth." Thus did he show that he held even the keys of hell and of death. And if, according to the axiom of philosophy, the greater contains the less, then he who had the higher power over life and death, had also the lower power over inferior subjects. Why should not such a being make any, any promise to his disciples?

Christ's right rested on his covenant relation to his servants. As we have intimated, the words contain the items of a business transaction. We have here the terms of a covenant. In respect to the missionary work here enjoined, certain conditions are set forth, with a reward promised. It is as if he had said, —Do you "go into all the world, and preach the gospel to every creature," and I will "be with you alway, even unto the end of the world." It is the English brethren's, "Do you go down into the well, and I will hold the rope." And he does hold it; and he will hold it. Men may forget their duty. They may leave sending the gospel to the heathen, to dispute about questions of party zeal. They may, in the narrowness of their souls, let go the rope, and leave their brethren to their fate. But let those who have gone down into the well be cheered by the thought that he, the mighty, eternal one, the lover of souls, the glorious Redeemer, the ever living Jehovah, does hold the rope, and will hold it. "Lo, I am with you alway." The covenant is not annulled. For the work is yet going on. And he who engages with Christ, assuming one side of the treaty, shall find Christ engaging with him, and assuming the other. Christ's promise, in this respect, rests on the covenant relations of Christ to his servants in respect to this very work.

His right to make the promise and our obligation to trust in it, rest on his harmony of plan with the Divine Being. Harmony of nature produces harmony of plan; oneness of nature, oneness of plan. It is evident that God designs to secure the success of missions. He who watches the progress of things with but a careless eye, and still more he who has been a diligent observer of them for the last thirty years, will perceive how God is employing every thing to promote this end. Wars are made the means of opening a way for the conquests of the gospel. Victories, national and political, men may rejoice over, as triumphs secured to party ends, to the public convenience, or to national glory. Discoveries in science and inventions in the arts, diminishing human labor and augmenting human wealth, we are prone to admire for their influence on our coffers and our comforts. But conquests and victories, discoveries and inventions, steamships and overland passages, railroads and telegraphs, God yokes them all to the triumphal car of the gospel. When Columbus discovered the path across the ocean to the new world, it was the path for the gospel to take in its advancement. When the pilgrims, leaving England, went for a while to Holland, they could not stay there, because God would have them found in America a new empire,—an empire for the gospel and for Christ. When the English government established their merchants and their factories in the Eastern world, they did but open a way for the extension of the triumphs of religion. When, in 1825, the Burman empire was dismembered, and large portions of its territory given in charge to a Christian nation, it was that the gospel might be preached without molestation to the inhabitants. He who opens his eyes will see how God has fashioned all his arrangements, providence, the coming and the sacrifice of Christ, prophecy, human advancement, the general course of events, as if with reference to the success of the gospel. The plan of the divine nature is one. The plan of the Father is the plan of the Son. Their works spring from one centre. They tend to one result. They exhibit

one harmonious wisdom. They are the offspring of one mind. When we consult history and the course of events in reference to this point, why should we not trust in his promise,—"Lo, I am with you alway, even unto the end of the world."

Christ's right to make such a promise stands in his purpose, through his disciples to convert and save the world. He has set his systems of means in operation in reference to this end. He has expressed his purpose by no doubtful indications. Prophecy foretold it. The work of Christ confirmed and commenced it. His commission to his disciples transmitted the trust. Successive generations of Christians, under the same seal and authority, have prosecuted the work; sometimes under prosperity, sometimes under painful reverses, it has still proceeded, and it will proceed. For, saith Jehovah, "I, the Lord, will hasten it in his time." Some of the servants of God may labor long and see no fruits of their toils. Their hearts may sink in discouragement. But God's final purpose is to employ these disciples, and such labors as they are engaged in, to bring about the grand consummation. Their evangelical efforts may seem to them like water scattered upon the ground. But though man cannot gather it up, it is not lost. The spilled water returns to the earth, in its season, in reviving dews or fertilizing showers. It melts away in the vapors of the morning, as they roll majestically along the mountain sides; it shines in the splendid garniture of the evening sky. It is a maxim that nothing is lost in nature. Physical particles are not annihilated; they only change their relations; and continually reäppear in new forms of utility and beauty. Spiritual labors and influences are not annihilated. The labors and the words of ministers and of missionaries, of faithful Sabbath school teachers, of pious parents, and of devout Christians may seem to be wasted. But wait for the great consummation. They shall reäppear in the characters of the saved. They shall swell the new song in heaven. They shall sparkle in gems wreathed about the Savior's brow. The spiritual husbandman, far more than the temporal, may sow in hope. The corn may rot in the earth. Drought may consume, or blight may waste the expected crops, although still God will provide food for the diligent and industrious. But not so the spiritual husbandman.

'Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

'Thence, when the glorious end,
The day of God, shall come,
The angel reapers shall descend,
And heaven cry, 'Harvest home!'''

Even if no apparent result should spring from the evangelical labors of the faithful servant of God, let him toil on. God will be responsible for the fruits. And above every raging tempest of trial and persecution, in every scene of toil, distress and death, let him listen,—for he will hear the silvery tones of the promise unrecalled and unrecallable,—"Lo, I am with you alway, even unto the end of the world." S. F. S.

(To be continued.)

## CAN THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

The following note accompanying the subjoined article, and addressed to the Editor, shews the occasion and manner of its preparation.

"Being by invitation present, a few evenings since, at a weekly exercise of one of the societies connected with the Western Baptist Theological Institute, near Cincinnati, I was so deeply interested in the subject of discussion that I take the liberty of giving a synopsis of the manner it was treated by the young gentlemen, for your Missionary Magazine. Its relevancy must be obvious; but whether it is otherwise entitled to a place in your invaluable journal, you must be the judge.

"The question was; Can the heathen be saved without the gospel? The speakers did not appear to be arranged on affirmative and negative sides; but each gave his views of the subject generally, presenting what in his opinion sustained the affirmative, and what might be deemed to militate against it. Each adduced at discretion direct arguments, offering and answering objections at will. The exercise was not, properly speaking, a debate, but a united investigation of the subject, in which each contributed what he could to the common stock of information.

"I have no intention, if I could, of following the order of the investigation. My design is merely to give results. In these, at the close of the exercise, there was manifestly unanimity."

1. It was deemed evident, that the heathen are under the moral government of God: that they have, in common with all men, a moral constitution, and that they have sufficient knowledge of their duty to render them accountable: that although there are abundant means of knowledge within their reach; which they have no disposition to improve, yet, indisposed as they are, there is forced upon their understandings and consciences light sufficient, if improved, to make them unspeakably more virtuous than they are. Several of the young gentlemen gave, in confirmation of this doctrine, very judicious and lucid expositions of those familiar passages in the first and second chapters of Romans. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." Also, "The Gentiles show the work of the law written in their hearts, their conscience also bearing witness," &c.

To this express teaching of the word of God, it was added, that the heathens' treatment of one another shows that they consider themselves accountable. They mutually act on the principle that many duties, at least, are known, and that thus far they are to be held responsible.

2. The accountability of the heathen being thus established, the inquiry arose; Is not the same light, &c., which is sufficient to render a creature accountable, equally sufficient to make him an acceptable worshipper of God? Might it not lead him to repentance, and so convert him?

On this there was considerable discussion, and at first, in some of the speakers I thought, some confusion. But the darkness gradually gave way, and the idea became apparently simple, and well sustained by the general teachings of the scriptures, that the means necessary to render a man accountable would enable him to meet the demands of the divine law, *provided he had a right disposition of heart.* If in all respects he were susceptible to right religious im-

pressions, and be sincerely hungered for truth and righteousness, there would be no obstacle to his working out his own salvation. If we except here an undue tendency on the part of some of the speakers to reason beyond what is revealed, I confess that my pleasure was great in observing the general conviction on which the minds of the members seemed finally to settle and rest;—that the heathen might, one and all, were their hearts right,—were not their hearts "fully set in them to do evil," "not willing to retain God in their knowledge,"—arrive at salvation with the limited means they possess. As their accountability cannot exceed their privileges, so nothing but a spirit of obedience is wanting to make their condition safe.

3. But it was admitted by all that this spirit of obedience is wanting, and universally: that however ignorant the heathen are of the attributes of the glorious God, yet their indisposition to worship him as such is even greater. None doubted that the declaration, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," is of universal application, extending to every member of the human family. On this point no time was spent. It was granted with equal readiness, that no influence short of that of God's Spirit could excite in the heart of the heathen, or of any one else, this spirit of obedience, or rightly dispose a heart for the worship of a holy God.

4. The question was finally reduced in substance to this form: As men must be converted before they can, that is, will obey God, or seek after spiritual life, is there any evidence that the Divine Spirit ever exerts its saving influences where the gospel is not preached? There can be no doubt of the sufficiency of their religious intelligence, to be converted, but does the Spirit ever employ, as the instrument of regeneration, truth from which the doctrine of a Mediator is excluded? There were, it was said, many pious persons before the advent of Christ,—Abraham and his spiritual seed were true worshippers;—but they, it is obvious, had a knowledge of a Savior to come, and trusted in him. It was believed that there were, in early times, those scattered through the heathen world, who might be pious,—of whom Job was a striking instance. Balaam, though belonging to an idolatrous nation, understood much of the true God and of the promised Messiah. He knew enough of the gospel to save him, had it not been for his covetousness. Others similarly situated may have believed and have been saved. The ideas and hopes of a Savior, doubtless, faded slowly from the minds of the heathen world. It is plain, therefore, that all known instances of piety previous to the coming of Christ, may have been the result of the doctrines connected with his anticipated mission to this world. Cornelius, to whom Peter preached the gospel, as he was a Jewish proselyte, doubtless expected the promised Deliverer. The apostle assured Cornelius that He had come, and that the promised Spirit had been poured out. It was agreed that no well authenticated instances of conversion among the heathen had ever been discovered by modern missions, except as the fruits of the gospel. Even the Karens, a people retaining a greater number of primitive religious ideas than any other heathen nation, seem never to have furnished a solitary example of true piety,—of actual conversion,—till taught the *way of salvation by Christ*. History obviously gives no countenance to the opinion that the Spirit of God is ever exerted in producing a saving change of heart, or of leading men to the worship of God, where the doctrine of a Savior is unknown.

But the question was not left here. The teachings of the scriptures came next under consideration. These, it was thought, were full and explicit in sup-

port of the sentiment that the gospel is indispensable to the salvation of the heathen. I never remember to have seen so forcible a view given of Christ's address to Saul of Tarsus, when met by him on his way to Damascus. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26: 16—18.

The Gentiles, to whom Paul was commissioned to preach, were in darkness, under the power of Satan, without forgiveness and without inheritance. This seems to have been their condition as *Gentiles*,—not a part of them, but all. No one can read this passage and not feel that the reason why Christ sends the gospel to them, is, that otherwise they must remain in this benighted and forlorn condition; that as light comes from the gospel, so do deliverance from the power of Satan, the forgiveness of sins, and adoption. Again, those who should be converted through Paul's ministry were to receive an "inheritance among them which are sanctified by faith that is in Christ,"—either as yet to come, or as already come and crucified. Why did he not say merely, "among them which are sanctified?" Why "among them which are sanctified by faith in Christ," except *they only* are heirs?

Romans 10: 12—17, appeared, if possible, still more explicit. Perhaps it is not so in fact, but it is more obvious, because the passage is designed to give a reason why God should show mercy to the Gentiles; to which the Jews objected, claiming to be themselves his chosen people to the exclusion of all others. The apostle assures them that the gospel is designed for all nations; that "the same Lord over all is rich unto all that call upon him. For *whosoever* shall call upon the name of the Lord shall be saved." But having made this statement, he expressly declares that no one does call on God who has not faith, and that faith requires instruction in the gospel; instruction implies a teacher, of whom there are none among the heathen;—hence the reason *why teachers are sent*. The argument is plain. The gospel is sent to the heathen, because they are dependent on it for salvation. They have knowledge of their duty sufficient to leave them without excuse. But it does not convert them; and as the gospel does, at least multitudes of them, it is just to infer that the Holy Spirit attends those truths only which in some way recognize the scheme of mercy. Christ, perhaps, meant to make this distinction between a knowledge of all other truths and the truth as connected with himself as the sinner's substitute,—the truth as it is in Jesus,—when he said, "My words are spirit and life." To this the language of David, Ps. 19: 7, is an objection in appearance and not in fact. When the Psalmist says, "The law of the Lord is perfect, converting the soul," he cannot mean that the mere precepts of God, many of which the heathen understood, ever convert the soul. This would conflict with the teaching of Paul, that the carnal mind is not subject to the law of God, *neither indeed can be*. But the term *law*, as he used it, must have referred to the whole system of revealed religion. This, manifestly, included the doctrine of faith in the Savior to come; and is called *law*, because the whole system of revealed religion, though a scheme of mercy, includes also precepts. The covenant of grace includes more precepts, and those made more imperative than the covenant of works. It is not pretended that any view of Christ or of his gospel

separate from, much less that is opposed to, the moral law, can be taken, which will be converting. The law of God must be honored. As Robert Hall says, "the Lawgiver must not be sunk in the Savior of the world." If we do this, it is not the whole counsel of God, and the Holy Spirit will not seal such instruction upon the heart. But it is equally true that he will not where the Savior is wanting. His office is to take of the things of Christ and show them to the soul of the awakened sinner. The moral law must be enforced, but, at the same time, Christ must be exhibited as the end of the law for righteousness to every one that believeth. This doctrine is the power of God unto salvation, and there is no reason to believe that any other is.

I was pleased with the idea that young men, soon to be the pastors of the churches, should entertain these views. I believed them to be correct, and have long felt it to be unspeakably important that Christians generally be correctly instructed on a subject of such moment to the heathen; a doctrine also so healthful in its influence on the churches at home. There is little danger of over estimating the value of the gospel, or the importance of its being preached to the world. It is the only foundation of hope to perishing men. It is the gift of God to sinners. It is the fruit of the Savior's love and death. It is the language of all who appreciate it; "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The Lord has given the word; great may be the company of them that publish it.

R. E. P.

*Nov.* 27, 1847.

## PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

(Continued from p. 4.)

A prayerless spirit is a godless spirit. "What is the Almighty, that we should serve him," *and* "What profit should we have if we pray unto him?"—are questions of one common import, blasphemies that proceed out of one and the same evil heart. Prayer acknowledges God,—his existence, his supremacy—real and rightful—in being and in act;—his perfect attributes. It addresses him as God, God alone, a present God; pays him due homage, adores and loves. Prayer recognizes the relations we bear to God, as creatures of his power, subjects of his rule, debtors and stewards of his bounty;—confesses our dependence on him, our frailty, our sinfulness, our need of his mercy and grace. Prayer accepts the grace which he confers, approves the ways of his appointment, honors the Son even as it honors the Father, reposes with filial trust in his promise of pardon and life, proffers and renders willing obedience to his commands. Prayer is the allegiance of the spirit to the Father of spirits, allegiance manifested in word and deed. Prayer is piety. And therefore did Jesus pray; therefore prayed the apostles; therefore is it required of *all* who preach the gospel, and of all who aspire to preach it,—the plan devised to bring man back to his allegiance to God,—that they be praying men, men reconciled and rendering allegiance to God, walking with God, and holding habitual and earnest converse with him. They give themselves to the ministry of the word; but they also, and primarily, give themselves to prayer.

And "why should it be thought a thing incredible," by any one, that God should *answer* prayer? and that, *in* answering prayer, the Divine Spirit should choose his own methods and times and seasons, "which he has kept in his own power?" whether mediately, through subordinate and secondary causes, or personally, by his own unintercepted influences? *Cannot* he who made the soul, and gave to it its laws of life and movement, in whom the soul lives and has its being, who takes cognizance of its every state and act, who understandeth its thought afar off,—*cannot* he regard its prayer, prayer which he has invited, inclined, commanded, the soul to offer to him? And may he not, in granting to its filial offering of prayer the appointed fruit and recompense, abide by and honor the laws of its nature, laws of his own enacting? Does he not know its laws, is he not able, does wisdom fail him, so that he *cannot* abide by those laws and still maintain the power, and right, and will of free access and communication with the soul which he has made? And is the Father of our spirits *shut out* from his own offspring? The manner of communication between created mind and its Creator we may not comprehend, the *fact* we may not question. Disembodied spirits, with whom, divested of corporeal sense, there is nothing visible, nothing audible, nothing tangible, in the original acceptation of those terms, have, nevertheless, knowledge and converse and influence one with another. Angelic spirits who stand before the throne offering praise, who have never been encumbered with material forms, give and receive tokens of mutual cognizance and love and common joy, never intermitted, never unobserved, never unrequited. *God* hears and approves their praise, himself inspires their songs, himself upholds in "their first estate" and still bedecks with ever increasing grace and glory the "innumerable company." So, too, he may be mindful of us, may visit us, may abide with us; God in us and we in him; may listen to the voice of our secret prayer; may approve, accept, requite with choicest blessings; before we call, he may answer; "at the beginning of our supplications the commandment may come forth."

Prayer is knowledge,—the knowledge of God and of Jesus Christ, which is "life eternal." The gospel of God is not only from God, but concerning God, his nature, his holiness and will, his benevolence, and truth, and faithfulness. And they who would know God, must be taught of God. They must become partakers of the divine nature, must become conscious, for themselves, of abiding holy and benevolent affections and aims. God has given us his written word, uttered by "holy men of old, as they were moved by the Holy Ghost;" and it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." But to be thus profitable, it must be "mixed with faith;" and "faith is the gift of God." God must give *us* faith; must impart to us of his own nature; must quicken, and nourish in our hearts, and cause to grow unto full maturity whatever is communicable of his divine excellencies, that *thus* we may re-obtain the knowledge of God. The word of God must dwell in us richly, but the Spirit, who uttered the word, must live in and actuate the word; and they who study the word, must receive of the Spirit, that they may thereby know the mind of the Spirit. "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is within him? Even so the things of God knoweth no man, but the Spirit which is of God." "Now we," says the apostle, "have received not the spirit of the world, but the Spirit which is of God, that we *might know* the things that are freely given to us of God." And this Spirit, which is of God, we receive from God when we *make request therefor* to him.

Hence it is a first principle, in the study of God's word, and worthy to be infixed as an abiding and cherished conviction in the understandings and hearts of all men who would know and understand the gospel of God, that the prime preparative to successful study, and the indispensable accompaniment and help of all other profitable preparation, is *effectual, fervent and continual prayer* to God. The ablest teacher of things divine and spiritual, the most unwearied in effort, the most ready to hear and solve all spiritual and all biblical perplexities, the most patient of the darkness and feebleness of man's intellect and of the perversity of man's heart, and the most effective to give knowledge and understanding and all good gifts to them who will seek his instructions, is the Great Teacher sent from God, is *God the Spirit*:—who has come forth for this express purpose, that he might take of the things of Christ and shew them to his people, and bring to remembrance all things whatsoever Christ has said; that he might give spiritual discernment of "the things written in the book." And his teachings, his purifying and enlightening influences,—*himself*,—are freely given of God to all who ask him. If we know how to give good gifts, "*how much more* shall our Heavenly Father give the Holy Spirit to them that ask him?"

This primary article in the doctrine of Christ, of the office of the Holy Spirit to teach, as well as to sanctify and support, is an admitted verity in all our formularies. We honor it with our lips, even though our hearts be far from it. God is the Father of lights, with whom is no darkness at all; the infinite Mind, source of all communicable knowledge and understanding, and specially of the knowledge of his own being, and thoughts, and ways; the fountain-head of those living streams of which all who would know God must freely and largely drink. And the Holy Spirit is specifically charged with conveying into our hearts these living waters, if we do not close our hearts and turn away from him.

If "prayer availeth much" with regard to the knowledge of God's character, so, too, with respect to a right understanding of his will. Prayer is wisdom. "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." True wisdom is to know and do God's will. God seeth the end from the beginning, and all the steps and processes between. He knoweth his own mind and will. And his way is perfect. Who choose his way, cannot err. The end thereof is righteousness and peace forever. But the secret of the Lord is with them that *fear* him; and he will shew *them* his covenant. The *meek* will he guide in judgment, the *meek* will he teach his way. This principle is apposite to all who are, or think to become preachers of God's character and will. They are to learn his will, in particulars no less than universals, with respect to individuals as well as classes, in reference to themselves and not others only, through the medium primarily of fervent prayer. "Lord, *what wilt thou* have me to do," was the prayer of Saul, when the Lord had met him in the way. And it was in *answer* to his prayer that the Lord told him what he must do. "Behold he prayeth," said the Lord to Ananias in a vision. And can we doubt what was the tenor or the fervency of his prayer during those memorable "three days," in which he abode in Damascus "without sight, and neither did eat nor drink?" "*Behold, he prayeth*;" and the Lord, in the time and manner which his own wisdom approved, gave answer. "Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, *hath sent me*, that thou mightest receive thy

sight, and be filled with the Holy Ghost." So God hears prayer at the present day, and in ways and by means of his own appointment seasonably and distinctly answers. As he appoints the preachers of his word, so he assigns to them their respective fields of labor;—it is his prerogative so to do;—and he does it in answer to fervent prayer.

The same principle holds true of all who would *aid* in the ministering of God's word, according to the will of God; and whom he has made stewards of his goods, saying, Occupy till I come. "Lord, *what will thou* have me to do? These talents which thou hast given me, are thine own; these houses and lands, this silver and gold, these flocks and herds, all are thine. Thou hast given them to me to use for *thee*, that at thy coming thou mayest receive thine own with usury. *How much*, wilt thou that I cast into my Lord's treasury? what doth it seem good in *thy* sight, that I retain in my own power? Lord, teach me *thy will*. Shew me what thou would have me to do, and give me a forwardness of heart and hand to do it." Such prayer, sincere, fervent, persevering, is never offered in vain. The Lord makes known his will; and he who of the Lord has freely received, freely gives.

Prayer obtains of God a teachable spirit; disposes to an earnest seeking of right and duty; secures a ready and cheerful recognition of the claims of duty; induces their prompt fulfilment. Prayer purifies the affections, represses the selfish and earthly, strengthens the spiritual; brings into full relief holy and benevolent ends,—things worldly, sensual, self-pleasing, it casts into the shade. Prayer quickens the conscience,—discerns with accurate precision the intents of the heart, separating between the precious and the vile. It is a true appraiser, fixing right values on things, things temporal and things spiritual, things fleeting and things eternal,—giving them rightful names. Prayer enthrones in the heart that "fear of the Lord, which is the beginning of wisdom;" prayer emboldens our faith in God, so that it "overcometh the world." It is for *want* of prayer, fervent, unwearied, trustful prayer, that some have erred from the right way, and "pierced themselves through with many sorrows." They have not cherished, they have not sought, a docile spirit; they have shrunk from the honest investigation of truth and duty; they have *feared to pray*. "There was a lion in the way;" or they have "loved this present world."

Prayer is submission, resignation, contentment, peace. Prayer begets and fosters a childlike trust in God, crying Abba, Father. Prayer gives discovery of the riches of God's wisdom, and power, and love, and ever wakeful faithfulness. Prayer opens the conduits from the exhaustless, living fountains of the consolations of God, "the nether springs and the upper springs." Prayer banishes solitude; gives power to the faint, and to them that have no might increaseth strength;—restoreth the soul. Prayer brings down upon the soul the light of God's countenance, assures of his presence, his watchful care, his compassionate regard, his complacent, free, abiding, unmeasured love.

> "Prayer makes the darkened cloud withdraw;
> Prayer climbs the ladder Jacob saw;
> Gives exercise to faith and love;
> Brings every blessing from above."

Prayer fills the soul with the divine fulness, makes it to drink abundantly of the river of God, "that maketh glad;" gives token and foretaste of nobler bliss to come. Prayer woos and wins the indwelling of the blessed Spirit, the Comforter,—"that Holy Spirit of promise, which is the earnest of our inheritance

until the redemption of the purchased possession;" who abideth continually with those who will abide with him; and to provide for whose coming and indwelling it was expedient for us that Jesus "should go away." Prayer is light, life, joy; prayer is blessedness and glory; blessedness begun on earth, perfected in heaven,—and having meet expression, there, in rapturous and neverceasing praise.

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# American Baptist Missionary Union.

## GERMANY.—*Letter of Mr. Lehmann.*

The following extracts under date of Oct. 25, give many interesting notices of the progress of the gospel the last year, not only in and near Berlin, but other and distant places.

A fellow-laborer provided—Baptismal scene at Templin.

Soon after my last letter, I was again seized with severe illness, which brought me very low; so that for some time my friends, as well as myself, feared much for my life. But, blessed be the Lord, he has restored my strength, and I am now, for the most part, in full vigor and health. It was a gracious providence that about that time the Lord guided into our faith a very dear brother and old disciple, Mr. A. W——, a watchmaker, who, embracing the truth in baptism, came out to join our church. The Lord had given him long before, much talent to preach, and he had exercised the gift for many years; during which period I knew him very well, and he enjoyed (as still he does) the greatest esteem of all Christian people. This acquisition was of great value; for during the time I was laid aside, and there was no prominent brother among our number, Mr. W—— has rendered me, till now, all the assistance I could wish, and our church has had also great advantage from his preaching. It is very simple, but purely evangelical, and with fervor and zeal. So the Lord helped us in our distress. I had at last recourse for my disease to the cold water cure; and derived the greatest benefit from it.

As soon as I was partially restored, I commenced travelling, and have spent most of the summer in this way. I, and many friends in our country, had long desired it; but I could not get away for any length of time, because there was none who could supply our pulpit. Now it was possible. I have visited many churches and single individuals, baptized a goodly number, and administered the Lord's supper very frequently to congregations and persons where no regular administrator is engaged; and the Lord has given me much grace and joy; so that, though I could not do so much here in Berlin, I rejoice that the cause of truth has the more spread in the country.

I will now relate, in particular, some of my experience on my various tours. I first set out for Templin, where the opposition against the Lord's cause from malignant men has so long been manifest. I needed to use caution in entering the town. I had agreed that we should meet in a village five miles this side. I travelled all night to get there; was met in Zehdenick by a little boy, who had long desired to be baptized, and who now rejoiced exceedingly because I expressed the hope that we could grant his desire. I never before saw so much piety in a child. For this very reason the boys of his village have dreadfully persecuted and abused him; but he has borne it all with the greatest patience. Though the heat of the day was distressing, yet my walk with that dear child was exceedingly pleasant to me. At length I arrived in Hammelspring; and by and by the dear disciples of Templin appeared, and our joy was very great. There is a dear brother who takes the oversight of the flock, Mr. Kemnitz. He arrived soon, and we had much conversation on the affairs of this station, which is forty-five English miles from Berlin. A part of the candidates to be baptized came also, and I had opportunity to discourse with them and hear their experience and faith.

At evening we went to a beautiful lake, half way to Templin, the rest of the brethren having engaged to meet us there. Much caution was required to escape the vigilance of people.

We arrived safely on the borders of the lake, but our friends from Templin were not there, and we waited a long time for them, while messengers were sent in various directions to guide them to the place where we were. At last the little August came, leaping and shouting, "Now they come;" and soon a dark cloud moved towards us, and we had the joy to salute our brethren most heartily. We had then, on the shores of the lake, an investigation into the state of those candidates who had just come, and as they all had undergone already the great trial of persecution, and had been closely observed for some time, we needed not much scrutiny. I next addressed them on the subject of baptism, and we prepared for the rite. It was the first time that baptism was administered there; all others had been baptized in Berlin. We felt very happy; no fitter place for baptism could scarcely be found. We were on the brow of a large row of hills, bending into the lake,—no disturber any where,—quite remote from the world,—the lake one of the largest, extending beneath our feet far and wide. The moon was rising over the hills behind us. I first placed the candidates,—nine in all,—in a crescent; what a beautiful sight! They all had undergone a severe trial by judge, and burgomaster, and clergy, and the world at large, and had been found faithful. Amongst them was also that little boy, August Dickmann, twelve years of age. As I had tried the depth of the water and found that it extended shallow for a long distance, we must all go into it at once. I told the candidates to take one another's hand, then took the one on the left, and thus guided them all at once down the hill into the deep; while those remaining on the hill had the most beautiful view below them. The candidates were five sisters and four brethren, among the latter also the little August, and next to him an old, grey haired brother. The weather was very mild and beautiful, and the moon broke so gently over the hills behind us and gilded the surrounding clouds, that it was the most attractive scene I ever witnessed. With deep solemnity I baptized one after another, and br. Kemnitz guided them out of the water. Most elevated were our feelings when, after the rite, and an address, and prayer, we joined in a glorious hymn, "Lasst uns ihm ein Hallelujah singen," (Let us sing to him a Hallelujah.) Then, while it was yet night, all things being performed, we made our entrance into Templin, and the next morning I was away and visited several other people in the neighborhood, and saw that there is growing there many another sweet fruit for the Savior.

Soon afterwards I made, in company with my two sons, who now also are baptized members, a journey to Hamburgh, where the new chapel was consecrated to the Lord. We rejoiced exceedingly on the occasion, and spent a week there, while I preached and addressed the brethren at several times; enjoying after a long separation sweet fellowship with my dear br. Oncken.

Environs of the Oder—Baptism at Tornow, and church organized.

My next tour was to the Oder and environs. In Tornow village, near Neustadt, they had long waited for me already. I had the sweet satisfaction of baptizing there eight converts, four brethren and four sisters, who all were full of their first love to the Savior. Two had been baptized there before, so that we were an eleven, who then sat down in the night and commemorated the Lord's death. Chose one of the brethren to serve on such occasions in future. Thus a new church was formed.

Zäckerick and Frankfort churches—Baptisms.

I next proceeded a long way to Zäckerick, where our dear br. Koppen, a farmer, was ordained and had baptized five converts; they are now twenty-one. (In Templin are twenty-five baptized.) I was most cordially welcomed there, and spent two days including a Sabbath, and preached there and in Lietzgoricke village, near Z., five times. The love and attachment of the dear brethren and sisters was beyond conceiving, and our fellowship very sweet. The cause prospers here. My throat was, however, much affected by the continual speaking.

I was brought thence in a carriage to a br. Hilliges, a farmer, who resides quite alone, where I was also very welcome. The next day I entered Frankfort. Much hope was entertained that a goodly number here would come out to be baptized, but unfavorable events had prevented it. Yet

some were ready to begin the work, as there was no church here as yet. I left them, however, for the present, and went on the railway to Guben, where a dear Christian friend longed very much to be baptized. After I had conversed with him, and became fully convinced that he was as faithful as the letters we had previously exchanged had indicated, I baptized him, in the day time, as we were walking beside the water of a fine stream, and then in the evening celebrated with him the Lord's supper. He lately has married a very dear sister of ours, and there is thus another new interest sprung up. I then returned to Frankfort, where I was received with the greatest affection; and after all hindrances were removed, had the sweet joy of baptizing three disciples. Happily there had just come three others, of our church in Berlin, so that we were seven of us, who for the first time sat down in the primitive way to show forth the Lord's death. Several others gave hope of conversion to God. I trust that this beginning will be of glorious results in the great work of evangelizing the world, though great enmity also is manifested here. I was dismissed with all the affection which could be imagined, and returned to Berlin fraught with blessing.

Tour to the Elbe—Baptisms at Seehausen and Clotze.

Soon after this, I set out for a tour to the Elbe, and extended it to many other parts and places. Went first to the Altmack, a part of the province of Brandenburg, where several friends had long expected me. In Seehausen I baptized a husband and wife, when, besides me, two brethren were present from Berlin, and we rejoiced much in the Lord. Accompanied by one of them back to the Elbe in very great heat, I went up in a steamer to Tangermünde and environs, where some brethren are fully convinced of the truth in baptism; but as they had their scruples still as to yielding to certain measures imposed by government, I could not baptize them now, but delayed it. The heat during all this time was extreme, and frequently I was compelled to walk a long way in the noon sun. Visited Hendal and other towns, and formed new acquaintances. Then went to Clotze, and a forester's house, named Pansan. You will recollect under what very interesting circumstances I visited here two years ago, and the last year there was baptized a dear sister, the forester's daughter. I now had the great delight to baptize her sister, who, meantime, had become a believer. Our dear br. Ule, a lawyer, whom, two years ago, I baptized here, happened just now to be present again, and thus we spent a glorious Sabbath, and broke bread together, from which these dear disciples had been debarred all the year past, living far from any of our churches.

Hanover—Eimbeck—Goslar—Othfreesen.

Being now not far from Hanover, and feeling a great desire to see the brethren there, I travelled all night in the mail, and the next day a little on the railway, and arrived in Hanover at noon, improving opportunities on the way to distribute tracts. I knew already, that since my last visit, two years ago, the cause here had been lingering very much; and, therefore, I did my utmost to strengthen, admonish and encourage the little band; made long tours in the neighborhood, under a scorching sun, to reclaim backsliders, and at another time held an evening meeting; and when it became very late and most of our friends were gone, and none of them had a horse, but were servants and journeymen, I spent the night in the meeting room, sleeping on the benches, and my carpet bag serving for a pillow. The next morning I left, when I could hope that the cause was stayed in its dying away, and new courage was put into the hearts of the disciples. I longed now to see our dear brethren around the Hartz mountains, and travelled over Hilderheim to Eimbeck, visiting some who were scattered abroad. In Eimbeck I had the joy to see Mr. Steinhoff, whose travels and persecutions in Hessia and Switzerland are known to you. We were in sweet fellowship with each other; the brethren came together, and I spoke to them from the scriptures, and related to them much of God's dealings with his people abroad. The following day I travelled over the highest regions of the Hartz, surrounded by clouds, and came to Goslar, where our brethren flocked together from the surrounding villages, and I had a very blessed Sabbath. Preached to them twice, and our gracious Lord was so near to us that the deepest emotions were manifested, and all remained together, after

the breaking of bread, till very late in the night, making the best use of the time allotted to us. A dear brother, whom on this tour I had met already in Seehausen, was now also here, and accompanied me the next morning up to the Brocken, the highest tops of the mountains, and down again, when I left him and the people there for Othfreesen. You know already how much the dear saints here have suffered from persecution. There is not one who has not been in prison. The wife of the brother where I stopped, told me that even when she was in most delicate health, she had been cast into prison and fed on water and bread, but never had felt so joyful in her life as then.

The dear brother who most of all has suffered, guided me to the mountains and into the forest, where, even now, they meet together. But we ventured to meet this night in his house, where people of Salzgitter and other places flocked together, and I preached to them, comforting them from our glorious hope. They very gladly would have detained me several days, but I had extended my journey already too far and too long, being required at home very much; and thus, after another fortnight, I came to my dear people again.

### Rationalism at Magdeburg.

On the way I spent a night and a day in Magdeburg, where there is some hope for the beginning of a new interest, but where Rationalism has unfolded its banner most widely, and where a Mr. Ulich, its chief champion, has the support of most of the people, so far as I could ascertain. Government is in a great strait about this. Ulich is suspended from his office, and tried before the Consistory; but very great agitation prevails among the people on account of it. They have imbibed infidelity, as it should be called, for ages and from their childhood; and though the present government oppose Rationalism mightily, yet they seem not to prevail; but there will be a great conflict and disruption at no far distant time.

### Berlin church—Relations to government.

The intervals between my journeys this summer, I spent here in great anxiety and hurry; as the building of our meeting-house required all the attention and labor I could bestow. It is now so far advanced that a keeper dwells in it, and the large hall, for our prayer meetings, is fast finishing. However, we shall not be ready till next spring, as the walls need to dry first.

As to the state of our church, I rejoice to say that it is prosperous. We have had many accessions, though the number of them is not just at hand. In various cases we have been obliged to exercise discipline, and three or four have been excluded. My illness in spring, and long absence in summer, have rather prevented greater increase; but I hope this will be amended also. Our meetings now are crowded, and we long for a larger meeting place, which will benefit us very much, we trust.

As to our relations to government, there has not occurred any thing since my last of an alarming character. We have thought it wise, at present, not to enter into those ways or liberties which the new law of toleration opens, as we find that they would be more dangerous, oppressive and exacting than those of our present condition, where we observe the regulations which were previously imposed upon us. How long we shall be permitted to remain in this condition, we know not. But whatever may occur, we know that the Lord reigns, and he ultimately will and must prevail. Therefore we can be quiet.

In Stettin the cause is prospering. Mr. K.'s party is diminishing constantly; and most of his people have joined the church under our dear br. Hinrich's care, which also increases more and more. Our dear br. Oncken is now on a tour to Switzerland. A dear brother, and deacon of his church, who accompanied him to Basle, has just returned, and related to us much interesting experience which they have had in the south of Germany, and which, no doubt, he will write to you more in particular. We expect him soon back again.

And now, farewell; and think on us in your prayers. May the deep interest which our brethren in America take in us, not diminish, but increase. We live in a time of great movements. May we fill our proper stations with all zeal and devotedness. We have very glorious hopes, and may the few years remaining to us prove our most sanguine expectations to be founded in the omnipotence and eternal grace of our covenant God. May He smile also on your country and churches,

and may the benefits bestowed upon us return in abundant showers of grace.

## Greece.—*Letter of Mr. Buel.*

Our readers will recollect that at the close of his last letter Mr. Buel adverted to a message just received from the demarch of Piræus, inviting him to a personal interview. (p. 14, last Mag.) The following, dated Oct. 11, contains an account of the interview and some of its immediate results.

Visit to the demarch—Personal rights—Discussion on miracles.

On the 11th inst. I called, by invitation, on the demarch. He shewed me an official note from the nomarch of Attica, commanding to put in execution the order issued against us the 20th of August. He also shewed me the 1st Article of the Constitution (which prohibits proselytism) and the 532d of the Penal Code; and again desired me to discontinue the school.*

I told him that I did not consider myself an offender against the 1st Article of the Constitution; but if he or the authorities above him are of a different opinion, they may proceed to execute the law; but I should insist on being heard in court, and if this privilege is denied me, I appeal to the government of the United States of America.

As to what was denominated the "school in my house," I did not consider it a school, when children resort thither, not to be taught in any of the studies pursued in the schools, but for needlework and useful conversation, and that, at the earnest solicitation of their parents;—it is an unwarrantable intrusion into domestic privacy, and a violation of my social and civil rights as an inhabitant of the country, when it is forbidden to receive persons of whatever age, be they children or parents, into my house. Such measures are also a virtual violation of the commercial treaty existing between the two countries, forasmuch as it is a system of espionage upon the dwelling of an American citizen, thus to take note of who enters, and who leaves it, and of what is said in conversation there. For every pious American, whether man or woman, would ever feel it to be a Christian privilege and duty, freely to express his religious sentiments in his own dwelling, which is declared in the Constitution to be his *asylum*.

The demarch said, smiling, "We know all that very well; but Greece is not America; the state of society is different; so are the character and prejudices of the people; and hence public opinion here obliges us to suppress whatever has the appearance of proselytism. And besides this, political reasons lead to these measures, as the Russian party compass political ends, by subserving the religious prejudices of ecclesiastics."

The ecclesiastics, said I, ought not to be jealous of *us*. They ought to know that it would be for the true interest of religion in Greece, if there were fifty men like us here. We would gladly aid them in supplying the nation with the word of God, which we hold in common, and in counteracting the infidelity which will ere long prove the ruin of them and their church.

The demarch wished to know why I did not take out a permission to establish a school. "Because, then, I must allow the catechism and sacred pictures in the school, and this I could not in conscience do. The excellencies of Plato's catechism I acknowledge. Much the largest part of it accords with the word of God, but a portion of it is totally at variance with the Divine word." He asked what parts of the catechism we object to. "Among other things, we disapprove of the worship of the Virgin and of the saints. We can pay *no* religious homage to either." "Do you allow that the mother of Christ is to be regarded as the *ever* Virgin?" "I do not consider that dogma to be an essential one of the Christian religion. The belief or disbelief in her *perpetual* virginity does not affect a person's salvation, and, therefore, I never discuss it."

Allusion being made to miracles, he narrated the miraculous cure of an acquaintance of his, who was born a very deformed cripple. He dreamed the Virgin informed him that if he

* The article alluded to, of the Penal Code, reads as follows:—

"Assumption of scholastic duties.—Confinement from one to three months, or fine from seventeen to fifty dollars, is imposed on the person who, not being appointed, or not receiving a special permission from the authorities, keeps a school, or opens any other educational establishment."

went and dug in a certain place, he would find her picture; and on touching this, that he would be cured. He obeyed the message, and was instantly restored to the natural use of his limbs. "This person," said he, "I have seen before and since his cure; now, pray, what do you think of that miracle?" I said, "If the evidence is convincing, I must assent that an extraordinary cure has taken place. The human mind must yield to evidence. If the Virgin appeared to the man in his dream, and a miraculous cure has taken place, there would be ample means for proving the facts; therefore, you have a right to scrutinize severely all the circumstances connected with the case, both before and after it, and to demand the testimony of a sufficient number of competent and disinterested witnesses, who could not be accessary to any cheat. All these elements, and more, enter into the proofs of the miracles of the New Testament. Besides, if the Christian religion was left complete by Christ and his apostles; if there is salvation in no other name than His, what need of further miracles? After the new faith has once been generally received, there is not only no need of further miracles to authenticate it, but the testimony in their favor becomes less trustworthy, because less impartial and disinterested; hence, the apostle says,—"Whether there be tongues," (the most surprising of all miracles,) "they shall cease." In Italy, miracles are said to be wrought every year; but what object do they serve? Not to attest the divinity of a new doctrine, as did those of the bible, but to subserve avaricious and even political ends. When God interposes to work a miracle, He does it with some grand and important design. But no design worthy of a God appears in the countless miracles that are said to have been wrought in the dark ages and since. While, on the contrary, the inference deduced from them, is opposed to the spirit and the letter of our Lord's instructions. It is fashionable to decry the miracles of the New Testament, by bringing them into comparison with the superstitious juggleries of modern times. Thus our religion is held in contempt by those who know little of the bible, and, unfortunately, are not encouraged to read it." These, and other remarks, must have led the demarch to the conclusion that I had no great respect for his miracle, and he finally allowed that there is more room for the operation of second causes, in the case of such a marvel, than is commonly supposed.

Mission school suppressed.

The day after, the demarch's messenger having called in my absence, I went to the demarchy and received the following document.

"No. 1228.

"*Kingdom of Greece.*

"Demarch of Piræus to Mr. Rufus Buel, present.

We invite you, in pursuance of a previous order, to dismiss within twenty-four hours from the receipt of this, the school illegally kept in your house; for otherwise, in case of its further continuance, we shall be under the unpleasant necessity of taking instant and rigorous measures to enforce against you the law as defined in the 532d Article of the Penal Code.

"A. Theocharis, demarch.

"*Piræus, Oct.* 30–12, 1847."

The next day Mrs. Buel and Miss Waldo dismissed the "school" within the time specified, telling the children the reason why they did so. We obey the order, because it threatens a penalty against us as *school teachers*, and not as *missionaries*; and any suit in court would be conducted on the ground that we violate the school laws.

The experiment has now been tried, and has resulted as I have always anticipated. We cannot have any thing that has the appearance of a school, with the exception of our English classes, which go on as usual. And I expect they will try to break this up, by charging that I *transcend* the limits of my permission, inasmuch as I teach religion at the same time. But it will require some hair-splitting to shew that I may not use the bible, or any other particular book, in teaching English. My teaching religion must be prevented by other means than that.

It is quite probable that our Sabbath classes will also be brought under the protection of the school law;—"such protection as vultures give to lambs;"—and as the children were invited to come on the Sabbath, my next letter may report that the Article 532d has been enforced;—for they will have failed of their *main* object, if they cannot stop the Sabbath teaching.

But such a measure will attack more *avowedly* the *gospel*, and the religious character of our work; and when

things come to that issue, we will appear before the tribunals, "for a testimony unto them;" and for a like reason the same will be our course, if, on any pretext, my own religious teaching is forbidden. Let the matter come to a decision, and to a judicial one; and when the voice of the judiciary of the kingdom has decided against us, we will stand still and see the judgments of God. But if arbitrary executive authority attempts to anticipate or arrest the *due course of law*, I appeal to my government as an American citizen injured and unjustly maltreated.

Mrs. B. adds in a postcript:—

During the whole period of our missionary work, never did we feel more than *now* the necessity of patience and believing prayer. O that these may abound in us, unworthy and undeserving as we are, to the glory of our common Lord.

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## Tavoy Mission.—*Journal of Mr. Bennett.*

(Continued from p. 22.)

About the first of March, the health of Mr. Mason continuing to decline, Mr. Bennett was deputed to accompany him to Maulmain; and they accordingly set sail on the 11th from Monmogan, but were driven back by a violent tempest. They finally left in the steamer for Maulmain on the 17th, and arrived on the 19th, whence Mr. Mason sailed for Calcutta on the 25th, (pp. 306 and 337, last vol.) The same day Mr. B. proceeded to Newton, and finding Mr. and Miss M. Vinton about to visit Bootah, a Karen village on the Attaran, he cordially accepted their invitation to bear them company.

### Visit to Bootah—Character of the village.

March 26. Left town with br. Vinton and his sister for Bootah.

27. Arrived at the village about sunset, it taking three tides to reach this place from town. The scenery on this river is more monotonous and uninteresting than that of either the Salwen or the Gyne. This stream seems to flow through a broad alluvial deposit; the banks are low and there are only two or three places where hills are visible, and these consist of singular piles of limestone, covering only a few acres, and rising from two to four hundred feet, their sides, base and apices broken into fantastic shapes, with here and there shrubbery growing upon them, festooned with flowers.

The Karen village is very pleasantly situated on the north bank of the stream, which here runs nearly east and west; but the course from town is tortuous, and, in general, is east of south from Maulmain. I counted seventeen Karen houses in the village. The people have buffaloes, cows and swine. Their houses are jungle houses, and there was not that marked improvement about them which I expected to find. The people have evidently improved more in their mental powers than in their domicils. They have a good teak chapel, twenty-one by thirty feet, with a pulpit, and with rooms off one end, for the convenience of the teachers when they visit the village. The buildings are all covered with thatch (grass), and as it is put on very thin, the buildings are very hot.

On our way up the river, it was reported that a man had died in his boat of cholera, and we passed a boat capsized soon after. The people of the village had taken fright at the report, and many whole families had moved off into the jungle; nevertheless, there was a good collection at evening worship, to whom br. Vinton preached.

28. Lord's day. In the morning preached to the people from Phil. 3:1, to a congregation of 102. In the afternoon br. Vinton had a prayer meeting, and his sister M. a bible class; in the evening br. V. preached. The church has the labors at present of Tah Oo, one of the assistants recently ordained in Maulmain.

29. Amid the coming and going today, br. Vinton has a class of five young men, who are his boatmen, &c., in mathematical studies, who have made good progress in the science. Besides this, many of the people are attentive to learn, and especially one who has come several times to have passages of scripture explained; while I write, he is inquiring what means that passage which says, "where sin abounded, grace did much more abound," &c.

30. It has been a very oppressive and hot day, and the thatch overhead seems to be but an apology for a shield. I have strongly recommended that next year the house be covered with leaves, even if they have to be brought from town.

As there has been no report of another case of cholera, the five families who fled the evening of our arrival, and some others, have this evening returned. The chapel was well filled for evening worship. I again addressed the people, and then about half past 8, as the tide ebbed, embarked in the boat to return to Maulmain, leaving br. V. and his sister to spend the coming Sabbath with the people.

Return to Maulmain—Incidents on the way.

31. Came down with the tide in the night, and on awaking this morning find we are moored to a bank, and all asleep. About noon, passed one of those singular looking hills of limestone, with caverns at its base and turrets aloft. One's own littleness and insignificance are sometimes seen and felt, when passing under cliffs some hundred feet high in a small boat; and if these small masses of matter inspire awe, what emotions ought to be produced when the Author of not a solitary hill only, but of the Alps, and the Andes, and all the mountains of our globe, is contemplated. He commanded, and they stood fast. Strange that amid such mighty works weak man should be so highly regarded, or at all cared for.

On our way down to-day, the boatmen discovered a swarm of bees on a bush on the bank of the river; and ere I was aware, we were at a stand still; some were on shore,—a fire was soon made,—then well wrapped in green leaves; and soon after, they came on board with nearly half a bushel of comb and honey, and larvæ of young bees. The latter seemed to the taste of the Karens the choicer part, while I was contented with bread and honey. Though the swarm must have been a pretty large one, and the bees were flying about in masses, none of the men received a sting. The most of the comb was filled with young bees in the larva state; these they pressed out of the comb, and then threw the comb away. This liquor is a delicacy to the sons of the forest.

April 1. Accidentally looking into the almanac last evening, I discovered there would be an eclipse of the moon early this morning, and as I awoke about 3 o'clock, when it was about its greatest obscuration, we all had a good view of it. Arrived at Newton about 9 A. M., and found all as well as usual; though there have been several cases of cholera reported, and some deaths.

4. As br. and sister Binney are at Amherst, and br. Vinton in the jungle, I preached to the Karens at Newton, who, although the schools are now all dismissed (for a time), numbered about 100.

The next entry in the journal records the sickness and death of the lamented Bullard, of which particulars were given at p. 304, last vol.

Baptism and the Supper.

11. Lord's day. After Burman worship, this morning, br. Stevens baptized two Burmese females. In the evening attended at the English chapel, where the communion was administered by brethren Binney and Howard. The former made some excellent remarks on the connexion of the promises of God and the death of the Savior, bringing home the fact of their beneficial influence on the mind of the Christian, just in proportion as he *believed in Jesus and trusted* to the fulfilment of the promises. It was to me an interesting time. I could not help calling to mind associations of former years, in the same house, and contrast the past with the present, and note how some of the precious promises had been fulfilled.

The following day Mr. Bennett left for Tavoy, where he arrived on the 14th.

Sau Qua-la ordained to the ministry—Death of an aged disciple.

22. Have been busy since my return in building a school-house, and getting things in order for printing, &c., during the rains.

28. To-day Sau Qua-la, a Karen assistant, who has long been with br. Mason, and for the last two years stationed at Pyee-khya, was ordained to the work of the gospel ministry. I know of no one of his countrymen, who, I think, is more worthy or likely to be more useful. This is the sixth Karen in these provinces, who has been ordained and placed in a pastoral charge,—four in Maulmain and one at Mata. May they all be eminently useful.

May 19. This evening, about half past 9, Ko Noung-gyee, a Burman disciple, left us, we hope for a better world. The old man was converted when br. Wade was founding Newville, on the Tavoy river, some ten

years since. He leaves a number of children and grandchildren, as well as other relations, not one of whom seems disposed to fellow his steps. In fact, his children would not support him because he was a Christian, and his relatives shunned him. He found a home for some time with the Karen disciples at Newville, but, latterly, he has been a resident in town. He was a good old man, and though he never learned to read, often seemed to enjoy hearing the scriptures read, and was at worship the Sabbath before he died. He was, probably, about eighty years of age. While preparations were making for the funeral, a brother of his came to see the corpse with his rosary, and when he alluded to his brother having passed into another state, according to the Burman idea, and was told of heaven, where it was hoped the spirit of his brother had gone, his dislike of the truth was so great that he rose and left the room. *He* is expecting a paradise from his meritorious works, while we have considerable assurance that the departed trusted in Jesus. What a sad disappointment to the Pharisee will the day of judgment be! Then his eyes will be opened, but, alas! too late. "Let me die the death of the righteous, and let my last end be like his."

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# Miscellany.

## NO. II. CHINESE PHYSICIANS.

*By Rev. T. T. Devan, M. D.*

The native physicians of Canton are of comparatively low standing in society; it is an employment often resorted to for a livelihood by any scholar or so called learned man, who can find nothing else to do. Generally the sick go to the medical man for relief; it is very rarely that the physician goes to the bed-side of the patient. The most respectable are consulted in their own houses, and do not dispense medicines; for the consultation and prescription, the ordinary fee is from three to nine cents. If, however, it is found necessary to visit the patient at his own house, the ordinary fee is nine or ten cents per visit; in some few instances, one or even two dollars have been paid for a visit. There are no female physicians; hence, when one of that sex is sick, and there is a necessity to call in the aid of a doctor, means are adopted to carry out, even in the hour of suffering, the custom of the nation never to allow people of different sexes to meet in the same apartment. On entering the apartment of the sick female, the physician is brought close to a curtain or screen, on the other side of which stands the patient, who has been dragged from her bed, and, supported by her female friends, is retained in that position till the medical investigation is finished. The patient first passes her hand beneath the curtain, that the pulse may be examined. Great importance is attached by the Chinese to the pulse, and they suppose that the larger proportion of diseases may be fully ascertained by the wrist alone. Close investigation on the part of the physician the patients neither like, nor do they deem it necessary. If, however, the medical man is not satisfied with the pulse alone, the curtain is lifted, and he is allowed to look at the face and tongue of the patient. On signifying his satisfaction, the curtain is dropped and she is carried back to her bed. But if she be wholly unable to rise from the bed, she is invariably brought to a lower floor, should she have been lying up stairs, and after being closely surrounded by a mosquito curtain, the doctor is allowed to approach his patient. This curtain is not to be drawn except only from urgent necessity, and even then it must be drawn but for a few moments.

Most of the sick of Canton generally call upon the physician, though at the mission dispensary I have frequently been called upon by servants for medicines for their masters, who merely sent word that they "did not feel well and were feverish." The native practitioners are accustomed to prescribe when thus consulted.

It is not unfrequently the case, that the priests are consulted by the people, for the cure of their maladies. These men make amulets, spells, &c., for the sick, and from the sale of which they derive considerable income. They profess to arrest hemorrhage or cure an abscess by writing on the part affected some cabalistic characters.

Sometimes these characters are written on paper, and a tea is then made of the paper, and the patient is required to drink largely of this tea.

In a certain proportion of diseases, (say some three per cent.,) the Chinese imagine the patient to be possessed of a devil or strange spirit, which, though benevolent towards the inhabitants of the particular house in which he may dwell, is bitterly hostile to the inhabitants of all other houses. Their suspicion that a patient is laboring under a supernatural agency, is fully confirmed should delirium be one of the symptoms of the disease. In that case, friends take the management of the case into their own hands. They proceed at once to make offerings of tea, and rice, &c., to the evil spirit, and then, opening the door and placing themselves behind the patient, kindly invite the spirit to be appeased and leave the house; then they cast the offerings out of the door into the street, and having closed the door, wait patiently for the subsidence of the delirium.

The Chinese physicians have little or no knowledge of anatomy, and their Materia Medica and rules of medical treatment have no settled basis. While native practitioners confine themselves almost wholly to some 200 or 300 vegetable remedies, they derive some from the animal kingdom. They administer centipedes for syphilis, and in malignant or black gangrenous abscess or ulcers, will apply a poultice of a toad freshly opened. Medicines from the mineral kingdom are almost entirely unemployed by the Chinese practitioner.

Those who are principally charged with the medical care of the people of Canton, may be seen in all parts of the city sitting in the streets and surrounded by a medley assortment of gallipots, roots and herbs, waiting for patients. There are also very many medicine shops scattered about the city, some of which are fitted up in a style that would not disgrace even Broadway. There is this exception, however, to such a comparison: the work of pulverizing, mixing and slicing the medicines, is all carried on in full view of passers-by. And yet this can scarcely be said to detract from the elegance to a stranger's eye, because the fanciful attire of the men, the grotesque appearance of the tools, and the unique aspect of the whole, are in perfect keeping with the large blue and white figured gallipots that fill the red and gilt shelves. Some of the door-posts of these doctors' shops are strangely ornamented (?) by being covered with scores and hundreds of old worn out plasters of all sizes and colors. These were placed there by the grateful patients, as tokens of the cures effected by the medicines sold within. The sight of these used strongly to remind me of the waxen arms, and legs, and crutches suspended about the altars of Mary and other canonized saints in Europe, as tokens of gratitude for health restored by means of their intercession.

The corners of the streets are covered with medical placards, inviting the sick to resort to this or that practitioner for a cure. In these announcements the names and symptoms of many diseases are published with such a repulsive exactness and plainness, that they need their expression in a foreign character to shield them from the eye of Christian decency.

There are no public hospitals for the sick. There is an institution, however, at the eastern gate of the city, devoted to the outcasts of Canton,—the lepers. But it is rather an asylum than a place for treatment; for no medical means are employed for the cure of the sick. This institution is supported by the emperor, and is in no wise connected with, or dependent on the benevolence of the people.

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### MISSIONS IN NEW ZEALAND.

The great and good Spirit is at work on the minds of the people in this circuit, and some call at the mission house, and some stop me when travelling, to relate their sorrow for their sins, the deliverance they have experienced by believing in the Savior, and their possession of the pardoning love of God. An interesting young man came to me in the road a few days ago, while returning from Patea, to relate his experience. He said that for some time he worshipped God with his lips only, and knew nothing of the extent of the divine law, until he was convinced that he was a sinner, and that in Christ alone was salvation from sin. He said his sins appeared in bulk like Mount Egmont, in this locality, and in number like the sands upon the sea-shore; and after praying, and seeking in the means of grace, he fled for refuge to the Savior; and could now say with the apostle, "Thou knowest all things, thou knowest that I love thee." His baptized name is Peter; and hearing him pray after one of the public services, I am led to conclude that he has passed from death unto life.

This morning four females called to relate their feelings and experience. Three of them described when, where, and how, they were brought to God. I gave two of them a hymn-book each; and they went away like persons possessed of great spoil. Last Sabbath I was led to "thank God,

and take courage," from what I witnessed in the means of grace: all present appeared to enjoy that blessed day, "the best of all the seven." At the close of the services three of the teachers prayed with great earnestness and propriety, and several responded to their petitions with hearty "Amens." The enemy, however, appears to give up this people with great reluctance; and while we have rejoiced for what God has done for some, in delivering them from his thraldom, we have to mourn over others who are still led captive by him at his will.

Truly this people have been the slaves of sin and Satan. The account we have heard of what they did in the days of their ignorance, and when under the power of the enemy, is revolting to humanity; being without natural affection, and guilty of shedding each other's blood without remorse. They now shudder at the deeds of death they have perpetrated; and the change experienced they all ascribe to the influence of the gospel. If a great deal of positive good is not done, a great deal of evil is prevented. In one of the settlements which I visited the other day, being formerly one of the principal fortifications of this people in the time of their wars, the residents related to me how numerous were its inhabitants which were swept away by their enemies; and but for the gospel the remainder would all have been cut off, as so late as 1835 an exterminating party came upon them, but were repulsed, and disappointed in their expectations. *Mothers* who used to trample their children to death, when infants, to get rid of them because they were troublesome, are now possessed of the love of God, and love their offspring. *Men* whose hands were against every man, and every man's against them, who used to kill and devour their enemies in war, are now walking in the fear of God and in the comforts of the Holy Spirit, who love their neighbors as themselves, and all mankind for Christ's sake. *Children* who were ignorant and debased by the corrupt example of their parents, are now instructed and taught in schools, and can read fluently in the New Testament scriptures. In the wars referred to, which distracted this people, many have been torn from their homes and friends, and taken captive; but since the gospel has exerted its salutary influence, the chiefs have given up their slaves, and they have returned to their kindred. I witnessed a very affecting scene the other day. Two brothers had been separated for years, and on the return of the elder, they were overjoyed at meeting again. They were locked in each other's arms weeping, till each exceeded the captive exile restored, rejoicing that he was again on his native soil. Many have returned in this way to this tribe, (the Ngatiruanui,) which has been stripped and peeled, perhaps, more than any other tribe in the country.—*Rev. W. Woon, in Wesleyan Miss. Notices.*

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ROMAN CATHOLICISM AT SHANGHAI.

The following reference by Mr. M'Clatchie, missionary of the Church (Eng.) Miss. Soc., to the efforts of the Popish priests to counteract the influence of Protestant missionaries at Shanghai, will be perused with painful interest by those who view with just alarm the extraordinary endeavors which are now put forth by that antichristian power, in every part of the world, to extend the empire of the *Man of Sin*, and to regain their former dominion over the nations. In a letter dated June 25, 1846, the following passage occurs:—

"A letter written by the Count de Besi, apostolic vicar of Shantung, to the directors of the work in Italy, has just been published: it is dated Nánking, May 13, 1843. Speaking of his converts he says, —'The return of peace, joined to the zeal of the newly-arrived missionaries, and, more than all, the blessing of the Lord who blessed their efforts, has so greatly increased the number of neophytes, that they number 72,000, or 73,000, without including the province of Honán, which is also a part of my vicarate.' These converts, the bishop says, reside in Keáng-nan, by which, according to the description given, he means the provinces now called Keangsoo and Gnán-bwui, both of which were formerly included under that name. The provinces of Honán and Keáng-nan, according to the An. de la Prop. de la Foi for June, 1839, contained, at that time, 40,000 converts; so that, at the least, there has been an increase from 1839 to 1843, of 42,000,—that is, allowing only 10,000 converts to Honán, and 30,000 to Keáng-nan in 1839, and taking the present calculation to be only 72,000. The number of missionaries consists of 'four Europeans . . . and ten native priests,' the latter, 'for the most part, old and infirm.' 'The zeal of the newly-arrived missionaries,'—i. e., those, of the four mentioned already, who arrived 'during the previous year,' 1842,—the bishop tells us contributed greatly to this increase. He, however, does not inform us how these missionaries acquired the language so as to be able to labor so effectually as soon as they arrived in China. Indeed,

speaking not merely of the four foreigners, but including also the ten native priests, he says,—'These are not sufficient for the ministry of the sick. M. Lavaissiere has, in his district alone, 9,400 Christians, and he is able only to visit them once in three years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a missionary for a great part of the time, and that the converts are so separated that it is necessary to make many journeys in going from one to the other.' If the increase of converts already mentioned be wonderful, assuredly any one, who knows what the human heart is, will think it even still more wonderful that these should be kept sound in the faith by being visited once in three years. Besides, if it be true that the whole body of missionaries 'are not sufficient for the ministry of the sick,' how can those who are in health, and who, doubtless, form the greater number, be properly instructed? All these difficulties, however, are solved by the unblushing statement of the bishop with regard to the method by which converts are made. He says,—'We have adopted this, among other resolutions: to erect schools in all the villages, and to choose in each locality a certain number of pious widows, who, having some knowledge of medicine, may be able, under pretext of administering remedies to sick infants of pagans, to confer baptism.' Such is the account given by the bishop of Nánking, of the conversions which have taken place within his diocese, and of the manner in which some of his converts are manufactured. Better that the Protestant missionaries should never be able to point to a single convert, than that they should convert the whole empire of China by such underhand practices."

Six months later, Dec. 22, Mr. M'Clatchie writes:—

"The Jesuits here are beginning to take alarm at the proceedings of the missionaries, and have adopted the old plan of denouncing every thing that savors of God's word. Not far from this city a placard has been posted up, warning the Chinese against receiving our tracts, and assuring them that our books are all of the most abominable character,—not fit to be read by the people; who are called upon, if they even see any friend reading them, to take them away immediately, and persuade such persons not to have any thing to do with such books. I cannot but hope, however, that some of their followers have been taught of God, and hold the truth, though in much darkness.—*Miss. Reg.*

## ROMANISM IN FRANCE.

Louis Philippe testifies great regard to the Popish clergy of France. He has recently visited with regal pomp a monastery of *Trappists*. You know, I suppose, who the Trappists are. They date their origin from the age of Louis XIV. An abbé named *Rancé*, after having tasted all the pleasures of the world, took it into his head to establish a new monastic order. He had been crossed in love, and the despair which ensued in consequence, led him to practise in an excessive degree the fasts and rigors of the cloister. He went into gloomy solitude, called around him those who shared his ascetic folly, and speedily gained a wonderful reputation; for men are easily brought to admire what is *outré*. The monks of La Trappe lie on ashes, eat brown bread, flagellate themselves daily, and observe the most complete silence, saying, when they meet, these words only: *Frère, il faut mourir* (Brother, we must die). The severity of their rules is so extreme, that even the Court of Rome stood aghast when the Abbé de Rancé went for the first time to submit his statutes to the Holy See.

Assuredly, the Trappists are the most useless of men. Their monasteries were suppressed by the revolution of 1789, and if they are now restored, no law has sanctioned that restoration. In fact, their existence is *illegal*. It is, therefore, not without astonishment that France has read the details of the visit of Louis Philippe to one of their establishments. It was intimated to the monks beforehand that the visit was to take place; and extremely flattered at the honor which was about to be done them, they charged their superior to address the king in a long harangue. Louis Philippe replied, that he was happy to find himself in the midst of them, and that he would give them all the marks of protection and good will that they could desire.

This is truly a farce. No one in France is ignorant that Louis Philippe is, in the most complete sense of the term, a *Voltairian*. He was imbued, in his youth, with the principles of a sceptical philosophy. Not only does he not believe in the fables of Popery, but his religious notions are very lax. In the depths of his heart he sneers at the Trappists, and every other order of monks. What, then, was the motive which induced him to visit a monastery? Purely and simply a political reason. He wishes to gain the good graces of Rome and of the priests, thinking that thereby the crown will be the more firmly placed on his own head and on that of his

heirs. I believe that this is a false calculation. The French, in spite of the *revival*, of which the Popish clergy boast with such arrogance, are as far as ever from bending their necks to the Papal yoke. They allow the priests quietly to say mass, to get up processions, to call to their confessional women and children; they give money to the church as an outward mark of respect for the ceremonies of Roman Catholic worship; but the majority go not a step further; and I am fully convinced that the French people, taken as a whole, are no more disposed to become ascetics now than they were half a century ago.

Were it necessary to furnish proof of this, I might cite the embarrassed circumstances of an Ultramontane journal of Paris; I refer to the *Univers Religieux*, which is the organ of Jesuitism and of the dignified clergy. This journal has taken an important part in the quarrels of the priests with the University. It is constantly in the breach as the valiant champion of clerical opinions. The *Univers* is conducted just so as to give these bigots pleasure; and yet, strange to say, it announced, a few days back, that its subscribers are not sufficiently numerous to defray its expenses, that it annually loses a considerable sum, and that, in order to continue publishing, it is under the necessity of raising its terms of subscription from fifty to sixty francs.

What are we to conclude from this? Evidently, that the Ultramontane party is very feeble in our land, notwithstanding it talks so loudly of its conquests. A journal which responds to the sentiments of the national mind never wants subscribers. We have newspapers which reckon from thirty to forty thousand subscribers, and which gain immense sums. If the *Univers* cannot even defray its expenses, it is because that journal is opposed to the feelings of the majority of the nation. It has readers in the palaces of the bishops, in the parsonages of the priests, and in the houses of a small number of bigots: beyond these, it is viewed with contempt.

But if the priests cannot hope to regain their former influence over the intelligent portion of the nation, they seek to maintain their dominion over the inferior classes of the people, over ignorant peasants and superstitious women. In order to attain their end, they invent false miracles, which, being announced and vouched for by the clergy, raise the imagination and inflame the enthusiasm of illiterate persons. Thus, according to the testimony of the Ultramontane party, thousands of wonders have been effected within the last few years, and if this continues, the number of supernatural events will speedily exceed that of natural facts.

I do not recollect whether or not I have told you, on another occasion, of a miracle which took place not long since among the mountains of Dauphiny. The circumstances were these. Two little shepherds were watching their flocks in a lonely spot, when all on a sudden they beheld a strange lady, with beaming countenance, splendid apparel, and majestic mien. This lady approached the two shepherds with a gracious smile, and gave them a very long discourse upon the duty of going to mass and confession, of fasting on Friday, of reciting litanies, and of obeying, in all things, the authority of the curé. There was nothing extraordinary in that, say you. But listen to the sequel. This lady, who thus passed her time in conversing with the shepherds, was not a mere mortal; it was the Virgin Mary, who had deigned to descend to earth. The Virgin Mary, say you again; but where is the proof of it? These little shepherds, poor children of ten or twelve years of age, may they not have mistaken a lady unknown to them, who may have happened to traverse these mountains, for the Virgin? Has the Virgin distinctive features by which she may be immediately distinguished from all other persons of her sex? Beware what you say: see how the miracle has been proved. The Virgin Mary left *the print of her foot upon a stone*. It is evident that an ordinary lady, in walking, would not make a deep and permanent impression upon a rock: it is, therefore, a supernatural being, it is the holy Virgin, and she only, who can have imprinted the mark of her foot upon this mountain of Dauphiny. The miracle is certified by the priests; it has been duly registered in the columns of the Ultramontane journals, and all the Popish seminaries echo with the cry, that a great and supernatural event has happened in connection with the Romish Church.

Now, in the month of September, in the present year, *sixty thousand* pilgrims (aye, sixty thousand!) have been to *Salette* (the name of the place where the Virgin appeared to the little shepherds,) to celebrate the anniversary of this memorable event. The procession was headed by priests. Mass was celebrated, and the sacrament administered. All these pilgrims sang hymns in honor of Mary. Moreover, as there is a spring near the stone on which the Virgin left her footprint, these good people rushed in crowds to drink a few drops of this wonderful water. They believed that it was an infallible panacea for all the maladies of soul and body! The

curés under these circumstances, reaped a rich harvest: and every body went home perfectly content,—the pilgrims with the spring water and the priests with—the money!

In reading details like these, one would think that France were a land of Hottentots or Iroquois; but these absurd superstitions, observe, are concentrated in the lowest classes of the people. Decent men, those who have received any education, utterly despise these disgraceful scenes; and, certainly, the priests do more harm than good to their cause, by favoring such stupid practices. They will one day perceive that he who deceives his fellow-men must suffer by the hand of God.—*Cor. of Evang. Christendom.*

PIETY AND MISSIONS.

Engagement in the missionary enterprise is necessary to the well being of a church; but the fact of the engagement will not secure that well-being, and the engagement itself may soon lose its spirit and character. The enterprise is necessary to a vigorous piety; but a deep and personal piety is still more necessary to it. The enterprise is, indeed, a noble stream, refreshing, reviving, and invigorating all the region through which it flows; but it is fed by the springs of private meditation and believing prayer; and these dried up or diminished, leave only an empty channel, or a faintly flowing rill.—*Rev. Robert Nesbit.*

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# American Baptist Missionary Union.

RECENT INTELLIGENCE.

*Greece.*—Later communications from Mr. Buel (Nov. 9 and 19) narrate the progress of the measures adopted by Government to suppress the operations of the mission.

Sabbath instruction interdicted.

Nov. 9. On the 21st of Oct., the day after my last letter was written (p. 49), a messenger from the demarch called for the written statement which I had, some days previously, promised to draw up in justification of my proceedings. I replied that this was rendered unnecessary by the demarch's hasty and peremptory order to dismiss the school, and by my compliance therewith. "But the demarch said he was sorry to learn, that on the last Sabbath you received a number of girls at your house." To this I replied, that any assemblage of children or of grown persons on the Sabbath at my house had nothing to do with the school nor with the school laws; in answer to which it was said, that the demarch desired to have a written statement of my reasons to send up to the Minister of Religion, so that he might be relieved from the present responsibility of executing the penalty of the school laws against our Sabbath proceedings, and until farther orders should be communicated to him.

Such a statement I accordingly prepared. It reads as follows:—

"To the demarch of Piræus,

"Your document dated Aug. 8–20, communicating an order from the Minister of Religion and Public Instruction, concludes by requesting me 'to dismiss the said school in my house, and every other assemblage therein convened for purposes of instruction.' The said 'school' was accordingly dismissed, although I did not consider it as coming under the school laws. As you have since informed me that I cannot receive children at my house, even on the Sabbath, without violating the article 532d of the Penal Code, I must say that upon this point we differ in opinion. Believing that this is purely a religious question, and no longer a question about schools, I notify you that if it be your further purpose to execute against me the aforesaid law, I wish to submit the case to the adjudication of the proper tribunals.

"I beg leave here to add, with all respect, that in receiving at my house persons of any age or nation, for religious conversation, or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the Constitution* in so doing, I only

* The first article of the Constitution, section first, reads as follows:—"The Established Religion of Greece is that of the Eastern Orthodox Church of Christ; but every acknowledged religion is tolerated, and its rights shall be exercised without hindrance

avail myself of a right guarantied therein; inasmuch as it says expressly that 'every known religion is tolerated, and its rights shall be exercised without hindrance under the protection of the laws.'

"I profess the religion taught in the Sacred Scriptures, which obligates the Christian every where and at all times to disseminate the light of the gospel. But how is my religion any longer tolerated if I, or other members of my family, are exposed to the penalties of the laws contained in the tenth chapter of the Penal Code* as often as we converse upon the religion of our blessed Lord with those who are disposed to frequent our dwelling? Those persons listen only to Christian instruction, and hear no language attacking, reviling or aspersing the established religion of the kingdom.

"Moreover, we exercise the social rights and privileges granted in the eighth and tenth articles of the Constitution,† and guarantied to us as American residents by the Commercial Treaty existing between Greece and the United States of North America.

"The established church of the realm has a Christian right to discipline its members when they frequent, to their injury, the assembly of other religionists; but she has no right to make use of the civil power to command us, the so called 'other religionists,' to close our doors against Greeks who choose to be present at our services.

"Availing myself of this opportunity to assure you of my high esteem, I remain yours, &c., &c.

"R. F. Buel.

"P. S. You will do me the favor to send this document to the Minister of Religion and Public Instruction, by whom was issed the order under date of 2–12 August, and No. 6849.

"R. F. B."

After the above document was sent, three Sabbaths intervened, with the usual exercises in the school and bible class; but on the 19th of Nov. Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays and taught them the Sacred Scriptures; and of having supplied them with books on affairs contemplated in article 530 of the Penal Code." "Against this extraordinary charge," says Mr. B., "my counsel is ready to plead that the school laws *have not been infringed* by the assemblage of children on the Sabbath, admitting that they have received books and have been instructed in the scriptures on that day. But my condemnation is certain. That has been determined on already." Meanwhile, to neglect no proper means of vindication, and in hope that the higher authorities might be induced to see that no injustice should be done him, Mr. B. addressed a memorial to the king, stating the essential facts of the case, and enclosing all the documents in his possession relating to it. The sequel is given by Mr. B. in the following words, under date of Nov. 19.

The trial is over. The result of it was written yesterday. My lawyer's plea, although abundantly conclusive, only availed to lop off what in the indictment was irrelevant to the principal charge, which was sustained by the decision of the court, viz.—that by teaching children on the Sabbath without a license, I have violated the law relating to the "assumption of teachers' duties," and incurred a fine of $8 1-3, or 50 drachmas; which is the *smallest* that can be imposed;—the heaviest is 300 drachmas. Five days are allowed for an appeal to the next higher tribunal. As the five judges composing that court are young men of European education, and liberally disposed, there is a prospect of a favorable decision. I will give the Justice of the Peace and the other gentlemen supporting the prosecution, the credit of treating me with proper civility. From what occurred at Mr. King's

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under the protection of the law. Proselytism is forbidden, and every other interference with the established religion."

* The tenth chapter of the Penal Code forbids the assumption, without a government permission, of the duties and employments of any of the professions, the medical, scholastic, clerical, &c.

† The eighth article—"*The dwelling of every individual is inviolable.* No search in dwelling houses shall take place otherwise than as the law directs."

The tenth article—"Every one has a right to publish his opinions, either verbally, in writing, or through the press, provided he observe the laws of the realm."

trial in Athens, I had reason to expect some abuse.

Only two little girls were introduced as witnesses, to say what they knew of Mrs. Buel's school. I suppose that only these could be induced to be present out of the fifteen or twenty which the demarch's servant testified upon oath that he had seen to frequent our house of late on the Sabbath.

There was one pleasing incident that fell like a ray of sunlight upon the sad scene. The Count de Gasparin came down from Athens at an early hour to accompany me to court, for the sake, as he said, "of manifesting a Christian sympathy and a fraternal fellowship in our trials and persecutions." The readers of the Magazine will remember the honorable mention made of this distinguished nobleman by Mr. Willard in the June No. of the Magazine, 1847. He has been travelling in Greece with the Countess de Gasparin, who is so well known as an authoress. Some of her translated tracts belong to our S. S. library. If I do not mistake, the presence of that gentleman in Athens at this crisis will have a favorable influence upon our cause.

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*China.*—Baptisms at Hongkong.

Mr. Dean writes from Hongkong September 7 :—

The last Sabbath was a pleasant and encouraging day to the Tié Chiú church of Hongkong. In the morning, at 7 o'clock, I baptized two Chinese in the waters of our harbor, in presence of the members of the church and a company of their countrymen. The spot was well chosen, and the spectators appeared interested and respectful. The candidates were peaceful and happy, and come into the church not with learning or wealth, but with the results of protracted religious inquiry, and are of tried character. One is a fisherman, of about fifty years of age, and among the first fruits of our station at Long Island. He was first brought to the knowledge of the truth, according to his statements at the examination, by the agency of one of the native assistants of our church. He has a son who has offered himself for baptism, but who has been recommended to wait to a future time. The other man is about forty years of age and a common laborer, who has, with some considerable effort, attended our daily worship for the last six months or more, and appears prayerful and sincere. They were admitted on the responsibility of themselves, with the unanimous vote of the church, after being distinctly informed that no personal favor or pecuniary advantage need ever be expected in consideration of their being members of the church.

At 11 o'clock, Kiok Cheng preached; at half past 12, the members of the church met, to review in concert their hearts for the last two months, and renew their covenant with God; and at 2 P. M., I administered to them the Lord's supper in the presence of forty or fifty Chinese, who remained as silent spectators to the close. The day opened in hope and ended in peace.

In a letter of previous date, Mr. Dean speaks of the claims of the Tié Chiú department.

There is much need of another man in the Tié Chiú department of this mission. The church, from long neglect, requires much labor for the encouragement, discipline and instruction of its members; the assistants at Chek-Choo and Long Island, and such as may itinerate on the main land, require constant supervision and counsel; the services in the chapel on the Sabbath, and the daily instructions of the week, require time and strength; and add to this, the necessary work to be done in the study, and it is not to be expected that one man can do it all *well*. Moreover it is by all admitted to be bad policy to entrust the interests of any station to the agency of *one* man. There should be at least *two*, after deducting for casualties, such as sickness and removals.

Revision of Acts—New out-station.

In the present state of affairs, I have felt it my duty to spend some time in revising a portion of the New Testament; and have gone through the first seven chapters of the *Acts*, with the aid of Dr. Devan's teacher. The teacher is responsible for the idiomatic forms of expression and its intelligibility to the Chinese reader, and I have labored hard, with reference to other revisions before me, to correct what appear to be inaccuracies; and trust it may prove to be an improvement upon previous versions. What, in our estimation, will add much to its value, is the intro-

duction of *marginal references*,—a plan, so far as we know, before untried in the history of Chinese missions, but one preëminently important to the Chinese reader of the New Testament, where he so frequently meets with allusions to the Old Testament, of which the Chinese, even among those religiously instructed, are generally ignorant.

For the purpose chiefly of gaining a preaching place on the main land, we have recently opened a Chinese school at Tu Kia Wan, two or three miles distant from Hongkong, on the continent; where we have assembled eighteen or twenty boys, who read during the week, and come with their teacher to the chapel to worship on the Sabbath. They read the Chinese classics in the morning, and Christian books in the afternoon, and we hope to do them and their parents good. We pay the teacher's salary, and their parents furnish food and clothing for the boys.

At a subsequent date Mr. Dean mentions the return of Ko A-bak, Sept. 26, from a tour into his native district, Tié Chiú; also the departure of Mr. Shuck and family for Shanghai on the 27th. Mr. and Mrs. Lord, who arrived at Ningpo June 20, were "settled, and at work."

"The Rev. W. M. Lowrie was thrown overboard by Chinese pirates and drowned on the 19th of August, near to Ningpo. He was a missionary of the Presbyterian Board, and son of its Secretary;—a man of much promise and piety."

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*Maulmain.*—Attempted robbery.

The house of Mr. Stilson at Maulmain was entered on the evening of the 13th of Sept. last by three Burmans, the rest of the gang remaining outside; and in the affray which ensued, and which resulted in their expulsion from the house, Mr. Stilson received several severe, though not dangerous, wounds from a *dhalus*, or long, curved knife, used by one of the assailants. Their object, it is supposed, was plunder; Mr. S. being known as treasurer of Maulmain Mission. Depredations at different times have been made also upon Mr. Ranney and others, but this attack has exceeded in boldness and violence, and peril to life. The authorities have taken prompt measures to detect the ruffians, and provided a guard for future protection. "The personal friends of Mr. S., and the friends of missions, have occasion for profound gratitude to God that the life of our brother was spared."

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Missionary Rooms.—*Reply to "Plea for Arracan."*

In our last number, (p. 27,) we published Mr. Ingalls's "Plea for Arracan." The following *reply*, addressed to the Executive Committee by "a friend of missions" in this city, is eminently apposite, and worthy of the *signatures* of "the thousand."

On reading in the Magazine br. Ingalls's appeal for help in behalf of Arracan, I was led to inquire with him, "Can I go to the judgment without trying to do something to give the bread of life to those who are thus crying for it?" I asked myself again, "Are there not *one thousand members in all the Baptist churches in the free States*, each of whom can give *one hundred dollars* per annum for this object?" The answer came back, "Yes, more than that number." Again I asked myself, "Will you be one of the thousand?" In the fear of the Lord, and trusting in him to give me the means, I answer, "Yes, so long as God shall give me the means to do it."

And now I ask you, will you send a circular, with br. Ingalls's appeal, and this proposition, to the other nine hundred and ninety-nine, who are expected to become subscribers, and ask them if they are ready to go up to the judgment without doing it? Send the circular to every church in the free States, with the request that its cry be sounded in the ears of every member, calling him to do what he will wish he had done when he goes up to the judgment; and if the response does not come back, calling upon you to send out another appeal for the men to go forth into the harvest, with the assurance that the means are ready to sustain them, then shall I despair of help until God shall raise up another generation to do the work.

If you will thus send out this appeal immediately, and water the same with

your prayers for its success, I believe your hearts will be cheered with increasingly glorious prospects for the spread of the gospel of the blessed God.

A FRIEND OF MISSIONS.

*Jan.* 10, 1848.

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*Truths to be held in remembrance.*

1. Of the thousand millions of this generation, more than thirty millions will die this year; and every one who "believeth not the Son shall not see life; but the wrath of God abideth on him."

2. The object for which Christ permits his people to live on the earth, is to spread the knowledge and to illustrate the power of his salvation. "The gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

3. Almost every nation and tribe of the human race is accessible to the Christian missionary, and some of them are begging, like Lazarus at the rich man's gate, for bread of which they may eat and live forever.

4. The Redeemer's last command is binding on all the members of the churches; with the commission he has also given them the ability and the opportunity to obey it. Within this year, thousands of them will perform their *last service* on earth for Christ, and not one of them knows how near he is to death, judgment, and eternity.

Who, then, will live and act THIS YEAR as though he were doing his last work for Christ and a lost world?—*Macedonian.*

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DONATIONS

*Received in December,* 1847.

Maine.

Penobscot Miss. Soc., J. C. White tr., viz.—Col. at the Asso. 15,91; Stetson, T. Allen and wife 2,00; Palmyra, ch. 1,14; Bangor, 1st ch. 34,88; do., 2d ch. 31,84; do 1st and 2d churches, to educate a boy in Assam Orphan Sch'l, 25,00; Garland, James March 50c.; Etna, ch. and soc. 3,47; to cons. Rev. Amos P. Messer L. M., 114,74

Kennebec Asso., Gilbert Pullen tr., Augusta, ch. 17,37

Bowdoinham Asso., W. R. Prescott tr., viz.—Readfield, ch., Mr. Thomas, 1,00; Bowdoinham, ch. 29.74; East Winthrop, ch. 48,73, 79,47

Cumberland Asso., Judah Chandler tr., viz.—Bath, ch., Mr. Hildreth, 5,00; Brunswick, ch., Capt. Sanwood, 25,00, Capt. McManus 5,00, 35,00

Lincoln Asso., Asa Perkins tr., viz.—St. George, 3d ch., Dr. Stearns, 1,00; Warren, ch., a few friends, 7,00; Union, church 15,95; Thomaston, 1st ch., "friends," 90c.; "a little girl" 21c., 25,06

Damariscotta Asso., B. W. Plummer tr., viz.—Nobleboro', 1st ch., Charles Vannah, 2,50; Bristol, ch., Capt. Oram, 4,00; Waldoboro', ch. 12,28, 18,78

Waldo Asso., Robie Frye tr., China, 1st ch., 14,25

(With 10,07 from New Hampshire, to cons. Rev. Henry Kendall and Rev. Alvin Felch L. M.,) per Rev. J. Wilson, agent of the Union. —— 189,93

Wiscasset, John Sylvester 5,00; Mrs. Mary Dodge 1,00, 6.00 —— 310,67

New Hampshire.

A friend to missions 5,00

Salisbury, "a feeble helper" 1,00

New Hampshire State Convention, Geo. Porter tr., viz.—For the African Miss. 50,00; Portsmouth Asso., to cons. Rev. Benj. Wheeler L. M., 100,00, 150,00

Concord, John A. Gault, for his L. M., 100,00

Portsmouth Asso., G. C. Brown tr., 103,70; Exeter, ch. 31,72, 135,42

Milford Asso., viz.—Milford, ch. 68,51; Peterboro', ch., "family of Mr. Mears," 1,50, 70,01

Dublin Asso., viz.—Swansey, ch., Miss Thompson, 1,00; Keene, ch., "friends," 2,25; Marlboro', ch., Rev. Mr. Dearborn, 2,00, 5,25

To cons. Rev. Noah Hooper, Jr., and Rev. O. O. Stearns L. M., per Rev. J. Wilson, agent of the Union. —— 210,68

New Hampton, Rev. E. Dodge 1,00; Dea. Gordon 1,00, 2.00 —— 468,68

### Vermont.

Vermont State Convention, for Assam Miss., 17,92; Vermont Asso., for Assam Miss., 13,44; Saxton's River, ch., towards sup. of Rev. N. Brown, 8,51; Poultney, ch. 35,00; do., for Karen Miss. 20,00; do., Ladies' Soc. 10,75; J. Button 10,00; Mrs. H. Morton 1,00; Mrs. M. White 25c.; Ira. ch. 1,00; Samuel Griggs, treas. of Vermont Asso., 25,00; North Springfield, ch., towards sup. of Rev. N. Brown, 50,00; Windham, ch., for do., 46,33; do., ladies, to sup. a child in Assam Orphan School, 25,00; Thetford, E. Dodge 3,00; to cons. Rev. J. Cannon and Rev. C. H. Green L. M., per Rev. O. Tracy, agent of the Union, 267,20

### Massachusetts.

Old Cambridge, ch., G. B. Dana clerk, to cons. Rev. Benj. I. Lane and Wm. Brown L. M., 262,57
West Cambridge, ch. and soc. 30,14; "a child's Savings Bank" 10c., 30,24
West Dedham, Miss Betsey Baker, towards sup. of Miss. E. Waldo, 3,00
Medford, ch., mon. con., 4,20
Gloucester, ch. 32,00
Dunstable, Jonas Taylor 3,00
South Hadley, Rosina Lyon, 1,00
Boston, a friend 50,00; do., 1,00, 51,00
do., united mon. con. at Bowdoin Square ch. 108,38
do., Union ch., G. W. Chipman tr., 2,13; Miss Stetson's Sab. school class 62c., 2,75
do., Rowe St. ch., "a disciple," to cons. L. M. to be named, 100,00
do., Baldwin Place ch., viz.—Mon. con. 107,74; "a widow" 6,65, 114,39
do., Harvard St. ch., to cons. Samuel T. Cushing L. M., 100,00 — 476,52
Beverly, 1st ch., mon. con. for Nov., 23,00
Malden, Mrs. Sally Dix ,50
Lowell, "A friend," for Bur. Miss. 20,00
" Worthen St. ch., to cons. Amos Hyde L. M., 100,00
Dedham, Miss Emily Preble, for Arracan Miss., 5,00
Lexington, "a friend" 5,00
Cheshire, L. J. Cole 5,00
Worcester Asso., Martin Jacobs tr., Westboro', ch., 53,00
South Reading, Miss E. Wetherbee 5,00
Springfield, 1st ch. 53,86; do., colls. at missionary meeting 46,14; to cons. L. M. to be named. West Springfield 5,00; Sturbridge Asso., Brookfield, ch. and soc., towards a house of worship at Shawanoe Mission, 33,00; Franklin Asso., J. Bardwell tr., 58,00; do., "an aged female," 25,00; Beverly, 1st ch., mon. con., 20,00; West Boylston, "a friend" 50c.; Holden, S. Damon 3,00; J. M. Paddelfield 1,00; Templeton, M. Elliot 1,00; Mrs. M. Woodbury 1,00; M. J. Woodbury 25c.; Becket, Mr. and Mrs. L. White 2,00; Rev. H. D. Doolittle and wife 2,00; F. W. and C. A Doolittle 15c.; Emeline Harris 2,00, and J. Wardsworth 5,00, towards sup. of Rev. N. Harris; Sterling, ch. 16,78; Clintonville, ch. 4,30; Worcester, Charles Thurber, to cons. Mrs. Abigail Thurber L. M., 103,00; per Rev. O. Tracy, agent of the Union, 387,98 — 1417,01

### Rhode Island.*

A. Bennett, per Rev. O. Tracy, agent of the Union, 1,00
Rhode Island State Convention, V. J. Bates tr., viz. — Providence, 1st ch., mon. cons., (of which $100 is to cons. Rev. James Grow L. M.,) 145,64; do. Mrs. C. E. Green, to cons. Arnold Green L. M., 100,00; do., a lady 300,00, to cons. Misses Frances Mary Green, Sarah A. Knowles and Mary A. Perkins L. M.; do., Fem. For. Miss. Soc., Mrs. Sarah A. Bolles tr., (of which $25 is from Mrs. L. D. Mumford, to educate a child named Frances Lavinia Pattison, under the care of Mr. and Mrs. Binney,) 200,00; to cons. two L. M. to be named, 745,64
"Baptists" in Slaterville 54,36, (with 45,64 from the 1st ch., Providence, as above,) to cons. Rhodes B. Chapman L. M.; Fruit Hill, ch. and soc., mon. con, B. A. Whipple tr., 2,44, 56,80 — 802,44 — 803,44

### Connecticut.

Connecticut State Convention, W. Griswold tr., per Rev. O. Tracy, agent of the Union, 481,31

### New York.

Burnt Hills, ch. 10,00
Perrinton, Rev. Salem T. Griswold, to cons. him L. M., 100,00

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* The $50 credited in Nov. Magazine to the 1st ch. in Wickford, should have been credited to the ch. in Westerly.

Harmony Asso. 14,33
Albany, 1st ch., N. A. Fish tr., 51,43
Black River Bap. For. Miss. Soc., Henry G. Potter tr., to cons. Rev. D. D. Reed and Rev. J. F. Bishop L. M., 200,00
Champlain Convention, W. J. Cutting tr., for two L. M. to be named, 200,00 —— 575,76

New Jersey.

Hoboken, ch., for China Miss., 7,50

Illinois.

Lamoille, Horatio Benton 2,00
Long Grove, ch. 15,00
Eminence, Mrs. Achsah Merriam, per Rev. O. Tracy. agent of the Union, 10,00 —— 27,00

Canada.

Markham, viz.—Elijah Miller 4,00; Matilda Miller 1,00; Jacob J. Miller 2,00; Luton Miller 2,00; Abigail Miller 1,00; Hiram Miller 1,00; Rebecca Miller 1,00; Mary J. Miller 31c.; John B. Miller 2,00; Bathena Miller 1,00, Jacob Miller 25c.; Phebe Miller and Wm. Miller 4,00; Charlotte E. Miller 25c.; Samuel Miller 50c.; Rachel Miller 1,00; Joshua Miller 25c.; Esther Patterson 1,00; Ambrose Noble, 2,00; Jacob Marr 25c.; Peter Mustard 1,00; David Emerson 1,00; Simeon Blandin 1,00; Matilda Jameson 50c.; E. J. Shannon 25c.; John Johnson 50c.; Jane Johnson 25c.; Elizabeth Johnson 25c.; Henry Johnson 50c.; Madalena Boils 1,00; John Ryer 62c.; David Ryer 1,00, 33,68
Pickering, viz.—Rev. Thomas Gostick 2,00; Phebe Haley 1,25; Ann Turner 25c.; Priscilla S. Haley 12c.; Lavinia Windsor 13c.; Sarah Haley 1,00; Hannah Bardon 50c.; E. Turner 50c.; Harriet Bardon 25c.; B. M. Clark 5,00; Dorcas Clark 2,00; Josephine Clark 12c.; Emily Clark 12c.; Sophia Bardon 13c.; Alfred Turner 1,00; J. Windsor 12c.; Rev. S. L. Davidson 50c.; Stephen Windsor 50c.; J. Haley 50c.; Moses Windsor 13c.; R. Haley 50c.; Gideon Turner 30c.; Wm. Bardon 12c.; Isaac Turner 12c.; R. Bardon 50c.; Thomas Bardon 1,50; Isaac Turner, Sen. 1,00; Mark Turner 1,00; Nancy Turner 20c.; cash 14c., 21,50
Whitby, viz.—David Hubbell 3,00; John Hubbell 1,00; Sylvia Hubbell 1,00; Charles Reynolds 2,00; James Herregery 50c.; Thomas Martin 1,00; Matilda Starr 50c.; Sarah Watson 1,00; Sophia Brash 1,00; a friend 1,00; Samuel Parker 4,00; Anna Reynolds 1,00; George Emery 50c.; Jabez Hall 1,00; Mrs. Hall 50c.; Geo. Hall 50c.; James Van Black 25c.; Hannah Still 1,00; Hutton Starr 50c.; Sanford Martin 1,00; Amanda Still 3,00; Charles Barrett 12c.; Alva Martin 2,00; Margaret Martin 1,00; Abram Martin 50c.; Anna Morse 38c., 29,25
Clark, viz.—John Parker 2,00; Ezra Hulbert 1,00; Richard Solomon 1,00; Wm. Kelly 1,00; David Kelly 1,00; Gilbert Samais 1,00; Jane Parker 50c.; Lovina Solomon 50c.; cash 31c., 8,31
Peterboro' and Smithtown, viz.—Colls. 10,30; Rev. John Gilmorer 10,00; J. Edwards 50c.; William McKee 1,00; James M. Ewen 1,00; John Pearton 50c.; Wm. C. Nichols 1,00; Charles Vincent 2,00; Rev. Peter Wilson, 4,00, 30,30
Fingal, viz.—James Burtch 2,00; Mrs. Long 1,00; Mrs. Teetzel 1,00; Jane Crosby 25c.; Margaret Crosby 25c.; John McDermond 50c.; Duncan McIntosh 50c.; Albert Graves 50c.; Aaron Winchester 25c.; John Dixon 1,00; E. Wilson 50c.; George Munroe 1,00; Colin Munroe 1,00; Richard Howarth 2,00; Lewis Lee 50c.; Levi ——, 1,00, 13,25
Beamsville, viz.—Jacob Bean, to cons. him L. M., 100,00; John B. Osborn 10,00; John Henry 1,00; Adelaide House 50c.; Harmon Henry 1,00; Lauretta Kitchen 50c., 113,00
Port Hope, colls. 5,32; Hope, ch. 7,62; Bloomfield, colls. 23,56; Haldemand 26,09; Chramake, Brighton and Murray 18,12; Thurlon 2,78; Toronto 21,13, 104,62
per Rev. Salem T. Griswold, agent of the Union, —— 353,91

$4712,48

Legacy.

Brattleboro', Vt., Miss Amanda Hadley, Marion Hadley administrator, to cons. J. Estey L. M., per Rev. O. Tracy, agent of the Union, 100,00

$4812,48

Total from April 1 to Dec. 31, $49,097,51.

☞ The Treasurer also acknowledges the receipt of $500 from the Am. and For. Bible Soc., for printing and circulating the scriptures in Germany.

☞ Rev. O. Tracy acknowledges a donation of a "Map of the Moral World" from Rev. Mr. Dustin, of Vt., for his use as agent of the Union.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. MARCH, 1848. NO. 3.

## THE MISSIONARY COVENANT.

(Continued from p. 37.)

2. To whom was the promise of our Savior,—"Lo, I am with you alway, even unto the end of the world," made? Who may expect to have Christ thus with them? We answer, beyond a doubt the eleven disciples, and others, if such there were, to whom the words were primarily addressed. If the five hundred brethren to whom Christ showed himself at once before his ascension, were those who were assembled to witness his glorification, they might claim the promise till the last of them was dead. Years and years might pass awny; the strange events of the Savior's life and death might have vanished from the memory of man; the sacred feet which trod the streets of Jerusalem, and were pierced on Calvary, might have long forsaken their well known paths; the polished Greek and the haughty Roman, the self-righteous Jew and the wise philosopher, might think, if they thought at all, of Jesus of Nazareth as an impostor who once rose like a meteor on the world, and set again, and was now nearly forgotten: but as long as one of the disciples to whom the promise was made lingered on earth, fulfilling his part of the missionary covenant, so long the words of Christ were valid, "Lo, I am with you alway, even unto the end of the world." "He is not a man, that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" The Redeemer of men had said these words under the most solemn circumstances. He that cannot lie had left the words of this covenant, his last bequest to his friends and brethren, his apostles and followers. They understood them as containing the promise of his perpetual presence. They so acted on them, and they experienced the truth of what he had promised. On Mars' Hill, in the dungeons of Philippi, in the castle of Damascus, in the court-prison at Rome, in perils oft, in hunger and thirst, in cold and nakedness, in perils by land and sea, in trials of cruel mockings and scourgings, the angel of his presence departed not from them. Under the solace of the Savior's presence, they fought the good fight, they carried on a successful warfare, and are now enthroned, crowned and glorified. "They rest from their labors, and their works do follow them."

But the covenant descends in its provisions to their heirs and successors. The first disciples could not finish the work. They who come after them, engaging in the work in the same spirit and assenting to the conditions of the covenant, may expect the same succor. It is no more unlikely that Christ

should extend his promise and fulfil it to a disciple living five years after the apostles, entering into their work in their spirit, than that he should fulfil it to the apostles themselves. For it was one work, though extending through ages. Its nature is one. Its end is one. And if the promise was fulfilled to a disciple, an immediate successor of those who witnessed the ascension from Olivet, why should it not be to *his* successors also, down to the end of time? Jesus Christ having pledged his promise in the year 33, adheres to it to the end of the first century, and he will adhere to it till the end of the last. He who was with Paul, and Peter, and John, according to his promise, according to the terms of the same promise was with Swartz, and Brainerd, and Carey, and Boardman, and Martyn, and Gordon Hall; with the persecuted converts of Madagascar and of Burmah; and he will be with all their successors in the same enterprise and sufferings. Jesus Christ, the author of the promise, "Lo, I am with you alway," is the same, yesterday, to-day, and forever. When was the pledge annulled? When was the promise taken back? When, and under what circumstances was it declared to the disciple that he must henceforth withdraw his confidence from his Master? Never,—no, never. They, therefore, who take their lives in their hand and go to the heathen, may well depart in peace. We follow them with our benediction. It is all that we can do. We minister to their wants, at distant intervals sending them the pledges of our affection, and assuring them that they yet live in our hearts. But we cannot stand by, to bathe the fevered head, to cool the burning brow, to console the riven heart; we cannot weep with them precisely when they weep, or rejoice with them when they rejoice, or sympathize with them when they suffer. They may be consumed by the fires of persecution, subjected to indignities, torments and death, and our hand is too weak to reach to their succor. They may be decaying in the grave, struck down by an early doom, long before we have ceased to pray for them. While we plead for them on earth, they may be rejoicing in heaven. But though they are removed from our sight, there is one from whose sight they are never removed. Our consolations may fail to reach them; but Jesus Christ, their Redeemer, their best friend, is with them alway. In their trials, discouragements, privations, solitude, sickness, pain, persecution, sinking and dying,—there he stands,—with his gentle words, his benignant countenance, his affectionate interest in their welfare and their work, with his thoughts of love, with his sustaining strength, with his everlasting arm! And forever, amid the roarings of the tempest, or the tumult of victory and success, or amid the faintness of sinking nature, the music of his voice sounds like a melody from the skies, echoed and reëchoed without end,—"Lo, I am with you alway."

3. Why did Christ make this promise, and why should we trust that it shall be fulfilled? We need scarcely state the general ground of the divine veracity, although that, of itself, were sufficient. There are other grounds which give us encouragement and certainty.

1. The missionary enterprise is a work in respect to which he has given his express commission. He has appointed his disciples his agents for a certain service, and has bound himself by a promise having respect to the fulfilment of that service. In the context of the promise, his last solemn injunction is recorded,—"Go ye into all the world, and preach the gospel to every creature." He did not appoint others to stand between them and the work, that the commission might be received, as it were, at second-hand; but "go YE," was his command. If an agent should intervene, he must be expected to fulfil the

promise. But Christ stands next to his disciples. As we remarked before, he entered into a covenant with them in this commission. "Do you go into all the world and preach the gospel to every creature, and I will be with you alway, even to the end of the world. Do you go down into the well, and I will hold the rope." He has given the commission, and it will remain in force as long as the work is unfinished, and he has disciples who can perform it. If he withdraws the promise, he will withdraw also the commission. But the commission was founded in the condition of things, in the miseries and wants of unevangelized man. As long as man remains unevangelized, the commission will remain in force. As long as the commission stands, the promise appended to it will remain in force. And, therefore, giving the term, world, its widest signification, we may trust that the promise will be fulfilled,—"Lo, I am with you alway, even unto the end of the world."

For, 2. The work implied has his sanction and approval. He has expressed that sanction and approval by commissioning his disciples to perform it. His own example is the sanction of it. Never did a foreign missionary exile himself from such comforts, leave such friends, submit to such self-denials, endure such indignities, suffer such a death as the Son of God,—when, burning with the philanthropic spirit of missions, to save men's souls from death he came from heaven to earth, from the crown to the cross, from glory to the grave. Unevangelized and unregenerate man needs to be saved now, as much as he did then. We are sometimes told that the heathen are in no danger,—that God will not punish their idolatry and their sins,—and that by illumining their consciences, we only do them hurt instead of good,—we expose them to the evil consequences of rejecting the gospel, when they would be guiltless of rejecting, if they never received it. We do believe that God is a just God,—that he will do no wrong to his creatures,—that he will be merciful to men's ignorance, and visit those who knew not their Lord's will with few stripes. But the heathen have a conscience. They have a law, which they transgress. They are sensible that they are sinners, and many of them spend their lives in ceremonies, in sacrifices and in self-tortures, to rid themselves of the burden of unpardoned sin. They sin, and sin wilfully against the light which they have. And even if by reasoning we could not make out the justice of the case, the Spirit of inspiration has affirmed,—"They that have sinned without law, shall perish without law." It is spoken on this very topic,—the danger of unenlightened men as sinners before God. And there it stands,—"They that have sinned without law, shall perish without law." There is a text to be solved. Interpret it if you can, in conformity with any theory dispensing with the philanthropy or the necessity of Christian missions. But so did not Christ reason. His argument was,—"They that have sinned without law, shall also perish without law;" or "Go ye, therefore, into all the world, and preach the gospel to every creature;"—and his encouragement to those who should fulfil the commission, "Lo, I am with you alway." His words, fairly interpreted, compel us to believe that the work of missions has his sanction and approval. He commenced the work by sending out his apostles, two by two, into the towns of Palestine. And after his death, when the brethren would have lingered too long in Jerusalem, amid its privileges, its comforts and its hopes, he suffered the fires of persecution to be kindled against them, that they might go every where preaching the word. "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." The Acts of the Apostles is the history of their labors, sealed

and sanctioned by the Holy Ghost,—written down for the encouragement of spiritual laborers in all coming time. And the Epistles are the letters addressed to churches of converts gathered out from the heathen,—the converts of Rome and of Corinth, of Ephesus and Philippi, who had rejected Jupiter and Diana, Venus and Apollo, for the Lord Jehovah and his Son, Jesus Christ. What the converts were, in Rome and Corinth, Ephesus and Galatia, to whom the New Testament epistles are addressed, such are now the converts of heathen countries,—the people of the Sandwich Islands, of Persia, Burmah, Siam and China; some, noble specimens of our nature, intellectual, cultivated, refined, like the Grecian sages; some, simple children of nature, comprehending little more than the truth that God saves sinners through the death of Jesus Christ. And he who sanctioned the work of missions, by making it indirectly instrumental in giving to the Christian church on earth the triumphant expectation of justification by faith in the epistle to the Romans, the heavenly breathings of the latter to the Ephesians, the glorious epistle to the Hebrews, impregnated from end to end with the Christian doctrine of atonement, like the roll of the apocalyptic prophet, written all over with it, within and on the back side,—he who created a demand even for the gospels through the work of missions, has he not sanctioned and approved the work? We are indebted, directly we might almost say, to the early missions for our New Testament, with all its histories, consolations, and instructions. We are indebted to the missionary spirit of our Redeemer for our salvation, our hopes and our heaven. Even the Holy Ghost, in inditing the New Testament, wrought, so to speak, in the missionary field. The missionary enterprise gave occasion for his work. When we consider what has transpired in the spiritual history of this world, and how heaven has obtained its accumulations of redeemed spirits, who can deny that the Lord Jesus Christ has sanctioned and approved the work of missions?

But, 3. The work of missions is one in which Christ has labored and still constantly coöperates. Hence the occasion for such a promise, and for our confidence in it. We have shown what Christ has done in this department in his own person and work. He still coöperates in the same. In the conversion of every sinner in Burmah or Siam, in China or Borneo, in the east or the west, the north or the south, in Christian America, or in Britain, or among the heathen, his language is,—"Not by might, nor by power, but by my Spirit." The same Spirit works both here and there: the same Lord coöperates with Christian ministers in this land, and in every place where the gospel is preached, under the sun. The same heaven, by his direction, sings pæans in the conversion of a cultivated American or an ignorant idolater; and the process of sanctification is the same, carried on by the same energy, under the same supervision, by the same means, whether it begin with the highest and loveliest specimen of human nature, the almost Christian of New England, or with the lying Arab, the idolatrous Chinese, the proud Turk, or the besotted and ignorant native of Van Dieman's Land. He who uttered the promise contained in the text will fulfil it; because it is his office, his pleasure, his employment and his joy to do it. And when he coöperates with us, we may expect that he will say, with effect, "I will work, and who shall let it?"

4. Christ made this promise and we may trust that it shall be fulfilled, because the work of missions, to which it relates, is one of ultimate and glorious success. He has pledged himself to its consummation. The whole course of nature he is controlling and directing with reference to this end. Temporary reverses may occur. The brethren who engage in the work may perish

by an early death. The Scriptures they translate may be consumed in manuscript. Many of the tracts they circulate may be destroyed. For years they may scatter the good seed of the gospel, and leave it covered up in the earth, as if forgotten. Sickness or unpropitious climes may drive them back to their native land, and the heathen in his blindness may still "bow down to wood and stone." The enemies of the gospel may taunt it on account of its want of power; and infidelity may drive its ploughshare, as it did in France in 1793, over the ruins of Christianity, in lands watered by the tears of martyrs, consecrated by the prayers of saints, and made rich by their blood. The servants of God, snatched from life in the vigor of manhood and of usefulness, may lie entombed, some in the sea, like Wheelock, Skinner and Mills; some in Mohammedan cemeteries, like Henry Martyn; some by the road-side, or in islands of the ocean. Some may fall victims to an early decline; some may waste away under the heat of burning suns; some may die by accidents before they have scarcely reached the place of their labors; some may be sacrificed by the fury of wicked men, and leave their bodies to the wild beast or the cannibal. But what has this to do with the promise,—"As I live, saith the Lord, all the earth shall be filled with my glory." "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The work of missions will be ultimately successful, under the operation of the divine promises. God has declared that every thing shall be visibly subjected to his sway, that he may rule over a holy universe. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

These thoughts furnish a legitimate encouragement to those persons who go out from among us to engage in evangelical labors among the heathen. They go with our sympathies, our love, and our prayers. But how often they go to engage in feeble and apparently forlorn efforts, to difficulties, persecutions, sickness, and an early death. We commit them, however, to a glorious tutelage. We entrust them to the influence of wonderful promises, to the hope of the most benign results. When the head is sick and the heart faints under the apparent fruitlessness of their endeavors, we know who is standing by them with the comforting assurance,—"Lo, I am with you alway." When they kneel down to pray, often the last refuge that gives them any comfort, we know that prayers, under the conditions of such a promise, will not be ineffectual. When they are subjected to hardships and persecutions, we know that they are to enjoy the sympathy of the Lord Jesus Christ, the second person of the Trinity, the Redeemer and lover of their souls. We have confidence that he will say to them,—"I, who led a life of suffering and of hardships, pity and regard the sufferings you endure. I, who was treated with indignity in Herod's judgment hall, feel every indignity that is offered to you. I, who was scourged by Pilate, have had trial of your cruel mockings and scourgings. I, who was crucified and died on Calvary, know the bitterness of a solitary death, not even cheered by the light of my Father's countenance. Take this sustaining comfort,—'Lo, I am with you alway.'"

They who engage in this work have the sure promise of its ultimate accomplishment, and of the divine presence and aid as long as they are engaged in it. They may fall in the contest; but the bloodless victory will still be achieved; and they who have died on the ramparts, "shall shine as the sun in the king-

dom of their Father." Christ, the great exemplar of the Christian and the missionary, went from the cross to the crown. They who follow in his steps will go from the cross to the crown also.

We have read poetical and charming descriptions of the old age of the scholar and of the minister. We have pleased ourselves with visions of the ripened intellect of the old man, the grateful love of his friends and successors; and the manner in which, tranquil and joyful, he descends to his grave, as a shock of corn fully ripe cometh in its season. How much more beautiful is the old age of the missionary! He who goes abroad, at this time, in the prime of life, and lives to the age of man, may be permitted to see most of the nations Christianized, civilized, elevated. He may see colleges, schools, and the marks of a Christian culture on every side of him. He may see the spires of village churches crowning the hill sides, and a joyful population gathering every Sabbath to worship God. And he may then, in the spirit of Simeon, ascend to his reward, saying, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

But more likely, most of those who even now go from among us will die before that great consummation. Reasoning from the analogy of the past, we may infer that, in general, old age is not in store for them. They may expect an early doom; but it will be also a glorious victory. They will rest on their sheaves at noon. Their sun will go down while it is high day. Yet from their seats in glory, they will see the grand results. There they will receive their own sheaves as they are brought. There they will gather the fruits of their labors as they are harvested. Having striven on earth to lead the heathen in their ignorance to Christ, there they will bring them to him, new trophies of their toils, new crowns for his brow, new materials for his and their triumph. The missionary needs not regret his early demise.

"Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time;
The Lord's appointment is the servant's hour.

"Go to the grave; at noon from labor cease;
Rest on thy sheaves; thy harvest-task is done;
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won."

S. F. S.

## "THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1 TIM. 1:11.

At the annual meeting of the Board of Managers of the A. B. M. Union held in Brooklyn, N. Y., May, 1846, the annual sermon was preached by the Rev. George W. Eaton, D. D., of Hamilton, N. Y. Having requested a copy of the discourse for publication in the Magazine, the author has kindly allowed us to make the following extracts.

### THE PRESENT ATTITUDE OF THE CHURCH IN RESPECT TO THE MISSIONARY CAUSE.

Sanctified mind has consecrated its noblest energies of thought and its richest stores of illustration, as well as its warmest affections of piety, to the advocacy of the claims of missions as the paramount and peculiar work of the church

militant. Signal success has attended these efforts to enlighten and convince the Christian mind. Every where ignorance has been dispelled, misconceptions corrected, prejudices removed, objections silenced, and a general assent secured. The great argument, commenced a half century since, has at length reached a triumphant conclusion, and the question is forever settled. The church must breathe a world-wide missionary spirit, or cease to be recognized as *Christian*. A remarkable revolution in sentiment with respect to this whole subject has taken place within the memory of a large portion of the present assembly. There are hundreds here who remember the time when, not American Baptists only, but American Christians, had not a single representative on heathen shores, and not a dollar was contributed to carry thither the "unsearchable riches of Christ." And now we may say, if the "lines" of our benevolent effort "have not gone out to *all* the ends of the earth," the lines of our exploring vision have, and our sympathies have been awakened and our tears have fallen for every portion of the human family unillumined by the light of "the glorious gospel of the blessed God."

In view of this desirable change in the sentiment of evangelical christendom, as friends of the perishing heathen, "we thank God and take courage." We are cheered and animated in prospect of the glorious things *surely* to be accomplished when this sentiment, purified from much that is earthly and unspiritual, shall be quickened and directed by the "Holy Ghost sent down from heaven" and graciously effused through the churches of God,—an earnest of which you had at your last missionary meeting,*—a heavenly influence truly, which has been widely propagated from heart to heart, and the very account of which has kindled responsive emotions in the bosoms of thousands not personally present.

But we are not permitted to indulge in unmingled gratulations. We are still forced to feel that there is much, very much, in the present state of the missionary cause, to sadden rather than to gladden our hearts. We refer not, as it is not meet in this place and on this occasion, to differences of opinion among brethren equally entitled to the honored appellation of "friends of missions." We refer to a general fact, which has pressed painfully upon many hearts who love the kingdom of Christ and the souls for which he died.

It is the sad discrepancy between the *existing sentiment* and the *actual results*; between the ready acknowledgment of claims and obligations, and the corresponding action to meet them; between the overwhelming responsibilities involved in our relations to Christ and to the world, and our disposition to make sacrifices in attempts to discharge them; between the fearful position we have reached in the history of our race, and our preparation to meet the crisis. Has it not seemed to many that a strange and unaccountable languor and faintness have come over the very heart of our extended system of evangelizing operations? And is not the removal of this internal weakness

### OUR GREAT WANT.

Surely we need no more light on the subject of our duty. Our understandings have long been convinced, and our consciences have been ill at ease. We are in no want of resources. A beneficent Providence has poured millions of treasure into the lap of the church. External obstructions are no longer in the way. The mighty hand of Him who sits upon the circle of the heavens, has been turning and overturning in the affairs of earthly kingdoms until every

* In November previous.

mountain has been levelled, and every valley raised, and a highway for Zion's unobstructed march cast up to "every people and nation and kindred and tongue under the whole heavens." We ask no further improvement in our organization. We have had for years an organization of great capacity and efficiency, which could have accomplished a thousand fold more than it has, if means had been furnished. The modifications which that organization has recently received, when clearly understood, must render it acceptable to every reasonable mind that loves to labor for the advancement of Christ's kingdom more than to find fault with the imperfections of others. All things are ready and waiting for a general and mighty movement of the whole army of the living God. The great Captain has issued his order to his subordinates to "speak to the people that they go forward;" and this order has been pealed along the ranks until the hills and the heavens are alive with its echoes. And yet, except here and there, where may be seen a few zealous leaders entreating and urging with many tears the ranks to advance, we descry no decisive movement. This is all passing strange, and must seem much stranger to angels than to men. History informs us that in the crusade which Richard of the lion-heart led to the East for the recovery of the Holy Land from the dominion of the Infidel, after prodigies of valor and a series of brilliant victories closing with the great and decisive battle of Ascalon, he marched his army directly towards the Holy City, sanguine that its conquest would be achieved almost without an effort; but when its turrets and domes heaved up to the view of the victorious troops, and the gallant leader was expecting to see them animated and inspired anew with more than wonted courage and determination as the object of all their toils was at length before their eyes, he was amazed and chagrined beyond measure to find all courage and spirit departing, and to be met with an obstinate refusal to advance! The mortifying result was, that the great and final conquest was abandoned, a treaty made with the enemy, and the conquering leader and army retired from the field and returned home! The Holy City to this day remains in the power of the insulting infidel. Does no one perceive in this historical fact an illustration of somewhat in the present attitude of the church with reference to the conquest of the world? We have certainly achieved some important victories and gained immense advantages of position; but why is it when the world is all before us, and every voice in heaven and earth is urging us to move on and take it in the name of Christ, there should seem to be a syncope in the missionary spirit,—a pause in our missionary efforts?* It must be conceded that there does exist at present among us a deplorable deficiency in the *living power* which moves, and directs, and applies instrumentalities. And the absorbing and anxious inquiry should be, how is

### THE REMEDY TO BE APPLIED.

Mere human appliances are altogether impotent from the nature of the case. We need an energy from the very Source and Giver of all life. But may not something be gained by turning our attention to *first principles*, and in simple-mindedness placing ourselves under those influences to which we have hitherto been indebted for all the real advancement we have made, and on which we must depend for all our future progress? So the speaker has thought,

* This was said in view of the general state of missionary affairs at the time, and especially of the fact of the return of so many missionaries and of none going to fill their places.

and the thought has directed him in the choice of his text. It cannot be doubted that if the disciples of the Savior had just and clear conceptions of what the gospel is as a divinely devised method to save and reform the world and to bring glory to its Author, and felt in their hearts the full force of the motives which the gospel inspires, the *great desideratum* would be supplied. And could a single word transfuse into the minds of the auditory the conception of the apostle when he uttered the language of the text, *that* word should be the beginning and end of this discourse. We should be afraid to utter another syllable lest it might mar the effect of that one word. No one will presume to think that the apostle had an erroneous or an exaggerated view of that gospel which he received by personal communication from its Author, and of which it was his peculiar joy that he was made a minister. But his conception completely filled the amplitude of his gigantic intellect, and poured a living influence through all the avenues of his mighty soul. And though our present limited capacities might not be adequate to bear or even to receive his conception in all its fulness and splendor, yet we can only be right and safe in proportion as we approximate it. *We must seek to attain to the original, simple conception of the gospel which glowed in the minds and fired the souls of the primitive disciples, and learn their whole-souled, strait-forward, earnest manner of communicating to others, if we would imitate their success in spreading it abroad.* This is doubtless attainable. We have the same gospel, the same natures, and the same Spirit of truth to reveal to us just views of divine things. Let us consider, then, first,—

WHAT THE GOSPEL IS.

(To be continued.)

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# American Baptist Missionary Union.

SIAM MISSION.—*Letters of Mr. Goddard.*

We are again permitted to lay before our readers a connected view of the operations of the Siam Mission, embracing parts of 1846 and '47. Our last published accounts brought down its history to Dec., 1846. (See June Mag., last vol., p. 184.) The letter next succeeding, and dated Feb. 22, 1847, was received *to-day* (Feb. 1); so liable to interruption or delay is correspondence with some of our distant stations.

Mr. Goddard first speaks of the low state of Mrs. Goddard's health, and his apprehensions that it would continue to decline, the hot season having but just commenced. He then remarks in regard to the mission generally,—

Things sometimes look dark, but we find it good to refer all to the wise guidance and direction of our Heavenly Father. He has, thus far, done all things well, and he ever will. He has been better to us, as individuals and as a mission, than we could have expected; and we have no reason to doubt that the trying dispensations with which we have been visited are as full of mercy as any others. We continue to enjoy some encouragement in our labors. There still are those who come to listen to the gospel, and some who seem desirous to learn what they must do to be saved.

Deaths of native Christians—The Divine plan.

One of our brethren died a week or two since in the peace and hope of the gospel. He was one of our most beloved brethren, and ever since he united with the church seemed to feel it the great object of his life to glorify God by a holy life and conversation. He has given very satisfactory evidence of real regeneration. He was a promi-

nent member, perhaps a pillar in the church. How different are the ways of God from those of man! I have often felt a great desire to build up a *glorious church here*; and when I have seen among the brethren such persons as Chek Leng-Chiz, Nie Sui, Maw, Te, &c., I have looked on them as "lively stones," as "gold and silver," and have felt that my hopes were about to be realized. But lo! when they had become most polished, and best fitted to adorn this spiritual building, they have been transferred (as in a moment) to that upper temple where they may shine in the immediate reflection of the glories of the Lamb. Alas! I fear I had been too much disposed to place them in my crown; but, blessed be God, that there is so much reason to believe they have been counted worthy to be set as gems in the diadem of the Savior. The wisdom of God has been most manifest. He has given two good native assistants and preserved their lives and health; but among the common members of the church, those who have died have almost invariably been those who were most glorifying God here on earth; who exhibited most fully the fruits of repentance and faith. The plan has seemed to be to subject them to trial until they had become purified; to give them an opportunity to serve God until they have brought forth fruit that will remain; and then immediately remove them from the temptations and pollutions of this evil generation. Materials are here prepared for the spiritual temple above, rather than for a temple here.

I cannot but rejoice that infinite wisdom directs all things which concern us; and when the Savior regards any of his servants here as duly prepared for his service above, it cannot but be a matter of rejoicing to us, though we deeply feel the loss of their presence. It is the great object of our labors to prepare this people for the service and enjoyment of God above.

We have also experienced the more painful trial of being obliged to exclude one of our members. In addition to several other irregularities which required discipline, he married a second wife while his first is still living in China. The past has been eminently a year of sifting to our church. I hope what remains will be more truly to the glory of God.

### Voyages for health.

In a letter of subsequent date (April 10), Mr. G. alludes to the interest which had been expressed at home in regard to the health of missionaries, and particularly of female assistants, the kind and extent of labor to be expected from them, and the expediency of their returning to this country when disabled by sickness; concurring in the views presented in the Annual Report of 1846. On the subject last mentioned he remarks further:—

But the observations which we have had opportunity to make, clearly show to our minds that it is very seldom advisable for a female missionary to take a long voyage for health, *alone*. When *in health* she can go alone, but when *sick* she needs her husband's best care and attention. No female attendant has strength to take all the care that is needed. Suppose a female missionary, whose nervous system has been unstrung by eight or ten years residence under a vertical sun, who all this time has been subject to a painful and enfeebling disease which forbids scarcely a step to be taken without pain, and now superadded to this a disease preying on her vitals until her removal from her chosen field of labor has become necessary; is this the time to call on her to play the heroine? to arise and brave *alone* all the dangers and *hardships* of the sea? to undertake to wander about for six months without any one to protect, provide for, assist or comfort? Humanity answers distinctly. Let it also be remembered that the vessels homeward, usually furnish but poor accommodations, and expose the passengers to many inconveniences and hardships. There would be about as much risk in thus sending away a diseased female missionary, as in retaining her at her post; and all the sufferings which she would endure would be gratuitous. Suppose the late beloved Mrs. Judson or Mrs. Jones had undertaken this voyage alone; would humanity have justified it? Would their husbands, in view of the result, have felt that they had done all that they had once pledged themselves to do? Nay, would the friends of missions be satisfied with such a course? At least two female missionaries from this part of the world have recently died, while on a voyage for health without their husbands. But I need not dwell on this subject. The bare statement of the case seems sufficient. Let it be thought

of candidly, and with the same common sense which we apply to every day life, and we cannot well err. Hence I think that in all your deliberations relative to the return of female missionaries, the accompaniment of their husbands must usually be taken in as an item. A whole-hearted missionary will not leave his field, even if the way is open, without a sense of duty as decisive as that which first called him from his native land; and if a missionary is not whole-hearted in his work, it matters little how soon he leaves. I may add that the observation and experience which has here been had on this subject has produced a *unanimous* conviction among all the members of each mission, that it is *seldom* if *ever* advisable to separate husband and wife by sending away one *alone* for the purpose of regaining lost health.

Metallic type and block cutting.

You ask my views relative to Chinese type. Our brethren in China have succeeded in getting block cutting done better and cheaper than I had supposed it possible; so that, from all the arguments which I have had opportunity of hearing, there does not seem to be much choice between *block* and *type* printing *for common purposes.* Each has its advantages and its disadvantages. But where small type is desired, the metallic has, I think, the decided advantage. Block printing of small size is always indistinct and difficult to read. The experiments which we have made show that metallic type can be prepared much smaller than the Chinese ever think of cutting any thing important on blocks, and still be very plain, neat, and easily read. Now I think it would be exceedingly desirable to have one edition of the bible printed with such type. We should also need an edition on larger type; but one on the smallest type, which could be easily read, would be useful on many accounts; the bible and tract distributers and native assistants need such an one for their constant pocket companion, and the circumstances of many of the people would lead them to reject, as too cumbrous, a large bible, when they would gladly receive and take with them a smaller one.

Leng-kia-chu and Bang-chang—Baptism of Chek Suan.

I have recently made a short visit with br. Jencks to Leng-kia-chu and Bang-chang. At the former place the brethren seem to be living in harmony and growing in grace. One individual from a village a little below that place came out to Bangkok last Sabbath, and after a very satisfactory examination was received to the church by baptism. He was first made acquainted with the gospel by one of the brethren there, with whom he chanced to be doing a little trading, and who seized the opportunity to recommend to him the Savior whom he had recently found so precious; and the Lord, we trust, opened his ears to listen, and his heart to receive the gospel. He immediately became a regular attendant on worship, grew more and more sensible of his guilt and need of a Savior, and also seemed to give himself up in humble confidence to Jesus as such a Savior as he needed. The change in him became a matter of common remark among all who knew him, and his employer finding that by becoming a Christian he had become honest, faithful and temperate, so far from throwing impediments in his way, recommended to his other hired men to go and worship likewise. I think it is a case in which the name of God is honored by the conduct of a convert from paganism. He is about forty-five years of age, can read, and bids fair to become useful to his countrymen. We are thus encouraged amid all our trials, and have evidence that the Spirit of the Lord has not forsaken us. I think this man gives as good evidence of having been born of the Spirit, as we often see in Christian lands. We have some other encouragements in our work, of which I have not time now to speak.

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*Letter of Mr. Jencks.*

Mr. Jencks and family arrived at Bangkok in Dec., 1846; since which time he has been principally occupied in the study of the Chinese language, agreeably to his original designation. A part of each day has also been employed in helping through the press a Chinese vocabulary; and two evenings in the week in communicating to a Chinese class some elementary instruction in psalmody. The letter from which we make the following extracts was written in June. A previous letter had spoken cheeringly of the health of his family, and

concluded with "grateful acknowledgments to God for their many mercies, their continued health, and the facilities with which they had been favored in arriving at the best season of the year and at the least exposure, trouble and expense."

Effects of the hot season — Resort to the sea-side.

June 15. My last letter was dated April 12. Since that time we have had very hot weather, and all our little family have suffered more or less from sickness. But the rains have now fairly set in, affording us *some* cool days, and we find our health improving. Mr. and Mrs. Chandler have endured this season the best, and have faithfully remained at their post and continued their work. Mrs. Goddard has been quite unwell, but has just now returned from a visit to the bar, with health somewhat improved. She was absent with Mr. G. about a month, and during their absence we were all so sick ourselves that we took a short trip for health to Leng-kia-chu. We left here on the 3d inst., and were gone five days. I had long thought it important to try this place as a health station. It is situated at the mouth of a large river, and open to the sea; where the cool southern breezes are almost constant, especially during the hot season. We started on Thursday, June 3d, at 10 o'clock at night, and arrived at 6 the next morning. We thus avoided the heat of the day, though unable to sleep through the night. The native brethren welcomed us, and assisted in making the mission house as comfortable as possible.

Inquirers at Leng-kia-chu—Sabbath services.

We were happy to find among the brethren of the church here a very good state of feeling, and learn that there were some four or five new inquirers. All of these had been brought to think upon the subject of Christianity by the exertions and influence of Chek Suan, the person baptized last April. Four of these interesting and interested souls were present at meeting on the Sabbath, where we had an opportunity of forming their acquaintance, and of holding some conversation with them. But I was unable to maintain a conversation on religious subjects; and could only commend them to the mercy of God in Christ Jesus, and pray for the teachings of the Holy Spirit. One of these inquirers, whose name is Chek Toi, is now in partnership with Chek Suan; and they are both living for the present at the mission house. He is apparently about thirty-five years of age, and can read considerably well. Another is Chek Heng, a Hokien man, who speaks the Tiè Chiù; and another is Pe Song, an old man, whom I did not see. All these, like Chek Suan, are fishermen, and live where he used to, farther down towards the sea. Two others were a Peguan man and his wife; they were both present at the service Sunday, though they could not understand Chinese. They speak Siamese, and read Peguan; Chek Suan had once resided three years in their family; and finding some Peguan books at the mission house, he carried them to them and explained their contents as well as he could in Siamese. He says that their hearts are good,—they have determined to worship the true God henceforth. I told them through him, that some of their countrymen across the mountains had believed in the true God, and that there were many teachers among them and the Burmans; at which they seemed very much pleased.

I felt unable, of course, to judge of any of these cases, but was encouraged at the apparent success of Chek Suan, and at the true zeal and devotion which he has always manifested. I had much hope in him from the first. May this work prove to be of God, as well as by man. There were many more than usual in attendance on the Sabbath, and all gave a good attention to the gospel, as spoken by one of the aged brethren; whom we support here as a colporteur, &c.

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## ANNUAL REPORT OF THE MISSION.

The Report is addressed to the Executive Committee, and was drawn up by Mr. Goddard under date of July 1, 1847.

Memory of Mrs. J. L. Jones.

The rapid flight of another year reminds us that it will not be long before we shall be called, by our Master, to give account of our stewardship; and as we have been assisted in our labors, during the past year, by the contributions of Christian friends through your agency, we are happy to communicate to them, through you, some account of our labors and of the progress of the cause of Christ in this land of heathen darkness. It was during the past year

that we received information of the death of our dear sister Jones. Her work was soon done; but we think we may say with much truth, respecting the short time she labored with us, "She hath done what she could." Amid much weakness and pain, she constantly sought to do good both to the missionary circle and to the heathen around her; and we trust her labors were not without effect, nor her reward of grace uncertain. She lived not in vain; nor was it in vain that she devoted her life to the good of Siam.

We have also within the year been much encouraged and strengthened by the arrival of br. and sr. Jencks, who reached this field on the 14th of December, and immediately engaged in studies preparatory to labor among the Chinese. Though Mrs. Jencks is now quite feeble, we trust her health will in due season improve, and that she may long be permitted to labor for this people.

Siamese department—Tracts and books.

During the past year an increasing interest has been manifested among the *Siamese*, which we would hope results from the operation of the Spirit and providence of God. Calls for tracts at our houses have been much more numerous than formerly; and when they have been carried abroad for distribution, they have been received with much greater eagerness. We have also frequent opportunities of knowing that the tracts are extensively read and understood. To meet this demand br. Chandler has distributed most of the tracts which were on hand at the beginning of the year, and has had many portions of that part of the New Testament which was printed before br. Jones left, bound up into tracts and distributed. He has also prepared three small new tracts, viz.: —"Introductory Notices of Christianity," "History of the Creation," and a sheet tract foretelling and exhibiting the eclipses of the sun and moon, which occurred last April. This last awakened considerable interest, and we hope may have done something to arouse the long slumbering minds of the people. The "Introductory Notices" are designed to explain briefly several important subjects connected with Christianity, such as the true God,—heaven,—hell,—the bible, &c., and have often been prefixed to portions of scripture, and other tracts, as an introduction. One thousand Burman and Peguan books and tracts have been received from Burmah; more than half of which have been distributed to persons speaking those languages. The number of books and tracts thus distributed during the year has amounted to 12,252, many of which were volumes made up of several tracts bound together. Should the present state of things continue, it is probable that before br. Jones can return and resume the printing of the New Testament, the portion already printed, viz., to the 16th chapter of Luke, will be so far exhausted that it will be expedient to commence a new edition at once.

The workmen in the printing office and bindry have been employed in preparing the books and tracts which have been required for distribution. In the foundry the matrices for our common Siamese type have been refitted by br. Chandler, and a new fount of type cast on a considerably smaller body than the former, which had become too much worn to be further used. Considerable has been done for the improvement of other founts, especially the enlargement of the Chinese, but the work is not yet completed. We may here add that a native prince has for some time past been making machinery in our workshop, in which he has manifested considerable ingenuity and perseverance, and has received much assistance from br. Chandler. We think it a good omen that so many of the Siamese are becoming sensible of the value of the mechanical and scientific improvements of Christian nations. Their attachment to their old superstitions is almost invariably weakened by the light they thus receive.

The Siamese workmen in our employment have usually attended worship on the Sabbath, conducted by Mr. Caswell, of the A. B. C. F. M. Mission; and have attended daily morning worship with br. Chandler.

Chinese department—Preaching—Native assistants.

In the Chinese department daily morning and evening worship has been attended as formerly by from ten to fifteen individuals. Two services have been attended on the Sabbath, the number of hearers varying from thirty to forty-five; two or three regular weekly meetings have been held at the houses of different native brethren.

Three native assistants have been

employed here in Bangkok, mostly in visiting and tract distribution; in which labor I have joined so far as circumstances would permit. One of the assistants has been supported during the last half of the year by the monthly concert contributions of the church; and it is probable he will continue to be supported by them. Another, our oldest assistant, Kiok Cheng, has just left us to visit his native land. Whether he will return, or remain with br. Dean, is uncertain. He desires to be guided by Providence, and we trust his useful labors will be continued for the good of his countrymen wherever he may be. A fourth assistant has been employed at Leng-kia-chu, which station I have also visited occasionally during the year. The number of Chinese tracts distributed has amounted to 5,456.

Revision of the New Testament—Vocabulary.

In the translation of the scriptures, considerable has been done in the investigation and settlement of difficult questions relative to the usage of important words. The gospel by John has been thoroughly revised and is now ready to be printed. Matthew and part of Luke have also been carefully revised, but need still another examination before publication. Two of the native assistants, who are good scholars, rendered much assistance in the work of revision. They have gone over a considerable portion of the New Testament, and noted alterations which they judged necessary to render the style plain and idiomatic, leaving it to me to compare it with the original; after which we unitedly endeavored to render the whole both idiomatic and literal.

A Chinese and English vocabulary in the Tiè Chiù dialect has been prepared during the past year, to meet the urgent necessities of missionaries engaged in that dialect. About half of it (94 pages) has been printed; a large portion of the type has been set by br. Jencks and myself, for want of a person who could be spared from other work capable of composing English.

Encouragements — Peaceful deaths of converts—The church.

Our labors during the past year have not been destitute of encouraging results, though we have been called to experience some painful trials. One very interesting Chinese convert from Leng-kia-chu was baptized on the 4th of last April, and bids fair to become extensively useful. There is also now a hopeful candidate for baptism here in Bangkok, and a few inquirers, one of whom gives considerable encouragement. There is also a Burman, who has been with br. Chandler, and received instruction much of the time for some years past: he professes to be a Christian and desires baptism; and gives much reason to hope he may have passed from death unto life. A Peguan and his wife near Leng-kia-chu have also manifested considerable interest in the books which they have received, and profess to have embraced Christianity. Some of the Chinese brethren, who understand Siamese, have given them considerable instruction, but what is their real state we cannot say.

Two of the Chinese brethren, Chek Leng Chù and Peh Li, have died during the past year. At the approach of death they both remained unwavering in their faith, and looked forward with joy to the time when they should depart and be with Christ. They had been members of the church more than two years, and had given very encouraging evidence of the sincerity of their repentance and love to the Savior. We humbly hope they are now members of the heavenly branch of our church, and are uniting around the throne with the multitude out of every nation in the song of redeeming love.

We have been called to the painful duty of excluding two members from the church, who showed an attachment to the world and its customs inconsistent with sincere attachment to the Savior. One who was formerly excluded, gives some reason to hope he has exercised sincere repentance, and may, at a future day, be received back to the church.

The present number of Chinese members is twenty-four. These, for the most part, afford as much satisfaction as could be expected; and many of them may be regarded as bright examples of religion.

Hope for the coming year.

With such encouragements we rejoice to commence another year in the service of our blessed Master; and if he shall continue to us life and health, it will be our chief happiness to expend them in the promotion of his glory in this dark corner of the earth. Our past experience gives us no cause for discouragement with respect either

to our work or our field. On the contrary, whenever we stop and look back on a year completed, we find abundant reason "to thank God and take courage." We are looking with earnest desire for the return of br. Jones with additional laborers for the Siamese department. There seems to be some "shaking among the dry bones," and the call is to the servants of the Lord to go forth and prophesy to them. Not that we expect that this kingdom will now easily and quickly become the kingdom of Jesus Christ; there may yet be a long and severe contest, and many more lives may yet be required. But the contest seems to be approaching, and the time for action is *now*. Brethren, pray for us. The truth has gone abroad through the land. With the abundant showers of the Holy Spirit and the rich dews of divine grace, this land may become as the garden of the Lord; but without those blessings it will remain barren as "the field which the Lord hath cursed." Pray also that we may be wise and faithful to win souls, and may be enabled to endure unto the end.

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## China Mission.—*Letters of Mr. Lord.*

### Shanghai.

June 25, 1847. My last letter to the Committee was written at Hongkong, bearing date of May the 4th.

After a very pleasant stay of three weeks with br. Dean, we embarked for Shanghai, it being impossible to get a passage to Ningpo direct. Our voyage up the coast, which was made in a Prussian merchant vessel, was somewhat protracted and by no means pleasant, owing to rains, head-winds and calms. The distance from Hongkong to Shanghai is only some five or six days sail with a fair wind, but our passage was protracted to twenty-two. These days were tedious enough; however, they came to an end, and we found ourselves on the morning of the 10th of June safely moored in the harbor of Shanghai.

We had letters of introduction to several of the missionaries and other gentlemen residing there, by whom we were very kindly received, and treated with every mark of respect and Christian courtesy. We found a very pleasant home, during our stay at Shanghai, with Alexander Calder, Esq., whom we had the happiness of finding not only an excellent man, but an exemplary Christian. We had the pleasure also of forming the acquaintance of nearly all the Protestant missionaries at that station. They seemed a very happy, united and devoted band. The Lord bless them in their work of faith and labor of love, and make them successful in their efforts to make known the way of life to this perishing people. The number of Protestant missionaries laboring there, are six; the Rev. Dr. Medhurst, the Rev. Mr. Milne, the son of him whose name we have long since learned to venerate and love, and Dr. Lockhart, connected with the London Missionary Society; the Rev. Bishop Boone and the Rev. Mr. Syle of the American Episcopal Board of Missions; and the Rev. Mr. M'Clatchie of the (Eng.) Church Missionary Society. These, with their wives and two single ladies, Misses Morse and Jones, who are conducting, under the supervision of Bishop Boone, a very interesting and flourishing school of native boys, make a company of fourteen. Other missionaries both from England and America are expected to settle there soon. Shanghai affords a large, and it is thought, a very promising field for missionary effort. Compared with Ningpo, it has some advantages; and, doubtless, it has some disadvantages.

### Arrival at Ningpo — Missionaries laboring there.

After remaning at Shanghai about a week, we succeeded, through the aid of our kind friends, in procuring a passage on board of an English schooner to Lookong, a small island some fifteen or twenty miles from Ningpo. At Lookong we met the Rev. Mr. Culbertsen and lady from Ningpo, who had been spending a few days in a sea excursion for the benefit of Mrs. C.'s health, and to avoid the withering influence of the heat which is felt at Ningpo during the summer months. They were living in a native boat which they had chartered, to which they kindly invited us, offering to take us and our luggage directly to Ningpo. Of course we accepted their invitation, and in a few hours were on our way to Ningpo. The next morning, the 20th of June, we reached the end of our long, wearisome journey, happy in the thought that we had arrived at our home, and, I trust, grateful to a kind Providence who had watched over and protected us amid all the cares and dangers to which we had been exposed

since leaving the shores of our native land. Br. and sister Macgowan had not been informed of our coming, as the letters I had written them had been delayed. Their disappointment, however, was not a sad one, if I may judge from the hearty welcome which they gave us.

The missionaries at Ningpo now, including their wives and one single lady, who is conducting a large and flourishing school of native girls, number nineteen. They are enjoying a tolerable state of health, and all seem cheerful and happy in their work. I have had hardly time yet to become much acquainted with the state of the missions. All, however, seem encouraged to *labor*, which, I think, must at least indicate that they have a conviction God has a work here for them to do. In our own department there are several inquirers, and some two or three have requested baptism.

Mission house to be provided.

July 9. It is now nearly three weeks since our arrival at this place. During this time we have been rendering the mission what service we could, and making some efforts towards the acquisition of the language. I have also, with the assistance of br. Macgowan, been laboring to obtain a house. Thus far all our attempts have failed; whether we shall succeed at all, is very doubtful. All the missionaries at Ningpo have had a great deal of trouble in this respect. It is *possible* to procure houses, or something which the Chinese call houses; but they are entirely uninhabitable for European or American constitutions. All Chinese houses are not equally bad; but the best of them must undergo alterations and repairs before it is possible, or if *possible*, before it is *safe* for a foreigner to inhabit them. I said it was *possible* to procure houses. But this amounts to but little, since they are good for nothing when obtained, or they are located where no foreigner should think of living. Some of the missionaries have succeeded in getting houses and fitted them up so as to make them tolerably comfortable, but they are generally separated from the city by the river, and surrounded by tombs and paddy fields. The difficulty of renting and fitting up a residence, has suggested to us the propriety of securing if possible a lot, and putting up a house ourselves. The expense of this would be, of course, somewhat greater than the usual rent of a house and lot for one or two years. But it would be scarcely greater than the rent for three years, including the necessary repairs; and I think, not so great. It is quite certain it would not, if in the course of this time we should have to change our residence once or twice.

I think I can safely assure the Committee that every thing will be done, which a suitable regard to life and health will allow, to make our bills as small as possible. Further than this we *ought* not to venture. We must have food and raiment. We must have a shelter also, to protect us from the scorching heat of summer, and from the cold and storms of winter. These we know the Committee would not deny us. Nor do we think *they* would, by whose contributions these things must be secured.

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## GREEK MISSION.—*Letter of Mr. Arnold.*

Occurrences at Zante.

Nov. 18. When I wrote in August, we were just ready to start for Zante. We went the day after the date of that letter, and returned on the 1st of September, having been absent eleven days. We had a pleasant visit with our friends, the Yorks, and were benefitted by the recreation; but I returned painfully impressed with the idea, that little had been accomplished in the way of missionary service. Since our return, however, this unhappiness has been removed in a degree, by the communications which we have received from Mr. John York. His frequent letters show him to be a much more serious inquirer than heretofore, and he himself attributes this particularly to some personal questions which Mrs. A. put to him about regeneration. This disposed him to seek a private opportunity of conversing with me on the same subject, with special reference to the evidences of that great and indispensable change. I found him, as we have ever done, serious, candid, and more capable of understanding our views of spiritual religion, than almost any one we have ever met in these parts, who did not give satisfactory evidence of having been born again. I have written him a long letter lately, directing his attention to the scriptural evidences of a change of heart, and at the same time sending him a copy of Flavel's "Touchstone." He has asked

me for information in regard to the history and tenets of the Baptists. I was sorry not to be able to put into his hands any satisfactory work on this subject; but sent him the "Way of Life," as containing an epitome of the practical doctrines which we hold in common with other Protestants, and wrote him a brief outline of our distinctive principles, proposing to enter more fully hereafter into the examination of any of them in regard to which he might have doubts, or wish for more particular information. His case interests us deeply. We saw more than ever in his character to admire and love while we were in Zante, and we hope the Lord will yet bring him to embrace fully the truth as it is in Jesus.

I had repeated conversations with Kynegos while in Zante, but without any important result, so far as has yet appeared. He professed a strong desire to separate himself unto the work of preaching, if he could only secure from some source the same moderate sum ($6 per month) which he now realizes from his school. In this case, he said, he would preach weekly. But I did not think it prudent to encourage him to expect any such assistance from us.

"Through covetousness making merchandise."

Some weeks after our return from Zante, I had a call from two Greeks, (one a priest,) who wished to become Protestants. They were from the East, and seemed to wish to *change* their religion much after the manner in which that word is understood among shopkeepers. They said they had been to the Greek priests in Corfu to seek pecuniary relief, and found them very hard-hearted and miserly. Nothing in the Greek church seemed to disgust them so much, as this want of "readiness to communicate." I spent time enough with them to set before them as much truth as they seemed prepared to receive; and they then went away sorrowful, finding that Protestantism did not answer their expectations. They have both left Corfu.

Occurrences at Patras.

I received a letter from John a few days ago,—the first since my visit to Patras. He begs pardon for having been so long silent, (I had written him twice in the interval,) and then goes on to relate the sorrowful circumstances which had caused the delay. The day after I left, he says, there arose an outcry in the community, against himself and his friends, which cost them a great struggle to quiet. Shortly after this, he was one day called into a shop, where a number of persons were assembled, one of whom handed him a paper, saying, "Look here, see what your teachers are preaching." He then read what purported to be the teaching of Mr. King, attacking the divinity of Christ, and representing the doctrine of his two natures as absurd. John seems to have been greatly perplexed by this, and asks me for an explanation of it. Perhaps we ought not to wonder, that *he* does not see at once that it *must be* a malicious calumny. And while he is not fully persuaded of this, it is not strange that he should find the use his enemies make of it very perplexing and annoying. I hope the evil will not prove serious. He says, that, in consequence of these things, Dionysius has refused to grant the room which he promised for the meetings to read the scriptures, and some of the others have imbibed a prejudice which he has not yet been able to soften down.

Dionysius of Potamo—Decreased attendance at Greek services.

I have had several interesting conversations lately with Dionysius, the young man from Potamo, who was so near joining John and Kyriakes at the time of their baptism by br. Love. His mind seems very uneasy, and he says if he could only see some one of more knowledge and influence taking the lead, he is quite ready to risk all the consequences of making an open profession of his faith. But he seems to think it is too much for an illiterate and obscure person like him to undertake alone. His views on some important points seem to want stability; but I do not know another here, who appears so much like a renewed man. He has been almost the only one to come to me on Sunday mornings when I have no preaching.

As to this last, I have only a sad account to give. The average attendance has been nine. Last Sunday I did not preach. Old Paul came *alone*. I waited in doubt and sadness till a quarter past the hour, and then told him the sermon would be deferred. It was a feast day,—St. Spiro's relics were carried in procession,—crowds

gathered to see the pomp,—*British* guns, from the citadel, saluted the Patron Saint of Corfu,—none came to hear of "repentance towards God." A fortnight before, I had *three* hearers; as many more came to the door, but did not stop. I am not *certain* that these things indicate any *concerted hostility* to my Sabbath service, but I have suspicions of this nature. At any rate, the fact is painful; more so, indeed, if it is only the result of indifference on the part of the hearers, than if it is the effect of active enmity in some other quarter. I have had only twelve hearers at any time since my last letter.

Mr. Lowndes, (agent of the British and Foreign Bible Society,) spent two weeks in Corfu in Sept. and Oct. He was on his way to Athens, and was accompanied by Mrs. L. and Miss Wright, governess in Dr. King's family. Miss W. was our guest, much to our happiness, while they staid in Corfu. They had been some weeks in Italy, where Mr. L. found greater facilities for the circulation of the scriptures than ever before. They were at Florence at the time of a day of public rejoicing and thanksgiving, in consequence of some new liberties which the Grand Duke of Tuscany had just granted to his subjects,—his fatherly heart being moved thereto, as is the fashion now-a-days in Italy, by the sight of some scores of thousands of his people beseeching much after the manner in which highway robbers ask charity of travellers. Among the banners which were waving in the midst of nearly 200,000 assembled Tuscans on that occasion, was one with the motto,—"The *Gospel* forever." Mr. L. was accompanied by a priest who had just renounced the Romish religion, having escaped from Rome on pretence of paying a pilgrimage to Loretto. He is a man of superior attainments, and has been many years groaning in the bondage of a religion which his heart had already abjured. I regretted that my ignorance of Italian did not allow me to converse freely with him. I could understand enough, however, to be much interested in him, and to gain a favorable opinion of his abilities and his religious character. I took the liberty to put into his hands a copy of Pascal's works, directing his attention particularly to the chapter in the "Thoughts on Religion," in which "Ancient and Modern Christians" are compared.

English services—Health of Mr. A.

I have said nothing of our English services. They have not diminished in numbers or interest. Whether the word preached is in any case like the seed sown in good ground, is more than we can yet determine. I am afraid it is almost entirely otherwise; but we will not judge too hastily. About seventy have ordinarily attended since my last report, and they commonly listen with much attention. On Friday evening we have had rather more than were last reported, say an average of seventeen or eighteen. It may be worth mentioning, that a sort of bible class has lately been formed, under the direction of the civil chaplain, Mr. Charteris. It meets every second Monday evening, alternately at the houses of the chaplain and of Lieut. Col. England. A pious officer of the engineers was the means of its formation. It is for persons of both sexes, and combines the *social* element with the religious, as *tea* always precedes the lesson. But after tea some two hours are spent in examining the appointed portion of scripture. With the exception of Mr. and Mrs. Charteris and our family, the members are all of the Church of England. We are studying the Epistle to the Galatians. It is conducted in a free and informal manner, and we have thus far found pleasure in attending it. I hope it may prove permanently useful.

As Mrs. Dickson's Sunday school has become quite large, I have lately relieved her of the boys. I have eight or ten in my class. Most of them are attentive. I have said nothing about the mission school. I hope you will hear from Mrs. D. herself, if not by this mail, at least very soon.

I must now speak of your very kind letter of Sept. 30, received by the last mail. The reports in regard to my ill health, must, indeed, as you hoped, have exaggerated the evil. I did not pass the summer as well as usual; but there was no time, I think, when there was any occasion for serious alarm as to the future. I am permitted now, through the goodness of God, to assure you that I am in *good health;* and especially while here in the country, where I am residing a few days for the benefit of my sick child, I enjoy a degree of vigor of body and mind for which I have much reason to be grateful. I have begun again to feel that *delight* in the preparation and preaching of sermons, which

I experienced during the last winter. I know that as a missionary, I am but an unprofitable servant; but I may and must say that my heart is in the work of *preaching* the gospel.

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### *Letter of Mr. Buel of Dec. 10.*

Appeal carried up—The real question stated.

Our controversy with the authorities upon the school question you have had fully detailed in letters mailed the 10th and 20th of October and the 19th of November. This last informed you of the decision against me in the Justice Court of Piræus, the same day the letter was mailed. Here the matter has rested,—nothing having transpired of special moment since my appeal from this decision to the next higher court, or as it would be called in France, the "Court of First Instance." The case will have a second hearing before this court of five judges on the 20th of December. I can only say that the prospect of a successful suit is rather *favorable* than otherwise. I am sparing no pains in my defence, to give these gentlemen solid reasons for reversing the unrighteous decision, if they are inclined to do so. The simple question ostensibly is, What should be understood by the term "school?" Do I "keep a school," in virtue of what is done at my house on the Sabbath? If this is keeping a school, if this is an "assumption of teacher's services," then it follows that any *verbal communication of knowledge*, without a special license, is prohibited. Such an interpretation of the school laws would never have been thought of, had not the ingenuity of our enemies been tasked to find out some pretence for a judicial proceeding against us. So the *real* question is, as all the world know, not shall a school law be vindicated, but shall the *religious teachings* of Protestants be allowed? And so the question was stated, almost in those very words, by the public prosecutor at my trial on the 19th of November. He very respectfully stated that "The prosecution does not aim to impeach at all the character of the accused, but to put an end to religious teaching by foreigners." So, then, it is avowedly and strictly for the gospel's sake, that we are brought before magistrates. What then? Is this a defeat? Is the cause we labor to promote, vanquished when its advocates are prosecuted and condemned? Christ has ordained that his cause shall be heard before human *tribunals* for a "testimony unto them." "Let us, then, glorify God on this behalf, who *always* causeth us to triumph through our Lord Jesus Christ."

As to our personal safety we have nothing to apprehend. There has been no appearance of any animosity or ill will against us on the part of the people. On the contrary, we are frequently hearing expressions from them of indignant feelings towards the authorities for the proceedings against us. If we had permission to *teach a school*, it would be filled with scholars directly.

Correspondence with Count de Gasparin.

I have spoken in a former letter of the kindness of the Count de Gasparin. Two days after the lawsuit he addressed me a note as follows:—

"Dear and honored sir,

"Information obtained to-day from the Greek Government, enables me to communicate to you the following intelligence. The government declares that you asked permission to keep a school, and that it showed itself ready to grant it; but that you refused to *pass a slight examination*, to which all teachers are, as a matter of course, subjected, and which has nothing to do with religious belief. It adds that there is no regulation requiring the pictures of saints in the schools, or any thing more than a head of Christ, and that they may even shut their eyes on that point. It follows from these explanations that if you ask for permission to keep a school, declaring yourself ready to pass the required examination, there will be no farther difficulty. It seems to me that it would be best at least to make the attempt so as incontestibly to prove by *positive facts*, that obstacles are actually put in your way, but which is *officially denied*. Please excuse the liberty I have taken, and believe me with sentiments of respect and affection yours in Jesus Christ.

"A. DE GASPARIN.

"*Athens, Sunday Morning.*"

My reply to the Count corrected the mistaken assertion that I had applied for permission to teach a school, and also signified my willingness to make such an application, seeing that those things could be overlooked which had been conscientious objections on our part. Accordingly, as the Count wished the matter decided before his departure for Egypt at the end of the

week, I immediately left at the Bureau of Education the following petition.

To the Minister of Religious and Public Instruction.

Sir—The undersigned, an inhabitant of Piræus, wishing to establish a private school for the education of girls in Piræus at the earnest request of their parents, respectfully prays your Excellency to furnish the requisite permission.

Rufus F. Buel.

*Piræus, Nov.* 24, 1847.

The Count de G.'s condescension in this matter was wholly unsolicited and unexpected by me, and arose from his wish to know how far obstacles of a religious nature are actually placed in the way of Protestant schools. However, I was quite certain that a thing of this nature would be long delayed. Nothing has been heard from the petition, although some influential persons in Piræus have spoken with the Minister in its favor. At the time it was given in, almost every one connected with that department of government was sick with the influenza, and the Minister of Education himself was just recovering from a second attack of apoplexy, and received no one on business.

You will notice that I have attached little importance to this petition for a school. If a license be granted which we can conscientiously accept, we can use it or not, at our discretion.

I know not whether any influence favorable to our cause has gone forth from the palace in consequence of the statement I sent to the king. Any royal interference in a question already before the courts and touching religion, would, of necessity, be unofficial and private.

Comments of "The Age."

I have room for a short article from "The Age" (newspaper) of the 25th of November.

"The public will, doubtless, remember the case of Buel, the missionary, who was turned out of Corfu in 1840. We published at the time the facts relating to him and to his teaching, which roused the Corfuotes against him, from whose hands he barely escaped into Free Greece. We promised to notice him when we were discussing King's case; but, thank God, we are spared the trouble, and have only to announce for the satisfaction of the public the overthrow of this false apostle in Greece. This Buel set up a school in Piræus some years ago, and has been teaching with the same object in view for which Jonas King was expelled the country. For a time he kept his designs concealed from the community, but at length he began teaching sundry heresies in the most undisguised manner. The demarch of Piræus consequently ordered him to dismiss his school. But Buel did not obey. Hence the demarch handed the case over to the proper authority, who condemned him to a fine of fifty drachmas and to disband his mission school. This excellent magistrate based his decision upon the 532d Article of the Penal Code, which imposes a fine or imprisonment on whoever keeps a school or erects an educational establishment without a special license.

"We commend the demarch of Piræus as having performed a duty he owed to his country, while he acted strictly within the circle of his authority. We trust that the demarch of Syra will take similar measures against Hildner, who is established in that island. Let us have an end of all missionary interference. Let us rid us of this scandal, that our citizens may turn their attention to numberless others which threaten us from every quarter."

This same paper has in its table of contents "The overthrow of Buel the missionary," and, in close proximity to this, "The overthrow of Bebeshe." Now Bebeshe was a notorious robber, for whose head the government had offered several hundred dollars. This is the sort of ignominy that is visited upon the head of a missionary in "Free Greece." The Lord rebuke the enemies of his own cause.

The trial—Mr. Buel acquitted.

Dec. 29. The trial that came on the 20th inst. before the Court of Appeals at Athens, resulted in my favor. The Lord has graciously heard the prayer of his people. "He hath done great things for us, whereof we are glad." The unrighteous decision of the Justice Court of Piræus has been *reversed*, because the charge was unsupported by sufficient evidence. It was alleged in the accusation, that I had given religious instruction to children without permission, and for this act I was held amenable to the law that prohibits unlicensed schools. The Court did not formally pronounce upon the legality or the illegality, the right or the wrong, of the act; it only declared that the

charge was not proven. It did not say whether my teaching on the Sabbath is, or is not, an offence against the school law; which was the point to which my counsel, Mr. Kaligas, mainly confined his plea. The testimony of the single witness that was reëxamined at this trial, only proved that *Mrs.* Buel and another lady had taught the children on the Sabbath; the little girl could not say that she had either seen or heard *Mr.* Buel teaching. There was abundant testimony within reach, if the court had desired it, to prove that I had taught children and grown persons also. The fact that it was not produced, only shows a previous purpose to acquit me. By placing the acquittal on the ground of *insufficiency of evidence*, it is made to appear rather in the light of an *escape* from justice; the priests are less offended, and an appearance of liberality is preserved on the question of religious toleration.

Be the decision viewed as it may, it is a triumph to us and a defeat to our enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day,—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience;—in fine, that instruction, be it oral or written or printed, is not necessarily school teaching; and, therefore, it is absurd and unconstitutional to maintain that any kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government.

The attorney, Mr. Mitsakis, who managed the suit, insisted upon the analogy between the teacher's occupation and that of the physician or apothecary; and that the State has a rightful control over both these avocations; and as both are and ought to be restricted to licensed persons, it follows that I am amenable for teaching without a license. This was substantially his reasoning against the legality of the act I was charged with. He maintained, however, that the prosecution failed in the absence of sufficient proof; and counselled me to discontinue my teaching, unless I obtained the requisite license. His argument unfortunately proves too much. It prevents people from administering ever to the physical, intellectual or religious wants of others, lest they interfere with some of the licensed professions. Besides, it takes for granted the thing to be proved, namely, that I am a school teacher, or that what I do on the Sabbath interferes with the educational system of the country and with the rights and privileges of teachers. The school organization aims to secure to every child of the kingdom a given amount of knowledge, but it does not prevent children from seeking useful knowledge elsewhere than in the schools; neither does it prevent people from communicating knowledge elsewhere than in the licensed schools, provided they do not interfere with the system of public instruction. Moreover, it should be kept in mind that out of the score of studies prescribed for the common schools, the first on the list, *the Catechism*, which is meant to include all religious instruction, is left to the *option* of the parent or guardian of the child. Hence *religious* teaching is least of all an interference with the established system of public instruction. He who speaks formally or informally, statedly or occasionally, upon the subject of religion, is equally with his auditors beyond the reach of any school law.

I ought to add, that nothing was said in court calculated in the least to annoy me, either in my private or my public and professional character. On the contrary, whatever personal remarks were made in reference to me or my family, were quite of the opposite kind.

My family are in good health, and rejoicing in God for his recent distinguished mercies toward us, in delivering us from the desire of them that hate us and the cause we endeavor to promote. The past four months have been a season of trial. We have found it good to trust in the Lord. We have been brought into deep waters, where the floods overflowed us. Our only comfort was in quiet submission, in cheerful confidence in Him who is "too wise to err, too good to be unkind." And "when the Lord turned again our captivity, we were like them that dream." It is good to be brought to "the fiery trial." I had not seen the untold riches of God's word, unless I had seen affliction. I had not felt the weakness of my faith and trust in the Divine promises, unless I had walked the boisterous waves to go to Jesus. "Let Israel hope in the Lord from henceforth and forever."

P. S. The U. S. steam sloop Prince-

ton left the Piræus for Malta on the 27th inst., after a stay here of eighteen days. On the day of her departure she was visited by the king and queen and their suite, who went out a few miles to sea with her for the purpose of witnessing the working of the machinery and the firing of shells, &c. The Princeton has been the great attraction here. It is supposed that upwards of 500 people visited the vessel on St. Spiridion's day (24th inst). Capt. Engle and his officers have left a very favorable impression.

The town of Patras from the 10th to the 14th was the scene of a rebellion. The irregular troops robbed the bank of $30,000, and took possession of the citadel. The citizens paid them $5,000 to leave the town. As they were on the point of embarking in boats, the regular troops entered the city; and in the fray that followed, some dozen of the rebels were slain. The place is now quiet.

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# Miscellany.

## NO. III. CHINESE FORTUNE-TELLERS—CHINESE SOLDIERY.

*By Rev. T. T. Devan, M. D.*

Chinese fortune-tellers.—The Chinese, as is usual with all the heathen, and even with the ignorant of Christian lands, are exceedingly superstitious. They see supernatural agencies in all the ordinary phenomena of nature, and suppose it necessary to resort to certain ceremonies to appease evil spirits or propitiate the good ones, in almost all the ordinary transactions of life. If it thunders, it is regarded as an evidence of anger in the celestial spirits; and should the lightning strike death upon any one, that person is supposed to be so outrageously wicked that the gods could not bear his existence on earth any longer. Not a house is erected unless the ridge-pole be painted red and a long strip of red cloth allowed to remain, it may be for years, suspended from it. And very rarely is any business of importance undertaken or transacted, without previously consulting the fortune-tellers, or resorting to some other less expensive way of reading the future result.

This superstition furnishes employment and livelihood to 200 or 300 professed fortune-tellers in the city of Canton alone. They are generally seen sitting on the ground in the open streets, waiting to deal out destiny to any applicant, for the sum of one or two cents. Behind them is paraded generally a species of map or placard, showing forth the wonders of the art of soothsaying and the skill of him who reads the future. Before him there are usually from 60 to 100 little red paper rolls, upon the inside of each of which is a character or word written. The applicant selects one from the heap and hands it to the fortune-teller, who unrolls it and compares the character there inscribed with a corresponding page of a book, wherein the destiny or luck of him who may have selected that word, is fully made known. Usually, however, the soothsayer professes to be so well-read in his books as not to need the consultation of them; and in that case, after reading the character, he seizes his pen and writes upon a metallic slate before him the answer of the fates. The answer is announced with loud swelling words and corresponding bombast of manner; while the awe-stricken applicant learns with all-absorbing interest his future fate, and the gaping by-standers wonder at the amazing skill of the soothsayer, and instinctively examine their own pockets to find a cent wherewith to purchase the riches and honor and the male children, which can be so cheaply promised.

Some profess, by astrological calculations, to inform the needy applicant of the exact tide in his life which, taken at the proper juncture, will bear him on to fortune, to rank, or to glory. Another mode of divination consists in the fortune-teller's throwing from a tortoise shell box or case three coins three successive times. The combinations of the characters on the coins at each successive time, form the data from which to read the fate of the future. Some prefer divination by the course of the wind, the noise or the flight of birds, the relation of the clouds and other physical objects to each other, or by a multitude of other modes possessed and practised by the soothsayers.

Many of these fortune-tellers hire a seat and table in the temples, where they practice their art for any who, being drawn by the reputation of the place, may choose to

pay a trifle more than a cent for the superior skill of the diviner.

Men of business, or others having important undertakings in view, or desiring to know the results of certain measures in course of prosecution, not unfrequently visit the altar of a temple, where the means of attaining their wishes are always at hand. Immediately in front of the idol is placed a bamboo vessel, shaped like a quart measure, and which contains the square of 8 (i. e. 64) slips of bamboo, each one of which is numbered. The worshipper takes this vessel in both hands, and with sundry bows before the god shakes it until one of the slips falls on the pavement; this he carries to the fortune-teller, who sits by, and who by turning to the page of a certain book which corresponds with the number of the slip, reads to the applicant the whole story of his futurity.

The only other means of divining that I have ever observed on the altars, is two pieces of wood, crescent-shaped, like the lobules of a bean, each having a flat and a convex side. The victim of superstition seizes these pieces of wood in his hand, and then, with certain genuflexions and prostrations, he throws them up; and if they happen to fall on the ground a convex side of one and the flat side of the other uppermost, the future is to be perfectly lucky; if both the round surfaces are uppermost, the future will be peaceable and restful; but if both the flat surfaces are uppermost, the future will be decidedly unlucky. There is, however, this peculiarity in this mode of divination, and, doubtless, it applies also to the other modes, that if one trial is not quite agreeable to the applicant, he may try again till he gets an answer that suits him.

Chinese soldiery.—All officers of government in China are divided into two classes; they are either of the *literary* or the *military* rank. One of each class may generally be found associated together in every important position. The former are compelled by government to worship Confucius twice every year; the latter are ordered by law to worship *Kwan tei* (the Mars of China) just as often, and at these times they are required to spread before the idol offerings of meat and fruits. The soldiers also are compelled to join in the same service, and also every morning and evening to burn incense sticks to that god.

Soldiers are paid nearly $2 per month as wages; but when called to active service, they receive something additional. In the former case they are permitted to carry on any handicraft business they choose, but in the latter they cannot. Some few are armed with matchlocks with uncleaned barrels and painted stocks, and having appended to the lock a long piece of rope fuse. It is said that, after taking aim, the soldiers shut their eyes and bring the fuse to the priming powder; and as they attempt then to turn their heads, to escape the particles of their own powder, a certain elevation is given to the muzzle which allows room to suppose they are firing at the clouds instead of the enemy. However this may be, I have been often amused at the undisciplined, Falstaff ranks, where smoking, talking and irregularity seemed the order of the day. I don't know what is the control the officers hold over their men; but I recollect, one day, when there were some grounds for expecting an outbreak among the rabble of Canton, a company of about a hundred Chinese troops was quartered next door to our mission house. Some of these unwashed defenders of the public peace wandered into the little Baptist chapel to hear the gospel; and I must confess that a more attentive and more respectful four-score Chinamen I never yet saw in any one congregation than were those soldiers.

Their captain was a tall, well-made, military looking man, dressed in a long gown, and having his feet cased in a huge pair of awkward boots. By his side there dangled a formidable *case*, beside which there was nothing that indicated a man of arms. After having seated himself and stretched out his legs to his full satisfaction, a subaltern brought to him the roll of his company. He glanced his eye attentively over the list, and then brought his hand to his side as though to draw from the case some formidable weapon, when, behold, out came a *lady's* fan. This he diligently plied to cool his military ardor, and having learned that his troops were in the "foreign demon's" house, hearing the gospel, he despatched a man to summon them to his presence. The messenger delivered his message with a loud voice in the midst of the preaching; but not one obeyed;—they sat still, and were determined to obey the officer only when the exercises had concluded. After the lapse of some five minutes, another subaltern came and ordered them to appear in their ranks. About this time the service was concluded, and each man slowly and quietly left the house, bearing with him a Christian tract.

And now ensued a scene that beggars description. The troops had been summoned to receive the extra pay, which was daily issued during the term of active

service. The officer sat on the stool, diligently laboring with his fan. A subaltern stood by, holding the roll and calling off the names of the troops; while another squatted on the ground, having before him a large quantity of cash (the copper coin of the country). Around them and closely in contact with them were huddled the troops, some with hats and some without, some with jackets having a dirty red cotton edging as an attempt at a uniform, while others chose to appear without coats, and others again were quite naked except a small, loose pair of pantaloons: some were shod, and others disdained a covering to their feet; some wore their tails down, others coiled around their head. Each appeared to exert himself as he chose, in bawling or smoking or chatting or laughing, and all were evaporating under a tropical sun the sweat and odor of their unwashed bodies.

The names of two men were called at a time, and a string of 100 cash was given them. Having received it, they walked away and divided their pay, and I could not but be struck with the frequency of the men complaining that they had not received the full sum due them. But they all knew that liberty to squeeze is universally maintained by all superiors; and hence all they could do was to bawl and shout out, for the amusement of by-standers, the fact that the liberty had been exercised. With their money the men wandered off to some of the innumerable eating houses of Canton, where they soon emptied their pockets.

I was amused to see on the backs of these troops the word "courage" in large character. I have never been able to learn exactly why it is that the government causes this word to be put on the *back* instead of the *breast* of each soldier. The best reason I can assign is, that, being on the *back*, the enemy has much more frequent opportunity to learn that they possess that important requisite for war, than if it had been written on the *breast*.

Of Chinese tactics I can say nothing from actual observation, except that one day my attention was called to the front window by a loud clangor of gongs. On inquiring the cause, I learned that the *mayor* (as the officer would be called in any of our cities) was about to review the troops that were quartered next door to my house. I looked out for the ranks of soldiery, and somewhat doubted the truth of my information when I saw the soldiers lounging about everywhere without their arms, smoking or talking, or some, perhaps from curiosity, gathered together in irregular groups to see what was coming. My good friend, the captain, however, stood up, and having returned his fan to the case which was suspended at his side, he looked up the street for the approaching visiter. In a few minutes a sedan, borne by four men, made its appearance, and on being put down, out stepped a well-dressed and moustachioed gentleman. He looked at the captain and made some dancing master's bows and grimaces, to which the mighty man of war responded in like coin. After which the mayor looked around and made some similar bows (but not quite so graciously) to the soldiers; and without uttering a word so far as I recollect, reëntered his sedan, and was borne off with the din of gongs and his irregular retinue, as though he was returning in a triumphal car.

This constituted a military review; and I learned that their mode of warfare, on their first contact with the English in the last war, was quite as original. The Chinese officers had (I am told) trained the men into the belief, that they would inevitably be victorious, if, on drawing near to the enemy, they would set up a tremendous shout and cut up a number of antics, with a view to frighten away the enemy. I am told they did so; but were so completely astounded to see the British troops perfectly unmoved by their frothy valor, that they very quickly displayed all the "courage" they possessed, by turning their backs to the invaders.

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## UNITED BRETHREN.

*Survey of the missions for the year* 1846.

The basis on which we ground our work remains unchangeably the same; our message to the heathen is still Christ and Him crucified, as the only method which experience has sanctioned for turning *them from darkness to light, and from the power of Satan unto God*, and impelling them to renounce the unfruitful works of darkness, and *walk as children of the light*.

We have often dwelt, in former communications, on the important work which still remains for us, viz., the education of youth. Gladly as we would pass on to tribes that are as yet buried in heathen darkness, we cannot forsake those already gathered, until, by the gradual training of national assistants, we have enabled them to dispense with our services. The establishment of an Institution in Antigua for this object has already been announced as in contemplation, and we have received contributions toward it from various quar-

ters, for which we return sincere thanks. No small encouragement is afforded by the excellent fruit borne by the similar Institution at Genádendal, in South Africa. In the course of the year, several hopeful pupils have been stationed not only in the schools of our Hottentot congregations, but in out-posts too remote to be served by our missionaries. They attend in such places to the regular school instruction, and to divine worship, under the direction of the missionaries, who visit them from time to time. In this manner provision has been made for the free negroes in the Cedar Mountains on the Elephant River, who, some time ago, sent in a pressing request for teachers. Three boys have also been received into this Institution from different Caffre tribes, in the hope that they may one day become useful amongst their countrymen.

Proposals are made to us, from time to time, with reference to the establishment of new stations, which we shall not overlook. At the synod of the Brethren's Unity, which is to assemble in the year 1848, the consideration of our whole missionary work, especially with regard to this subject, will form a prominent part of its deliberations.

South Africa.—The congregations have claimed our especial sympathy, exposed as they have been, since the outbreak of the Caffre war, to the incursions of that savage race. This remark applies especially to Enon and Shiloh, both of which have been more than once in imminent danger of destruction by the invading hordes, but have been thus far marvellously preserved from injury. Grateful for the signal preservation already experienced, the missionaries rely on the protecting care of God for the future, and earnestly commend themselves to our prayers. At best, the gospel makes but slow progress among the Caffre races, their deep and ingrained superstition and immorality placing serious obstacles in the way; and our missionaries might well lose heart, were it not for the firmness and faithfulness of the few who are really converted. Nor have our congregations in the western part of the colony been unaffected by the war, the most able-bodied of the male inhabitants having been drafted into the army, which they set out to join, after an affecting parting with their families, and being commended to the blessing of God.

The Leper Hospital at Hemel-en-Aarde has been transplanted by government to Robben Island, and br. Lehman has been allowed to follow them thither at their own request. A church and dwelling-house for the missionary have been built at the expense of government.

British West Indies.—The congregations have gradually become very numerous. In the first beginnings of the mission, when great obstacles were often interposed to the conversion of the negro slaves, and the profession of the gospel was attended by reproach, the congregations were smaller, but they consisted of sincerer members. Yet this more general dissemination of the gospel, as exemplified already in the apostolic age as well as in later times, and without which christendom would never have reached its present extension, no doubt belongs to the divine plan; and it is the duty of the missionary to scatter the good seed wherever he has opportunity, even though a portion of it falls on barren soil.

Danish West Indies.—The commencement of the schools for negro children in St. Thomas and St. Jan, on the same plan with those in St. Croix, was waiting for the return of His Excellency, Governor-General Von Scholten, from Europe. Meanwhile, the missionaries were very anxious to bring the Sunday schools into train, in order, in some measure, to meet the wants of the negro children, who enjoy the benefits of the day schools only till their eighth or ninth year. A school-house for this purpose has been erected at Friedensberg.

Surinam.—The past year has been a very trying one for the whole colony, owing to the continued drought and the consequent scarcity of provisions and water for domestic use. There are still various impediments in the way of our missionary labors, arising partly from the distance at which the plantations lie from each other, and the want of central preaching places, and partly from the social state of the colony, and the influence of the slave system. It is our earnest prayer, that the signal blessing which the Lord has hitherto laid upon this mission, upon its temporal as well as spiritual concerns, may not be withheld in time to come. A wide field is still open in Surinam for the spread of the gospel, for our Banbey Mission includes but a small proportion of the free negroes. The Conference in Surinam have applied for a large reinforcement of their numbers; and ten brethren and sisters have, accordingly, been called to that service.

North-American Indians.—The political differences subsisting between different parties in the Arkansas, occasioned us some anxiety respecting our Cherokee Mission. We were, therefore, the more gratified to learn that a fresh awakening had taken place among the heathen inhabitants, in the neighborhood of Beattie's Prairie, or Canaan and New Spring-place, and that

our missionaries had been cheered by distinguished manifestations of divine grace. "*The work of the Lord*," they write, "is daily advancing in our neighborhood, and the Lord hears our fervent prayers beyond our utmost expectation."

Delaware.—Encouraging accounts of the progress of the gospel have also been received from the congregation at Westfield, in the mission territory. We were at the same time grieved to hear that the extreme unhealthiness of this station, owing to yearly inundations, calls for a change of its locality. It remains to be considered what steps can be taken for the maintenance of this mission. From New Fairfield, also, in Upper Canada, we received the distressing intelligence of the early departure of sister Regenass, who was only in her twenty-seventh year, and had just entered on the missionary service. Thus, likewise, young sister Wolter was unexpectedly called home to the Lord in the beginning of this year, at Emmaus, in St. Jan, whither she had been called only half a year before.

Labrador.—The past winter was one of heavy trial, both as to spirituals and temporals. Transgressions of various kinds had occurred among the Esquimaux; and at Hopedale and Hebron several persons had left the congregation. The weather was very unfavorable for their fishery, and, at Nain, especially, there was much distress in consequence.

Greenland.—The weather had been milder here, and there was no scarcity of provisions. Our missionaries in these northern stations are very thankful for the proofs of brotherly love which are sent by many friends for themselves and their charge, and which are of great service in this ungenial climate. It is not to be expected, that our mission can make much further progress on these thinly-peopled coasts, where few heathens yet remain. Several families have this year removed from the inhospitable shore of East Greenland to the neighborhood of Fredericksthal, and gave good hope of their conversion. Less disposition was shewn by the heathen of Northern Labrador, who occasionally visit Hebron for trade, to attend to the exhortations addressed to them. The instruction and religious training of both Esquimaux and Greenlanders, and the eradication of their heathen vices and superstitions, are rendered extremely difficult by their wandering mode of life. Though gifted national assistants are not wanting among them, yet they will never be able to do without the care of European missionaries; for, in many respects, they remain always children. Yet, notwithstanding all defects, undeniable proofs of the power of the gospel, and of the silent operation of the grace of God, convince our brethren that their labor is not in vain in the Lord, and tend to sustain their faith and courage.

The number of brethren and sisters engaged in our sixty-one stations, amounts at present to 282, eight more than at the close of the preceding year.—*An. Account of Synodal Committee.*

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### IMPORTANCE OF CIVILIZATION IN CONNECTION WITH CHRISTIANITY.

On this subject Mr. Hadfield—a missionary of the Church Miss. Soc. (Eng.) in New Zealand—remarks:

I believe that I differ from some of my brethren on the importance of advancing the civilization of the natives. It is asserted that civilization draws their thoughts from religion; and, to a certain exent, this cannot be denied: but where are we to look for unmixed good? I confess my own opinions have somewhat altered, but they have altered with circumstances. Whether we may not be able to imagine a barbarous people, led by the influence of religion to abandon their own usages, and substitute in their place some simple code of laws, and continue in a simple, peaceable state, unencumbered with the many wants of civilized life, is not now the question: we have to deal with a people who are now British subjects, and are necessarily brought into contact with civilized people. To retard their civilization would not promote their advancement in religion; but would certainly hasten their destruction. If a perpetual annual grant from some extraneous source, and a continual supply of ministers, are not to be expected, it follows that the natives must be led to rely, as soon as possible, on their own resources for the supply of these, toward the maintenance of Christianity; but it is difficult to imagine how this can be done without a considerable advance and improvement in civilization. I think that, next to the communication of direct religious instruction, the object of the missionary ought to be the civilization and improvement of the natives in every way: not that he need spend much time on this object, but, as occasion might offer, he should do all in his power to promote it. No time should be lost in leading the natives to DEPEND for their improvement in every respect on their own energies and resources.—*Miss. Reg.*

"THERE IS THAT SCATTERETH, AND YET INCREASETH."

How, in our large churches, where individuals seem to have so little to do, shall they grow in grace, and, instead of being weak, puny infants, blown about by every wind of doctrine, become strong, healthy men, prepared to endure hardness as good soldiers of Jesus Christ? The answer is evident. They must engage with all their powers in the conversion of the world. There are exigencies which demand all the energies of the church, and God has given this spirit of activity to meet these exigencies. He has made accessible hundreds of millions of our fellow-creatures, who are now perishing for lack of vision, and he calls upon every individual member of the church, to put forth all his efforts to save them. Do any wish to grow in grace, let them engage in this work with all their might. It is not by running after every new preacher, and taking up with every novel sentiment, that they will attain the faith and hope of primitive Christians; but by imitating their zeal in seeking to save a perishing world. Spiritual food is not what they need; they are in fact fed to the full. What they need is exercise; and for want of this they are moral dyspeptics, capricious and depraved in their appetites. Let the farmer, the mechanic, the merchant, and the professional man, set before him the conversion of the world as the great object for which he should employ his hands and his head; and his secular employment, which now proves a snare to drag him down to earth, would all contribute to his advancement in holiness. Then, by the daily exercise of his Christian graces, the spiritual food, furnished him by the ordinary privileges of the sanctuary, would be well digested, and his soul be in health and prosperity. Never, till Christians take this view of their duty and act accordingly, shall we see the church shining forth in the beauty of holiness.—*W. G. Crocker.*

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RESULTS OF THE BASSA MISSION.

As we look back through the history of the Basса African Mission, from its commencement in 1835 down to the present time, 1847, we must be impressed with the fact that an omnipotent Power has watched over and protected it. Though severely afflicted by the death of devoted missionaries, yet it has never been left without some one to guard its interests. Since its establishment, eleven missionaries have been for a season at the station. Only seven of these, however, have been designated for the Bassa people. Of these seven, three have died, two have returned to this country on account of the failure of their health, though one of them is about resuming her labors, and two still remain where they have been now toiling almost ten years.

And what are the results? Are they any thing in comparison with the loss of life, sacrifices, and physical sufferings incurred? Suppose that in all these years, with all these efforts, but one had been redeemed by the grace of God, would not that soul, for whom Christ died, be worth all this expense? If, in a Christian land, so many joint influences are exerted for the salvation of a soul, who may say that any effort of man is too great to secure such a result among heathen?

We are not able to tell of large churches, and numerous converts among the Bassas. But we can tell, of a gradual, silent influence, which proves conclusively that the Lord is at work with his servants. In order to see what has been accomplished among the Bassas, we must just compare their present condition with what it was when the mission commenced. Formerly when one of their number died, it was at once inquired who had bewitched or poisoned him. Now it is nothing uncommon to hear them remark of a dead friend, "God has called him away." The administering of *saucy* wood for trial, was also very common when our missionaries first went among them. Now, among natives who have heard the gospel, it is seldom used, and when it is, they go many miles from the mission that it may not be known. There is also a growing veneration for the Sabbath. If a native in the vicinity of the mission, happens to be caught at work on the Sabbath, he is sure to apologise for his conduct, endeavoring to make it appear a work of necessity. Instead of being obliged to go to the natives individually and urge them to attend meeting, the missionary has now only to let it be known that he will preach at such a time, in such a town, and he will have most, if not all who are in town, to hear him. Such were the fears of the natives respecting having their females instructed, that it was a long time before the missionaries could gain any access to them. Now, when they go into a town, the head man will order the women to leave whatever work they are engaged in, and go to hear God's palaver. And on the Sabbath morning the natives may be seen gliding along the river in their canoes towards the mission chapel, bringing their females with them.

When our missionaries first went among

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told him in a very correct
impressive manner, so that an
in the truths of scripture is often
in towns where the gospel has
been preached. And persons have
especially come from some distance to in-
quire whether the stories, reported by the
children, were really believed and taught
by white men; and wishing to know more
perfectly about them.

Thus it is that the little leaven, which the few patient toilers have been trying to infuse into this lump of heathenism, is beginning to operate on the mass. Truly, gospel seed is springing up, but who shall enter upon the harvest. The natives are ready to listen with intense interest to whatever the ambassador of Christ shall proclaim to them, but what is one preacher among so many. The schools connected with the station have long been prosperous. Says one of their teachers, "A scholar can scarcely be addressed upon religious subjects without manifesting deep feeling. The tearful eye, and oft heard voice of prayer in the lone woods, tell that the word returns not void." Many very interesting letters from lads in the mission school have been received in this country, several of which have been published in different periodicals. For specimens of these the reader is referred to the New York Recorder of May 5, 1847, or to the Missionary Magazine for August, But where are the teachers ready to go out and instruct the multitudes who would gladly connect themselves with such schools?

It is not expected that white missionaries will be able to go through the length and breadth of that land. Their object must be to furnish books, and especially to translate the scriptures into the native tongue. But while raising up a native agency, they must themselves go boldly forward in the work. The predictions of scripture, and of the departed ones who have labored in the cause of this people, will yet be realized. In the language of Mr. Crocker,—"Africa, thou long despised land! thy mourning shall be turned to rejoicing. Thy darkness shall be dispelled. Thy sons, basking under their own vines and fig-trees, without the fear of the lawless invader, shall tune their sweet voices to the melody of Zion's songs. God, even thy God, the God of the oppressed shall appear for thee. Thy children are the workmanship of his hands. And, though the sun has looked upon thee, thou shalt be comely in his sight. Long, long he heard thy groanings, but he hath never forgotten thee. Thou shalt stretch forth thy hands unto God, and call him Father. He will acknowledge the relationship. Thy sons shall be joint heirs with his Son, to a glorious inheritance. 'Blessed is he that blesseth thee.'"—*—Mem. of W. G. Crocker.*

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MEMOIR OF WILLIAM G. CROCKER,

Late missionary in West Africa among the Bassas, including a history of the Bassa Mission. By *R. B. Medbery*, Newburyport, Mass. Boston: Gould, Kendall & Lincoln, 59 Washington Street. 1848.

We have read this Memoir with great satisfaction, and were intending to give an extended notice of it; but the favor which it has already secured from the Christian public, makes this superfluous. We will only add our testimony to the fidelity of the biographer. The life and character of Mr. Crocker are portrayed with singular truth and simplicity; and the remark may be also applied to the history of the Bassa Mission, with whose origin and early progress they were identified. The work must promote an increased interest in that mission, wherever it is circulated; while

it will furnish a new illustration of the force of *goodness*.

MEMOIR OF MRS. SARAH BOARDMAN JUDSON.

At the time this Magazine goes to press, we have been able to read only detached and very brief portions of this work, prepared by Mrs. E. C. Judson, and must defer what we may have to say respecting it, to a future number. It is published by Messrs. Colby & Co., New York, in 250 pp., 18mo.

# American Baptist Missionary Union.

APPOINTMENT OF REV. T. T. DEVAN TO THE FRENCH MISSION.

Dr. Devan, late of the Mission to China, having regained his health, has been transferred, with his own consent, to the French Mission; to sail on the 14th ult. for Havre in the *Duchesse d' Orleans*. His immediate destination is Paris, where he will put himself into communication with Mr. Willard, of Douay, and will thence enter upon such a course of measures as the best advancement of the objects of the mission may require.

RECENT INTELLIGENCE.

*Arrival of Mr. Abbott at Calcutta.*—Mr. Abbott, who left this country Aug. 16, arrived in Calcutta Nov. 4, by the overland route, forty-four days from England. His health, though at times very infirm during the passage, had been restored; and he was expecting to sail on the 9th for Arracan. Information had been sent to Mr. Ingalls by a previous mail; and "word had gone out through the Karen jungles—so that the gaze 'toward the setting sun for the teacher,' would become more and more intense."

*Maulmain.*—Return of Dr. Judson from Rangoon.

Dr. Judson writing from Maulmain Sept. 19, says,—

I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion.

I prolonged my stay a little, in order to ascertain the disposition of the new governor; but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was extremely cold and reserved; and when I mentioned my desire of proceeding to Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, for reasons mentioned in my last, it is impossible. I, therefore, concluded to return to Maulmain, and arrived here on the 5th instant.

Br. Stevens having had his own house burnt down, had taken up his residence in mine, contiguous to the native chapel. I have, therefore, taken shelter in the house lately occupied by br. Simons, though rather remote from missionary operations, where I intend to make an effort to finish the dictionary. But I hope also to preach occasionally in the native chapel, one sermon, at least, every Lord's day, and attend to such other missionary work as may be given me to do.

*Return of Mr. and Mrs. Vinton.*—Agreeably to previous announcement, Mr. and Mrs. Vinton have been compelled, by Mrs. V.'s protracted sickness, to leave Burmah for a season, and return to the United States. They were to sail in the "Ocean Queen" about the last of September, taking passage for the Cape of Good Hope, and thence to England or the United States, as Providence might direct. Mr. Vinton expects, while absent, to con-

time the revision of the Siam New Testament, now in hand, Mr. Mason being engaged in the translation of the Old Testament.

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*Siam Mission.*—Our last dates are to Sept. 7 and 8, at which time the missionaries generally were in good health, except Mrs. Dean, who had been ill several months. The cool season being near, it is hoped she may have recovered her health; but otherwise, she would be taken by her husband to Singapore, and thence probably to China, for a more favorable temperature. The missionaries speak of the baptism of a Chinaman in August, and the promising appearance of three inquirers.

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*Greek Mission.*—Our readers will see in another part of this number a full account of the late persecution of our missionaries at Piræus, and their acquittal; and will also note the kind attentions shewn to them by Count A. de Gasparin in the day of their anxious fears. The following brief allusion to these tried friends, in a letter just received, will be read with interest. "Many kind tokens of gracious remembrance has our loving Father afforded us in the day of our calamity, and not the least was the timely visit, the cordial sympathy, of those dear servants of His, the Count and Countess de Gasparin. The unfeigned humility, the ardent piety, the warm fellowship with all who love our Lord Jesus Christ, which these excellent persons manifested, can never be effaced from our memories. Yes, 'the Lord *is* good, a stronghold in time of trouble.'"

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### LETTERS, &c., FROM MISSIONARIES.

MAULMAIN.—*Mission*, Aug. 22—*J. G. Binney*, Oct 27.—*J. M. Haswell*, Oct 20.—*H. Howard*, Aug. 22, Oct. 20.—*A. Judson*, Sept. 19, 25.—*T. S. Ranney*, Aug. 20 (2), Sept. 27, Oct. 21, 26.—*E. A. Stevens*, Aug. 19, Oct. 19. 27.—*L. Stilson*, Oct. 20, 27; *Mrs. S.*, Sept. 27.—*J. H. Vinton*, Sept. 17.

TAVOY.—*Mission*, May 15—Aug 7.—*C. Bennett*, (j) Feb—May.—*Mrs. Wade*, Aug. 3.

ARRACAN.—*E. L. Abbott*. Nov. 6.—*L. Ingalls*, July 1, Aug. 24, Sept. 30, Oct. 14 (2)

ASSAM.—*N. Brown*, Aug 27, Sept. 25.—*O. T. Cutler*, Sept. 25. — ?

SIAM.—*Mission*, July 1 (3).—*J. H. Chandler*, April 6, July 5, Aug. 7.—*J. Goddard*, Feb. 22, April 10, 12, May 15, June 30, Aug. 6, Sept. 8.—*E. N. Jencks*, April 12 (2), June 15, Sept. 7.

CHINA.—*W. Dean*, May 25. Aug. 20, Sept. 7—27, 26.—*E. C. Lord*, June 25, July 9.

WEST AFRICA.—*I. Clarke*, Aug. 14, Nov. 19.

FRANCE.—*E. Willard*, Oct. 23, Nov. 1.

GREECE.—*A. N. Arnold*, Nov. 17, 18.—*R. F. Buel*, Oct. 9, 20, Nov. 9, 18, Dec. 10—16, 29.—*Miss S. E. Waldo*, Oct 9, 20, Dec. 18.

GERMANY.—*G. W. Lehmann*, Oct. 25.

CHEROKEES.—*H. Upham*, Nov. 1.

SHAWANOES, &c.—*Mission*, Nov. 16, Jan. 6, 8, 1848.—*F. Barker*, Nov. 16, Dec. 7.—*J. Meeker*, Oct. 21, Dec. 9, 31, Jan. 15—24, 1848. *Miss E. S. Morse*, Nov. 24.—*J. G. Pratt*, Jan. 12 (3), 19, 20.

OJIBWAS.—*A. Bingham*, Jan. 14.

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### DONATIONS

*Received in January*, 1848.

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| **Maine.** | | |
| Eastport, Washington St. ch., to cons. James P. Wheeler L. M., | 110,00 | |
| Wiscasset, John Sylvester | 5,00 | |
| Waterboro', ch. and soc. | 20,00 | |
| | | 135,00 |
| **New Hampshire.** | | |
| Concord, John Atwood | 10,00 | |
| New Hampshire State Convention, George Porter tr., Concord, ch. and soc., | 37,50 | |
| Piermont, Ruth Spencer | 1,00 | |
| | | 48,50 |
| **Vermont.** | | |
| West Topsham, ch. | 9.00 | |
| Cornwall, Mrs. Roxana Peet | 4,00 | |
| Derby, Austin Norcross | 2,00 | |
| | | 15,00 |
| **Massachusetts.** | | |
| Lexington, ch., mon. con., 4,48; do., Sab. Sch. Miss. Soc. 5,22, | 9,70 | |
| Boston, "a friend" | 1,00 | |
| do., Charles St. ch., mon. con, 21.98; do., Fem. Miss. Soc., 100,00; to cons. Mrs. Ann Sharp L. M., | 121,98 | |
| do., Tremont St. ch., to cons. Rev. J. E. Forbush L. M., and one L. M. to be named, 200,00; do., Sab. school 5,73, | 205,73 | |
| do., Baldwin Place Sab. sch.. G. L. Norris, superintendent, | 3,21 | |
| do., 1st ch., for L. M. to be named, | 100,00 | |
| do., Bowdoin Square ch., Board of Benev. Operations, W. C. Reed tr., | 24,75 | |
| do.. Harvard St. ch., Young Men's For. Miss. Soc., Charles Young tr., to sup. Tway Poh, a native Karen preacher, and to cons. Henry E. Lincoln L. M., 100,00; do., Ladies' For. Miss. | | |

Soc., for the sup. of a Karen preacher, and to cons. Charles S. Kendall L. M., 100,00, 200,00
—— 656,67
Framingham, Abner Haven 5,00
Mansfield, ch. 4,00
Townsend, ch., Levi Ball tr., 26,00
Chickopee Falls, ch., "a sister, to aid Dr. Judson to go to Ava." 1,00
Wendell Asso., Job Frye tr., 77,00
Newburyport, 1st ch., viz.—Mon. con. 11,73; Sab. school, for Greek Miss., 1,92; Fem. For. Miss. Soc., for Greek Miss., 25,00, 38,65
Chesterfield, Alvan Macomber 5,00
Wachusett Asso., L. H. Bradford tr., 14,47
Taunton Green, ch., to cons. Rev J. F. Wilcox L. M., 100,00
Marblehead, ch. 5,00
Charlestown, Miss. Soc. of 1st ch. and cong., Joseph Goodnow tr., (of which $110 is for sup of Miss Waldo), to cons. John Murray and George N. Little L. M., 200,00
Newton, Upper Falls, viz.—Miss Eliza Jameson 20,00; Fem. For. Miss. Soc. 9,00; mon. con. 8,00, 37,00
Cambridge, Rev. B. C. Grafton 2,00
Chelsea, Daniel Cummings, for his L. M., 100,00; Nehemiah Boynton 25,00, 125,00
West Dedham, ch. and soc. 54,90
Salisbury and Amesbury, ch., a class of young ladies in the Sab. school, Miss Sarah T. Osgood tr., 4,00
Seekonk, ch. 62,76; do. Fem. For. Miss. Soc., Mrs. Anna Carpenter tr., 23,00, 85,76
Littleton, ch. 33,75
Rowley, Rev. Cephas Pasco 2,00
Salem, 1st ch., Michael Shepard tr., Mrs. Abigail R. Ward, to cons. Rev. George S. G. Spence L. M., 100,00; do., sundry colls., to cons. Mrs. A. R. Spence L. M., 100,00, 200,00
Roxbury, Kendall Brooks 20,00
Berkshire Asso., Geo Millard tr., 100,00, to cons Rev. Josiah T. Smith L. M.; do., North Adams, ch. and soc., 200,00, to cons. Duty S. Tyler and Sanford Blackinton L. M., 300,00
Somerset, ch. 7,50
Medfield, ch. 15,00
——2029,40

### Rhode Island.*

Rhode Island State Convention, V. J. Bates tr., viz.—Central Falls, ch., Wm. Gage tr., to cons. Rev. D. L. McGear L. M., 100,00; Fruit Hill, ch., B A. Whipple tr., 3.47; Warren, ch., John Hail tr., 44,32; Providence, Pine St. ch., Edward J. Ham tr., for L. M. to be named, 100,00; do., 1st ch., mon. con., 32,24; Wickford, 1st ch. and soc., N. N. Spink tr., mon. con., with the amount from 1st ch., Providence, to cons. N. N. Spink L. M., 67,76, 347,79

### Connecticut.

New London, friends of missions in 1st Bap. ch., to cons. Peter D. Irish L. M., 100,00
Pottersville, "a friend of missions," towards sup. of Assam Orphan School, 5,00
Chesterfield, Lyman Stewart 2,00
—— 107,00

### New York.

Troy, "Ludh," an annual offering for sup. of a native Pgwo Karen preacher, 50,00
New York city, 1st ch., to cons. Wm. R. Martin, Geo. Wyckoff, E. S. Whitney, Mrs. Elizabeth Clark and Rev. James S. Ladd L. M.; (of this sum, $493,50 is the balance in full of principal and interest, at seven per cent. per annum, of $4000 given to the 1st Bap. ch. in 1837, by Stephen B. Munn, for missionary purposes,) 500,00
do. do. do., Cannon St. ch. Sab. school, J. M. Forrester tr., 25,00
do. do. do., Laurens St. ch. 34,86
do. do. do, Stanton St. ch., Juv. Miss. Soc. of the Sab. school, ($25 of which is for sup. of a child in Assam Orphan School, $10 to Mrs. C. H. Vinton, $10 to Rev. E. L. Abbott, and $10 to Rev. W. Dean, "to assist them in the spread of the gospel,") 55,00
—— 614,86
Niagara Asso., Lockport, ch. 32,67
Genessee Asso., viz.—La Grange, ch. 11,00; Attica, H. Ewell 4,00, 15,00
Seneca Asso., J. McLallen tr., which with the $50, in part of Lewis Porter's legacy, to cons. Rev. Wm. McCarthy L. M., 50,00
Seneca Falls, Arthur S. Baker 25c.; Waterloo, Mrs. West 1,00; Benton, Wm. Watson 18c.; Henry Watson 14c., 1,57
Munroe Asso., Wm. N. Sage tr., 52,15
per Rev. S. M. Osgood, agent of the Union, —— 151,39
Rochester, David Barton, per Rev. A. Bennett, agent of the Union, (which with the above $52,15 from Monroe Asso.,) to cons. Israel Starks L. M., 50,00

* "Miss Mary A. Perkins," in the February Magazine, should be Miss Mary A. Purkis.

Ticonderoga, ch. 10,00
Lockport, ch., mon. con., 5,00
Gouverneur, 1st ch. 21,82; do., Fem. Miss. Soc. 4.75, 26,57
Brooklyn, 1st ch., Young Men's Miss. Soc., E. Lewis, Jr., tr., 100,00
Fairfield, Rev. Avery Briggs 10,00
Hudson, For. Miss. Soc, H. P. Skinner tr., to cons. him L. M., 120,00
Jay, Fem. Miss. Soc., Sarah Purmort tr, 15,00
Staten Island, 1st ch. 20,00; do., Lucy Bushnell, 2,50, 22,50
—— 1175,32

New Jersey.

McGeorges Road, ch. 5,28; Plainfield, 1st ch. 42,50; Newark, 1st ch., Bap. Fem. Miss. Soc. 50,00; a friend 2,22; per Rev. G. S. Webb, agent of the Union, 100,00

Pennsylvania.

Roxborough, Fem. For. Miss. Soc. 27,00
Eaton, ch. and cong. 3,00
Alleghany city, M. R. Trevor 5,00
Clinton Asso., S. L. Deming tr., 84,73
—— 119,73

Maryland.

Baltimore, Orson Kellogg 30,00

District of Columbia.

Washington, Prof. William Ruggles, for sup. of native Burman preacher, 300,00

Kentucky.

Georgetown, Prof. Henry Day 6,00
Covington, Rev. Dr. Pattison, for sup. of Mrs. Binney, and to cons. Miss Sarah Lavinia Pattison L. M., 100,00
—— 106,00

Ohio.

Zanesville, Market St. ch., to cons. Henry Eastman L. M., 100,00

Illinois.

Rockford, George Haskell 3,00
Paris, Shubal York 50c.; do., Washington Nebeker 1,00; do., Susannah Nebeker 50c.; Illinois General Asso. 21,37; Winchester, ch. 3,10; Carrolton, Miss M. C. Hill 25c.; do., col. 5,80; Silver Creek, ch. 4,00; Belville, John T. Lemon 50c.; do., colls. 8,00; do., Rev. James Pulliam 1,50; Salt Creek, Wm. Randolph 1,00; Edwardsville Asso. 5,00; Upper Alton, mon. con. 1,75; Waterloo, Rev. Peter Rogers 1,00; do., colls. 5,61; Troy, ch. 1,27; Rev. Joseph Lemon 25c.; J. Lemon 50c.; Mrs. P. K. Lemon 50c.; J. W. Lemon 25c.; Miss A. C. Lemon 25c.; Wm. K. Lemon 25c.; Miss E. Lemon 25c.; R. C. Lemon 25c., Robert Lemon, Sen., 1,00; Edwardsville 1,37; do., Mrs. Julia A. Wheeler 1,00; Upper Alton, Fem. Karen Soc., Mrs. E. Leverett tr, 14,32; do., colls. 9,78; Lower Alton, col. 9,55; do., mon. con. 1,06; do, Mrs. B. E. Viall 5,00; Mrs. L. H. Thomas 25c; Mrs. B. Dodge 25c.; Woodburn, ch. 2,22; do., Mrs. E. Kidder 50c; Bunker Hill 3,45; do., Avolin Church 50c.; Mrs. M. Church 50c.; Noah W. Flanagin 1,00; Spanish Needle Prairie, Haskins Trabue 1,00; Mrs. O. Trabue 50c.; Stephen Trabue 25c.; Miss E. J. Trabue 25c.; Joseph Trabue 20c.; Benj. Trabue 25c.; Miss Martha Trabue 25c.; John Trabue 10c.; Miss Sarah Harlin 25c.; Henry Kinney and grandchildren 55c.; Springfield, colls. 10 00; Delevan, Jonas R. Gale 1,00; do., Charles L. Gale 25c.; Washington, col. 1,36; do., mon. con. 3,20; Tremont, ch. 2,25; Rev. Morgan Edwards 1,00; Sarah Edwards 25c.; Peoria, ch., mon. con., 10,10; do., col. 30,50; Bloomington, colls. 5,30; Illinois River Asso. 38,17; to cons. Rev. Isaac Merriam L. M., and one L. M. to be named, per Rev. S. G. Miner, agent of the Union, 223,38
—— 226,38

Indiana.

Madison, ch., mon. con., 12,10; Bloomfield, Mrs. Cravens 45c.; Delphi, A. F. Martin 50c.; Vernal, Luke W. Sanders 50c.; Mrs. Mary Sanders 25c.; Rev. Asa Marsh and wife 10,00; Greensburg, ch. 5,25; Covington, ch. 4,00; Indiana General Asso., 11,00; Currier's Prairie Asso. 20,00; Mount Pleasant, 2d ch. 5,00; Grand Prairie, ch. 2,74; J. P. Olmsted and wife 25c; Lafayette, ch., mon. con., 4,01; do., col. 14,35; Tippecanoe Asso. 12,25; Delphi, ch. 10,67; Pittsburg, col. 2,97; per Rev. S. G. Miner, agent of the Union, and to cons. L. M. to be named, 116,69

$4956,81

Legacies.

Covert, N. Y., Lewis Porter, per J. McLallan tr. of the Seneca Asso., (in part,) 50,00
Boston, Mass., Jonas Welsh, per Rev. J. C. Welsh executor, to cons. Rev. J. C. Welsh L. M., 100,00
do., do., a member of Charles St. ch., per Rev Dr. Sharp. 200,00
Providence, R. I., Nicholas Brown, per W. D. Ticknor tr. of Massachusetts Conven., 200,00
—— 550,00

$5506,81

**Total from April 1 to Jan. 31, $54,604,32.**

THE

# BAPTIST MISSIONARY MAGAZINE.

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## "THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. Tim. 1:11.

(Continued from p. 73.)

### WHAT IS THE GOSPEL?

In indicating the true answer to this momentous inquiry, we do not deem it necessary to enter into any formal dissertation upon the doctrines of Christian theology, or upon what is termed the philosophy of Christianity. Our object is to seize upon a few *characteristic* features, and so present them that some just conception of the whole may be caught by the hearer. The gospel in its proper sense, as distinguished from the whole body of revealed truth, may be comprehensively termed that series of facts and system of doctrines narrated and set forth in the writings of the evangelists and apostles, together constituting what we call the New Testament.

### THE FACTS OF THE GOSPEL.

A great portion of this wonderful book is occupied by a simple narration of facts;—the principal of which relate to the *birth*, the *life*, the *doctrine*, the *death*, the *resurrection*, and the *ascension* to heaven, of Jesus of Nazareth, and the subsequent spread of his doctrines through the instrumentality of his chosen apostles and disciples. Let us look at some of the more prominent of these facts. And that we may have a nearer and more vivid view, let us in imagination transport ourselves back in the history of our world somewhat more than eighteen centuries, and to the land of Palestine, then nearly the geographical centre of the civilized portion of the globe. In the vicinity of Bethlehem a group of pious shepherds are watching their flocks in the solemn stillness of the night. Suddenly a dazzling radiance bursts from the dark skies above them. And as every eye is turned upward to the brilliant phenomenon, a glorious being from the upper world is revealed to their astonished gaze. Every heart sinks congealed with terror; but hear that voice in tones of seraphic melody, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, who is Christ the Lord." And as the sign is given by which the reality of the vision might be tested, around the celestial messenger and stretching away on either side thronged a vast concourse of shining ones robed in the splendors which heaven alone can furnish. Hark! they are singing. What words are these

which come floated down on waves of heaven's music? "Glory to God in the highest, and on earth peace, good will towards men." The wondering and ravished shepherds hasten to Bethlehem to see with their own eyes the thing which the Lord had thus made known to them. There, precisely as the angel said, they find the *babe*, but in all external circumstances how great the contrast to the scene they had just witnessed. Here the human eye sees nought but poverty, obscurity, desertion and humiliation. Let us pass on some twelve years. The babe of Bethlehem has grown into a manly and ingenuous lad. We see him sitting modestly, but independently, among the renowned doctors of the nation in the then hall of instruction in the temple, filling them with unutterable astonishment at the profoundness and reach of his understanding, and his familiar acquaintance with the mysteries of divine science. We pass over a score of years. A man of peculiar and unearthly aspect appears in the desert country of Judea east of the city of Jerusalem, proclaiming an entirely new message to the people, "*Repent*, for the kingdom of heaven is at hand." He arrests universal attention and produces a profound sensation in all classes, from the lowest to the highest. He is acknowledged as a messenger from God, and immense multitudes resort to him and beg to receive the new rite which he declared he was divinely commissioned to perform upon all who obeyed the great injunction of his message. While the eyes of all are intently fixed upon him, and their ears eagerly catching every word that fell from his lips, he solemnly declares he comes but as a herald to proclaim the approach of another infinitely his superior,—for whom he is not worthy to perform even the most menial of offices. Directly that personage is seen advancing from the crowd. In his mild and serene aspect we at once recognize the features expanded and matured of the remarkable child we saw among the learned doctors. He asks to receive himself, at the hands of the holy man, the rite he was administering to the multitude; but, divinely perceiving his true character, the baptizer shrinks in profound humility from the service. Being assured it was the divine will, he reverently acquiesces, and lays the sacred body of the mysterious individual beneath the yielding waves of the Jordan, and as he rises from the chrystal waters, behold an impressive wonder,—the heavens are opened, and a glory descends and settles as a lighting dove upon his head, and a voice is uttered from the viewless air, "This is my beloved Son, in whom I am well pleased." Henceforth this *man*, thus accredited by the divine testimony, appears as a public, independent teacher of the people, and is known to them by the name of *Jesus of Nazareth*. For three years he unremittingly discharges this office, setting forth and inculcating a code of moral doctrines which reflect the purity, the spirituality and eternity of heaven itself; perfectly, beautifully and most impressively exemplifying them all in his own person; performing the meanwhile a series of the most stupendous and beneficent miracles and uttering predictions concerning himself and future events entirely beyond the range of human sagacity and human probability. He gathers round him a small number of disciples, chiefly from the humbler walks of life, takes them into the most intimate friendship with himself, carefully instructs them in respect to his real character and mission and the nature of the kingdom he had come to establish on earth, and unequivocally declares himself to be the Son of God, and claims the highest prerogatives of divinity. But strange and inexplicable contradiction! Just as the clear conviction of his true character had taken possession of the minds of his disciples, and they were exulting in view of the honor and glory which awaited them as his peculiar favorites, he declares he is about

to be delivered into the hands of his implacable enemies and suffer the most horrible and shameful death. His own soul is seized with an insupportable anguish, and expressions escape him of mysterious and unaccountable import. As he predicted, the proud and carnal rulers of the people, who had long been offended and exasperated with his independent teachings and utter disregard of their authority, and his severe rebukes of their carnality and hypocrisy, after various fruitless efforts succeed at length in apprehending him. To the utter amazement of his disciples, whose still carnal views prevented them from understanding his predictions, he unresistingly yields to the violence of his enemies, meekly bears their cruel indignities and mockings during a protracted trial, in which every principle of justice is shamefully violated, is pronounced worthy of death by the great national council, and sentence extorted from an unprincipled pagan ruler that he should be *crucified*. In this trial and death there was concentrated upon the meek and unresisting victim every ingredient of humiliation, of ignominy and pain. Successful and frantic malice left nothing out that could add intenseness and bitterness to the cup of shame and agony which it pressed to his lips. Terrific phenomena of nature attend his expiring agonies. The sun is supernaturally darkened, the earth trembles and heaves, rocks burst;—the great veil of the temple, which curtained from human view the holiest place, by unseen hands is rent in two from top to bottom! His bleeding and mangled body is taken from the cross and securely entombed. But on the morn of the third day,—wonder of wonders,—he appears to his disciples *alive* (with the marks of his cruel wounds still upon him). He manifests himself to them, in various ways, times and places, during a period of forty days. He leaves no possible room for a supposed delusion. Every proof of which the case is susceptible is applied. The most doubtful are convinced, and rest in satisfied confidence and joy. Having completed and given his final commission in respect to his kingdom and its extension, he gathers round him his reassured and rejoicing disciples, ascends with them the Mount of Olives, and before their eyes, while intently gazing on him, he is taken up, and a bright cloud receives him and he is lost to their view.

### THE NATURE OF THESE FACTS.

These *facts* respecting Jesus of Nazareth belong to human history. We mean they are all susceptible of proof by human testimony. Are they indeed *historical verities*? The record itself proves them to be such. The conceptions of which these facts are realizations, are not of human origin. The facts must have existed ere the conceptions could have entered the mind; and most especially so in respect to the whole character of Jesus Christ, as it stands out in bold and glowing relief upon the page of the simple record. The portrait was drawn from an *original*, or rather the unseen Spirit himself directed the strokes of the pencil of the unconscious limner. What strange commingling of the human and the divine, and yet so mysteriously blended with "shade softening into shade," that we can distinguish no place of union. While viewing him in one aspect we say, here is a perfect man; but as we gaze, lo, a God is before us! and we instinctively bow with undissembled reverence before the *manifested* Deity. See that little bark in the midst of the sea struggling with the furious winds and raging billows. Surge after surge is sweeping over the deck,—it is rapidly filling, and in momentary peril of going to the bottom. All on board have become impotent from fright and despair,—all, save *One* who

in the midst of the howling tempest is quietly sleeping. Is not the unconscious sleeper a *man*, helpless and in peril like the rest? But see, the affrighted mariners arouse him from his peaceful slumbers and tell him of the common danger. He rises, looks calmly out upon the terrific scene, and utters a stern command to the winds and the waves. Why *at once* hush and retire the winds? Why sink to placid rest the waves? They heard their *Maker's* voice, and *to hear* was to obey. Turn your attention now to the little village of Bethany. Observe the group of weeping mourners sadly moving to the grave of a fondly loved brother and friend. It is a case of more than ordinary sorrow, and has awakened deep and wide sympathy in an extensive circle of friends. The stay and solace of dependent, orphaned sisters has been stricken down and laid in the grave. Many have assembled to condole with the bereaved ones, and their tears are falling apace. And *He* too is there, Jesus the Nazarene. He participates in the general sorrow; still more, he seems a *special* mourner. The deceased was his *personal* friend. His bosom heaves with anguished emotions, and, behold, he *weeps!* Surely this is a *man* of like passions with us. Here is *human* sympathy, here human sorrow. They come to the grave,—the putrescent body is hastening to dissolution. He orders the stone to be removed from the place of the dead. A profound stillness pervades the surrounding multitude. He lifts up his eyes to heaven with an expression of gratitude to his Heavenly Father, and then with a loud voice cries, "*Lazarus, come forth.*" Why at that voice does the putrid dead receive a quickening energy that restores at once every dissolving tissue to soundness and vigor, sets the vital current again at play, and relumes the lamp of conscious life; and come forth from the dark prison of the tomb into the genial light of living day? The eternal Source and Giver of life *has spoken*, and why should not even dry bones hear? Contemplate the closing scene. See how the innocent victim of fiendish malice writhes in helpless agony, fast nailed to the crimsoned wood. Look upon his marred visage, begrimed with gore from the incisions of the thorny crown; mark how the contorted body in every muscle and vein speaks its intolerable anguish, while all around malignant and triumphant enemies exult and scoff. In truth, this is a *man's sorrows*, sorely stricken, "smitten of God and afflicted." Where now is the *God?* No voice comes from the sufferer as wont, to vindicate his deity, but instead, piteous groans and lamentable cries. Heaven, too, is silent,—it gives no testimony. Here, *then*, is a mere man, in a state of utter and hopeless abandonment, and of extreme and impotent wretchedness. He bows his head and *dies!* Dumb nature, as if awakened to a momentary consciousness by the catastrophe, *shrieks* out her testimony to the transcendent dignity of the sufferer, and writes it in characters of awful gloom upon the heavens. The astonished sun gathers up his beams and wraps his face in the mantle of a starless night. The earth shudders as if shrinking in horror from the pollution of the dreadful crime of murdering her Maker. The Gentile world, godless as she was, by her representative at the scene, as if to brand with everlasting infamy the apostate, blinded and murderous people of God, utters aloud her confession that the crucified Jesus "was the Son of God." But on the morn of the third day the *crucified one* himself demonstrated his eternal deity by an act of self-omnipotence which prostrated in the dust the thrones of death and hell, and proclaimed him to the universe the "Prince of *Life*,"—"the King of kings, and Lord of lords."

Now, we ask again, and we deem the question not irrelevant even to a Christian audience, are these reported facts concerning Jesus of Nazareth *real occur-*

*rences? Was* there such a personage? Was he so born, and did he so live and so die, and so rise from the dead and so ascend to heaven? We have said the record proves itself, but there are other proofs in abundance.

(To be continued.)

## PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

(Concluded from p. 45.)

The thoughts suggested in past numbers, on the nature and influences of prayer, were associated in the mind of the writer with the privilege and necessity of prayer for the spread of the gospel, and specially for an *increase of laborers.*

In the fields allotted to the American Baptist Missionary Union, most of the laborers are spent with toil; many of them have nearly filled up their day, and must soon lay themselves down to their long repose. Some have been compelled already to retire; not because their work was done; not because they would not have preferred, sickle in hand, to fall in the field;—but because they could not willfully throw away life; and they may have hoped, too, by personal solicitation to induce others to join the reaping. Even where labor has been most abundant, or divine beneficence has most largely provided native helpers, the exigency is scarcely less urgent for new supplies of laborers. The Rev. Mr. Binney, of the Maulmain Karen Mission, writing nearly two years ago, in alluding to the danger of transmitting through native helpers a "corrupt form of Christianity," says, "More men must immediately enter *this* field; . . . . . if more laborers are not sent, I see not how ultimate failure can be avoided. The history of the church affords not a ray of hope, with which I am acquainted. The divine blessing does not appear to have been imparted, or to be promised, to inefficient, inadequate effort; but so as to encourage to, and prosper the faithful labors of his people so far as they are *performed.*" . . . . . "My dear brethren," he adds, "mercy to the souls of men, who ask to be instructed,—love to the church, and compassion for the men you have already sent here, alike call for a reinforcement. I write thus, because I *dare not* do otherwise. My heart is almost *constantly oppressed* with the reflection, that we are really to *meet this people* at Christ's judgment-seat; and I am *deeply anxious* to free myself from guilt respecting them."

Review now the history of the last ten years. What has not been done throughout these ten years to quicken and spread abroad the spirit of Christian Missions, and to constrain professed disciples of the Lord Jesus, *honestly and without repentance,* to give themselves and their possessions to his cause. Intelligence of the state of the heathen; of their abominations and miseries, and helplessness except through the gospel of Christ; of their accessibility, and the promise of their speedily evangelization if the work were worthily attempted;—intelligence of all this has been sent out among the people, and pressed on the understanding and heart, till it has become as a tale thrice told. The claims of the perishing, and of him who died to save them, have not only been urged by those who were specially deputed, but acknowledged and reiterated by multitudes of fellow-laborers, pastors and people; while the voices of the mission-

aries have come up from their solitary places, beseeching instant succor, before it be too late. Yet how lamentably inadequate the supply! How little commensurate with the wants of a dying world! With few exceptions, *laborers are not sent forth* into the harvest. *The means of their support are not obtained.* There is found to be in mere human appliances to this end, a singular powerlessness;—a forwardness to do, but *not the doing*. In all this God speaks to us. By our continual failure he stains our pride, and bids us cease from man. "*In me is thy help.*" We must betake ourselves to *prayer*.

*Prayer is power.* "The effectual fervent prayer of a righteous man availeth much." Prayer controls the elements. "Elias prayed, and it rained not on the earth by the space of three years and six months." Angels wait on prayer. "Peter was kept in prison; but prayer was made for him; . . . . and the angel of the Lord came upon him, . . . . and his chains fell off from his hands." Prayer is the appointed channel of God's beneficence. "Ask, and I will give thee." Prayer procures means and instruments; and the blessing which brings prosperity, comes through prayer. Above all, prayer—sincere, fervent, persevering prayer,—ensures "*to will and to do;*" for on behalf of them who pray, and in them, "*God worketh.*" Prayer is preëminently the appropriate means; prayer to him who "hath ascended up on high and hath received gifts for men," and who gives apostles, prophets, evangelists, pastors and teachers, in answer to prayer. The "gifts and calling" are from him. He is the lord of the harvest. It is his right alone to send laborers into it. He alone knows whom it seems good to him to send. "Thou, Lord, which knowest the hearts of all men, shew whom thou hast chosen." Prayer only can effectually prevail. We may call to the ear of able men; we can point to the waiting harvest, and the few and fainting reapers, and the fast declining sun. But we cannot bestow gifts and grace; we cannot speak to the heart; we cannot create the willing answer, Send *me*. "Pray ye the *lord of the harvest.*" This was the commandment Jesus gave, being yet present with us. And it was the only commandment then given. "The harvest truly is great, but the laborers are few; *pray ye therefore;*" as though prayer were the beginning and the ending of man's efficiency, embodying and embracing all other things;—and so it is.

It is by prayer, if by any human instrumentality whatever, that the churches at large will obtain from the Holy One a "fresh anointing," that they may abide in him, and the love of Christ constrain them to live to him, *remembering* that they are not their own, but have been "bought with a price." It is through prayer the Holy Spirit will rest in "double portion" on the pastors of the churches, so that they *all* will "naturally care" for them that are near and for them that are afar off, for whom Christ died. There are some who are thus minded, pastors and churches; YET NOT ALL.

This privilege and necessity of prayer to the lord of the harvest has been recognized by the church in all ages; from the day when the apostles prayed, and "continued with one accord in prayer and supplication," down to these last days in which the missionary prayer meeting has been set up in monthly concert. This missionary "concert of prayer" is an abiding, practical confession and attestation by the church universal, of the need, the suitableness, and the efficacy of prayer. It has been despoiled, in some measure, of its simplicity of aim, such as it had in the days of its institution with Carey and Sutcliff and Pearce and Ryland and Fuller; in many cases, we fear, its primary, essential feature of prayer,—*single-hearted, believing prayer for the descent of the Holy Ghost on all the earth*,—has been in some sort superseded by incidental

and subordinate ends; the feebleness and poverty of our faith, and the lukewarmness of our spiritual affections, which should have more urgently impelled to prayer, disinclining thereto; yet even now, throughout the churches, prayer is the *professed* design, prayer enters into, qualifies, sustains and blesses all the rest. And when prayer shall again come to be not acknowledged merely, but felt, as the one thing needful, and men shall pray in spirit and in truth to the lord of the harvest, that he will send forth laborers, while they "keep his commandments and do those things that are pleasing in his sight," then it will be seen that prayer *hath power* with God and can *prevail.*

Is it not time, Christian reader, that *we* had learned both the necessity and the practice of fervent prayer? Has there not been in years gone by, *is there not to this day,* a most lamentable and injurious infrequency and heartlessness of prayer? Has there not been, does there not exist still, a concealed, yet practical disbelief as to the power of prayer? Has it not been the unrecognized thought of *our* heart, "What profit should we have, if we pray unto him?" And have we not relied on man's devices, on the power of appeals and arguments, on the constraining goodness of our cause, on the overpowering representations and entreaties of our missionary brethren, speaking in the midst of our assemblies face to face, or sending up their voices from the tomb? Has not this, ordinarily, been the burden of our missionary assemblages? Have they not come together more for mutual excitement, than to unite in confession, humiliation and wrestling prayer? And does not here lie the secret of our measured success?

We may have sinned against the Lord God in this thing. We may have sought to do our work in our own strength, in our own way. God may have discerned in us pride and self-confidence and self-will, and a virtual denial of his sovereign right and power as God of missions. We have sought him negligently, nor followed him wholly, and he would bring us back to a just recognition and confession of our impotence and need. He may cherish, we would hope he does cherish, thoughts of mercy to us as almoners of his grace to the heathen; and, therefore, by withholding for a season the light of his favor, would bring us to a humble and hearty seeking of his face; that so we may prove him by our prayers, as well as by tithes and offerings; and that "the windows of heaven may be opened."

Were fervent and persevering prayer to go up continually to the lord of the harvest from all hearts, both ministers and people, what glorious results would not ensue! The lord of the harvest would hear. He would answer. He would send forth laborers into his harvest. They would go out with joy, and be led forth with peace. They would "go into all places whither Jesus himself would come." The harvest of the world would be gathered in; and the sower and the reaper and the lord of the harvest would rejoice together.

## DISGUISES OF COVETOUSNESS.

That which constitutes the strength of covetousness, is its power to assume the appearance of virtue: like ancient armor, it is at once protection and disguise. In the vocabulary of covetousness, worldliness means *industry;* though it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. *Idleness* is his pretended aversion. His time, his

strength, his solicitudes, are all drained off in the service of Mammon; while nothing is left for religion but a faint sigh, a hurried, heartless prayer, and an occasional struggle so impotent as to invite defeat.

"But Providence," he pleads, "has actually filled his hands with business without his seeking; and would it not be ungrateful to lose it by neglect?" But have you never heard, we might reply, that God sometimes tries his people, to see whether they will keep his commandments or not? and may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission in the service of Mammon? And, more than all, significantly as you may think his providence invites you to labor for the bread that perisheth, does not his gospel, his Son, your Lord and Redeemer, call you a thousandfold more emphatically to labor for the meat which endureth unto eternal life? You *may* be misinterpreting the voice of his providence; the voice of his gospel you *cannot* misunderstand; it is distinct, imperative and incessant; urging you daily to "seek first the kingdom of God, and his righteousness."

Another individual is a slave to parsimony; but he is quite insensible to it, for the temptation solicits him under the disguise of frugality. *Waste* is his abhorrence; and he knows no refuge from it but in the opposite extreme. Every new instance of impoverished prodigality is received by him as a warning from Providence to be careful. His creed is made up of all the accredited maxims and world-honored proverbs in favor of covetousness, the authority of which he never questions, and the dexterous application of which fortifies his mind with an antidote against all the contagious attacks of charity. And thus, though he lives in a world supported by bounty, and hopes, perhaps, to be saved at last by *grace*, he gives only when shame will not allow him to refuse, and grudges the little which he gives.

The aim of another is evidently the accumulation of wealth; but the explanation which he gives to himself of his conduct, is, that he desires simply to provide for the future. *Want* is his dread. And though, in his aim to avoid this evil, he may not distinctly propose to himself to become rich, yet what else *can* result from his constantly amassing? His interpretation of competence, if candidly avowed, is *affluence*; a dispensation from labor to himself and family to the end of time, a discharge from future dependence on Providence, a perpetuity of ease and sloth. Till he has succeeded in reaching that enviable state, his mind is full of foreboding; he can take no thought *except* for the morrow. As if Providence had vacated its throne and deserted its charge, he takes on himself all the cares and burdens belonging to his state; and, laden with these, he is totally disqualified for every holy duty and Christian enterprise which would take him a single step out of his way to competence. And often is he to be seen providing for the infirmities of age long after these infirmities have overtaken him, and laboring to acquire a competence up to the moment when a competence for him means only the expenses of his funeral.

In the instance of a person who has attained to competence, covetousness often seeks to escape detection under the name of contentment. He fancies that he is completely vindicated from the charge of cupidity, by saying, "I am quite content with what I have." But so also that minion of wealth whom our Lord introduces with the solemn warning, "Take heed, and beware of covetousness." His contentment is only covetousness reposing self-complacently from its toils, resting on its well-filled bags, and saying, "Soul, take thine ease." Let an agent of charity approach him with outstretched and imploring hand, and, as if touched by Ithuriel's spear, he will forthwith start into his proper character, and demonstrate that his contentment depends on his keeping his property entire; at least, that he is not *content* to give.

Covetousness will sometimes indulge itself under the pretence of preparing to retire from the cares and turmoil of active life. The propriety of an early retirement from business, must depend, of course, on circumstances. But how often does the covetousness which wears this mask, retain her slave in her service, even to hoary hairs, putting him off from time to time with delusive promises of approaching emancipation. Or else, he retires to spend, in slothful and selfish privacy, that which he had accumulated by years of parsimony. Or else, by mingling readily in scenes of gaiety and amusement, he shows that his worldly aversions related, not to the world of pleasure, but only to the world

of business. Instead of fixing his abode where his pecuniary resources and Christian activity might have rendered him an extensive blessing, he consults only his own gratification, establishes himself at a distance, it may be, from "the place of the altar," and, in a regular round of habitual indulgence, lives and dies an unfaithful steward, a *sober* sensualist, a curse rather than a blessing.

Sometimes covetousness is heard enlarging complacently on the necessity, and even piety, of providing for children. And here, be it remembered, we are not considering what *parental duty* may dictate on this subject, but only what covetousness often does under its borrowed name. Many a parent gratifies his love for money, while pretending a love for his children. The facility, too, with which he quotes certain passages of scripture, to defend the course he is pursuing, shows how acceptable to his numerous class an argument would be in favor of hoarding, since these few perverted sentences which only *seem* to sanction it, are his favorite and most familiar texts. Of these, his chosen strong-hold, perhaps, is the declaration of the apostle, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the church should relieve, and such as should be supported by their own relatives; and concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that, instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, not *accumulating* but *giving*. How humiliating is the only explanation which can be given of the general perversion of this scripture, and of the pertinacity with which that perversion is retained.

Let the Christian parent compare the merits of a useful education, and a qualification for business or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of scripture and of prayer, that he may conduct the comparison aright; and we will not fear for the result. Let him look around his neighborhood, and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left dependent, under God, on their own exertions for respectability and support, and the six who have been left independent of personal exertion, indeed, but pitiably dependent on wealth alone for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say, what is to be thought of the consistency of a Christian parent, who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and laboring, to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself, whether such an one be not acting over again, on a smaller scale, the part of the Tempter, when he brought the kingdoms of the world and the glory of them to the Savior's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be every thing, but that he is to meet them again in a world where it will be nothing,—where it will be remembered only in relation to the purposes to which it has been applied.—*Harris's Mammon.*

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# American Baptist Missionary Union.

MAULMAIN KAREN MISSION.—*Letter of Mr. Binney.*

Mr. Binney in a letter dated at Maulmain, 27th of Oct., gives the following report of the Karen Theological Seminary.

Pgho assistant.

The Karen Theological Seminary closed its fifth term a few weeks since. It has been a very interesting term; the pupils have never done better.

The studies of the term have been

as previously reported, with an exception or two. The pupils, being a younger class, have gone more slowly and more thoroughly than the class which left last year. The whole school have been engaged five evenings of each week in the study of the Pgho dialect, under the school assistant, who is a Pgho Karen. He is a very interesting young man, and promises to be exceedingly useful in this department. This assistant gives instruction in arithmetic, *re-hears* every recitation of the younger class, and copies for me when necessary, besides taking the care of many things which would otherwise engross my time. The object is to qualify him to become an efficient assistant in the theological seminary. The method pursued in his re-hearing of the class in theological study, is;—when the class retire from the recitation room, they discuss their lessons passage by passage among themselves, of which he takes the lead. If they forget an explanation of the teacher, they appeal to the assistant, and if he forgets, or if they do not understand, he then presents it to me again at the close of the next recitation. In this way, I detect their deficiencies, and, at the same time, hope to train a valuable assistant to the school for some future exigency. He does better than I expected, and is already of great service to the pupils. He works where I could not; and in the conduct and character of the pupils nothing escapes his notice. What is very gratifying to me, the pupils are delighted with the arrangement, and have never failed in yielding him the respect and obedience due to his station. He is modest, unassuming, kind, yet very firm. He is one of the most intelligent of the younger class of Karens, who have been benefitted by our schools; a part of the first firuits of past labor.

The past term continued five months, with twenty-eight pupils, besides seven others who attended one recitation daily. Average study of academic year, (of the fourth and fifth terms,) eight months and twenty-three days for twenty-three pupils. The class reciting only once a day,—not included in this. Three of the Pgho assistants have attended this term, two of whom have made good improvement, though the instruction has been given wholly in the Sgau dialect. If any thing was not understood in recitation, the assistant explained it in re-hearing the class. After the first few weeks they were quite happy, as, they said, they understood the teacher better. I cannot but think that a little effort would soon unite these two departments, and save much labor and money to the mission.

Churches to be visited—Seminary dismissed—Baptisms.

The necessity of discontinuing the theological school will be temporary, we may hope; Mr. Harris, who joined the mission last year, being expected to itinerate among the churches, on acquiring a sufficient knowledge of the Karen language. Mr. Moore will perform a similar service among the Pgho Karens.

You have learned before this of Mr. Vinton's return. This I had long feared, and foresaw that it would close my own school. Some one must take care of the churches in the jungle, and there is no one but myself; it follows that I must do it. I have, therefore, dismissed my pupils until the next rains. The *consequences of this to my school cannot be foretold.* Up to this time, all that has been connected with the undertaking (so far as the Karens under the Rev. Mr. Vinton are concerned,) has met my most sanguine expectations. From others, I have received no coöperation in this work. Had Mr. Bullard been with us still, he fully intended to have done so. Still, I am not without some apprehension of the consequence. I am not fit for a jungle missionary; neither my constitution nor my habits adapt me to it. However, my habits can be changed, if necessary, and my constitution can be put to this new ordeal, and if the worst comes, you may say, he did not go blindfold, circumstances became master and bade him go. As to my school, I leave it to the care of Him who has so far blessed my efforts in it.

The Karen Normal School is doing well. Miss Vinton will have charge of it during her brother's absence to America. This will be a great relief to Mrs. Binney, who can thus find time to go with me into the jungle, as it is her wish to do. When Mr. V. returns, I have no doubt he will wish his sister to be with him. It remains for the Executive Committee to say what shall then be done for that school.

The assistants are doing well, so far as I have heard. Letters have been received, within a day or two, from Burmah Proper and from Chetthinga-

ville, which speak of baptisms. Prahhai tells me he has baptized four; and Aupaw says that he has recently baptized sixty-six in Burmah Proper. The latter mentions very particularly the instructions in connection with which they were admitted. He says; they, each one of them, agreed to contribute a small sum annually toward the support of the gospel.

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## *Kyawthoo and Nawchettoo.*

By Mrs. Binney, of Maulmain.

The following narrative, which will be found to be one of unusual interest, was written for the gratification of a personal friend, who has kindly loaned it for publication. Kyawthoo was a young Karen preacher, and for more than a year a member of Mr. Binney's theological school reported in the preceding letter.

### Occasion of their coming to Maulmain.

Kyawthoo and Nawchettoo came to us about eighteen months since from the interior of Burmah Proper, a place on the Irrawaddy about an equal number of days travel between Rangoon and Sandoway. A few months after Mr. Binney had commenced his school, he wrote a letter, by request of Mr. Abbott, to the assistants in the region of his (Mr. A.'s) labors, inviting them to come around and attend the school. The pupils who had been with us one season, took this letter to Rangoon. They sent a message to the nearest village, and that village in turn to the next, until all had seen it. Many wished to accept the invitation, but it was thought best that some should remain to look after the disciples, while the unmarried men and those who could leave with least difficulty, should come. Kyawthoo immediately decided to come. Some of the Christians opposed, feeling that they could not spare him. The more intelligent seconded his views, and thought he ought not to lose the opportunity to qualify himself to preach truth and not error.

Knowing the dangers and difficulty of attempting to bring his wife from the Burman country, Kyawthoo at first resolved to come alone and leave her with her mother. She was, however, unwilling to remain. She said, "If God prospers our way, we cannot be hindered. If you are sick or die, I shall be with you to watch over and nurse you; and if I die, you will be with me to take care of me." He yielded, to his great joy ever after his arrival.

### The journey—Reception at school.

When they reached Rangoon, they heard that the English had abandoned Maulmain, on account of being obliged to withdraw their troops to carry on the war with the Sikhs; and that the missionaries had taken ship for America. Others of their company returned, but they persevered, saying they could not think God had only raised their hopes to dash them to the ground. They continued their journey, but, for fear, durst not make any inquiries, lest they should be detected; so that they did not know until they arrived that they should see us.

The difficulties which Kyawthoo and his wife had to surmount in coming to Maulmain, travelling by night and concealing themselves through the day, were the same that all Karens are subject to who come from Burmah Proper. Of course, when they reach us they are very happy and grateful, and our hearts are open to receive them. But we felt an uncommon interest in this pair from the first.

### Early developments of character.

We perceived that Kyawthoo and Nawchettoo were no ordinary Karens. Though he had never been with any teacher but a few weeks, and she had never seen a "white face" till she saw us, yet their manners were refined. They repressed their curiosity, (if, indeed, curiosity was not expelled from their minds by the pleasure they felt upon having arrived where they could obtain religious instruction,) till it was *proper* for them to make inquiries concerning the many new and strange things which they saw around them. The school did not commence for several days after their arrival. We, of course, were very much engaged in receiving strangers and preparing for the opening of the school; but I fancy even now, I can see Kyawthoo and Nawchettoo with their testaments in hand, in the verandah or some out-of-the-way place, quietly waiting for an opportunity to ask the explanation of some passage which had been inexplicable to them. At other times, he would follow his teacher wherever he went, affording any assistance in his

power, but in the most unobtrusive manner bringing his questions before him, while she would listen in silence to every word that might escape his lips.

Nawchettoo's disappointment and relief.

I shall not soon forget the distress Nawchettoo manifested in her countenance, when told that the teacher received *men* only into his school. Mr. and Mrs. Sutton were with us at the time, and they were very much amused as well as delighted with her anxiety on this point. She certainly lost her docility, in her eagerness to profit by the teacher's instructions; and it was not until her husband pledged himself to repeat to her in his room what he had learned in his classes, and I assured her that I would devote an hour a day, three days in a week, to bible instruction for the women, that she could be at all pacified. Both Kyawthoo and myself were held well to our promises. I have often been to the Karen houses late in the evening, perhaps to visit the sick, or to look after my little people, and have heard Kyawthoo and his wife discussing the lessons for the day, to which my attention would be directed by hearing the frequent repetition of "the teacher said thus," "the teacher said thus." I soon perceived that his anxiety to have her improve, was quite as great as her own.

After having been with us some months, it happened one day that she came into my room to sew while the class were reciting in the adjoining room. The teacher spoke, as is usual, with a very distinct articulation, and she perceived that by taking a seat near the door of his room she could hear every word. She was greatly delighted, and, after that, when the gong rang for the recitation, Nawchettoo might be seen every day quietly stealing into my room, testament in hand, to listen to the instruction. It occurred some days after, that Mr. B, having occasion to speak to me in the midst of his recitation, opened the door suddenly upon her. When she saw she was detected, she was evidently very much disconcerted, until he spoke encouragingly to her, when she resumed her place; which she continued to occupy daily, unless compelled to leave for other duties.

Her standard of right.

It was not only in books that she wished to improve, but she immediately commenced learning to sew. She had never used a pair of scissors; but I taught her to cut her husband an *inga* (a Burman tunic or jacket), and to sew it. The Karens from Burmah Proper never wear a jacket, only a *pitso*; but Kyawthoo expressed a wish to dress like the other pupils, and that his wife also should learn to cut and make his dress. The first one she made was, of course, not made very well. She said, "Kyawthoo will not wear this. He only likes what is nice and proper." I assured her that he would be very much pleased; but she knew him best. When he came to see it, to my surprise he compared the short, irregular stitches, with the well set stitches of the pattern, and said he must buy some more cloth, and she must try again. I told him the pattern was made by a Burmese, who earned her living by making ingas, and that I thought Nawchettoo did very well for the first attempt. He said, "Very true, but I shall not be satisfied unless she can cut and sew as well as the *pattern*." The next one pleased him. She improved so rapidly, that in a short time she superintended the cutting and sewing for both schools.

At one time she was referring something, as was usual with her, to Kyawthoo. I said, "You never seem to think whether you shall do *right* or *wrong*; but whether you shall please your husband." "Oh!" she replied, "mamma does not understand me. That is the way I take to ascertain what is *right*. I know he *only loves what is good and right*, and that he knows better what is right than I do. So if I please him, I think I have done right."

Earnests of future usefulness.

After they had been with us one year, Mr. Binney dismissed his school for two or three months vacation. Kyawthoo went into the jungles a few days journey from Maulmain, where there were a few disciples; his wife established a school, and he spent his time in preaching and conversing with all who came to him. A short time before they returned to town, Mrs. Vinton visited the village and spent a few days with them. She brought back a most interesting account of their fidelity in their work. She told us the village was greatly improved by their short residence in it, that the women and children were dressed now tidily, and that the congregation was very re-

spectable in their appearance on the Sabbath; and that Kyawthoo, even on a week day evening, never entered the chapel to preach, but with his snow-white inga and turban. He commanded the respect even of the world, and secured the confidence and love of the converts, so that when they came down again to school, they parted with their new acquaintance with much regret and even with tears.

Former history—First knowledge of Jesus Christ.

Kyawthoo first heard of God some eight or ten years since, through some Karens, who had themselves only learned that there is one great and eternal God, who is the maker and sustainer of all things;—that the white foreign teachers had brought His book to them, and that the prophecy of their elders was about being fulfilled;—that they must pray to and worship only Him. The way of salvation through Jesus Christ, both he and Nawchettoo declared to me, they did not learn for a long time afterward; neither had they any idea of propitiating the Deity by any thing they could do themselves. They, however, believed, if not on "the Lord Jesus Christ," *yet to the extent of their knowledge;* renounced their nat worship, prayed daily to God, and commenced learning to read from a primer containing the alphabet and perhaps a few words. They were told that the white teachers had translated or were translating the word of God into Burmese; they, therefore, immediately learned to read the Burmese books; and so anxious were they lest they should not be prepared to read the scriptures when they should receive them, that they studied night and day until they could read. The Spirit of God was evidently operating on their hearts.

Acquaintance with teacher Abbott.

So soon as Kyawthoo learned that Mr. Abbott was at Sandoway, he went to him. He remained, however, but a few weeks, when he was obliged to leave on account of the fever which was prevalent there, and from which he suffered severely. He remained long enough, however, to have learned much of his relations to God and Jesus Christ, and the duties growing out of these relations, and long enough to learn to love the teacher and "mamma" (as they call all the teachers' wives). When they heard that Mrs. Abbott had died and that Mr. Abbott had returned to America, "For several days," said Nawchettoo, "we neither slept nor ate. I cooked the rice and we came around it, but it was to weep and not to eat. For several meals our rice was carried away untouched." And even while they were with *us*, if letters came from America, the question would be asked, "What news from teacher Abbott?"

Kyawthoo a preacher.

When the first Karen preacher that Mr. Abbott ordained (Myat Kyaw), made his celebrated tour and baptized so many Karens, Kyawthoo and Nawchettoo were among the first whom he baptized. He immediately selected Kyawthoo for a preacher of the gospel to his countrymen. He saw that, although his opportunities had been limited, yet he had acquired, in various ways, much knowledge of the scriptures, and that he failed not to communicate them to all within his reach. At first Kyawthoo objected, saying he would continue to raise paddy, and preach as far as he was able; but to become a *leader*,—he did not dare to assume the responsibility. The disciples, however, assembled together and were unanimous in their choice, and he assented; believing, as he said, that "God had put it into their hearts. It was not a responsibility that he had sought." He let out his buffaloes, (for he had been an industrious man, and had acquired a little property,) buried 200 rupees in the ground (a Karen's savings bank), and went abroad preaching the word. When he went to villages which were near and among Christians, his wife accompanied him and was useful among the women and children. When he went among those who were not Christians, she stayed at home and spun and wove their clothing. Many souls were saved doubtless through his labors. They have both told me that many Burmans also were convinced of the truth of the Christian religion, and that many actually worshipped God, though "secretly, for fear of the rulers." I have heard Kyawthoo often express the belief that the Burmans would yet be converted through the instrumentality of the Karens.

His disinterestedness and intrepidity.

He preached the word *fearlessly*. He never received any other remuneration for his services but the food he

ate while travelling, except that the Christians paid his government taxes. This they always insisted upon doing. They were in the habit, however, of having meetings at his house, when the disciples came from the villages around and he always entertained them; so that with all their economy and her industry, they could *barely live.* Sometimes he was taken before the rulers and threatened, but never ceased preaching for it; nor did he ever suffer the slightest injury in consequence. He says he never felt a doubt but that, if he did God's work, he should be protected in it. At one time while the disciples were assembled for worship at his house, they were visited by a petty Burman officer, who ordered him to follow him to the magistrate. He told the Burman that it was their day for worship, and that he could not go with him, but that on the next morning early he would go. Perceiving that he could neither persuade nor frighten him into obedience, he left him. "That night," said Nawchettoo, "we spent mostly in prayer." In the morning, long before daylight, he had eaten his rice and started alone for the ruler's house. He was questioned as to his religion. He denied nothing; assured them that he had ever been, and that his *religion required* him to be, obedient to rulers, to pay his taxes, &c., but that it did not concern them to know whether he worshipped an *idol*, or, as the Karens universally did, *evil spirits*, or the *great* and *eternal God.* They fined him heavily. He told them, if they could find any property of his, of course they would take it,—he would not prevent them; but it was an unjust tax, and he should not pay it. They not being able to find any thing, ordered him to obtain it from his people. He told them that he was not a king, and had no right to tax them for any purpose; that his body was in their hands; that his religion taught him to rejoice in sufferings for Christ's sake; and that he was ready to submit to any thing they might choose to inflict. They shut him up a day and night without food, and then, without giving any reason for so doing, released him, "strictly commanding him to preach no more in this name." He continued to preach, and never heard from them again.

### Sickness and death of Kyawthoo.

About the time of the return of Kyawthoo and his wife from the jungle, at the close of the vacation already mentioned, his health began to fail. At first his eyes were dim, and he could not see to read. His wife read and wrote for him continually. Mr. Binney advised him to leave his studies, but he persevered for some weeks, when, his health failing, he was *compelled* to abandon his books. That was a sore trial to them both. We encouraged him to hope that he would soon be better, and, if not able to study, that he might return to his beloved home at the close of the rains. He seemed to think a great deal of the disciples he had left without an overseer; and the teachers believing he would be very useful if he should return, desired to ordain him and send him back to them as soon as possible. But finding our efforts for him unavailing, it was thought best that he should be taken to the general hospital, where he would receive the best medical attention and have the benefit of the most healthy location in the vicinity. His wife accompanied him; his fellow-pupils as well as ourselves were allowed access to him at all times; and we placed him there with the strong hope that he would soon recover. The physicians, however, were not long in deciding that his heart was diseased; and soon after he had an attack of epilepsy, which rendered his limbs nearly useless. He continued to grow worse, and in a few weeks died.

The progress of his disease was watched with the most intense and painful interest by us all. We felt that it was not easy to make up our minds to lose him. Great pains had been taken to prepare him for usefulness in the sphere we supposed Providence had assigned him. Foreign teachers could not go where he could go, even if there were men to send. He was known and beloved by all the disciples in that region. He had said to them, "I will go to the teacher and learn the way of God more perfectly, and will come back and instruct and lead you in the right way." Their hopes and ours were buried with him. The Karens who came over with him, were intensely anxious,—his wife was distressed,—he alone was unmoved. "I left my home, my friends, my people," said he, "for Christ's sake. It was not to do my own will. If he does not require my services but calls me to himself, I am willing to go." He, however, thought until within a day

or two of his death, that he should recover. But when he saw that this was very improbable, he gave the most minute directions about every thing of a temporal nature that interested him, confiding all to his beloved Nawchettoo; assuring her again and again that he was as willing to die as to live, if that was the will of God; and comforting her with the prospect of a speedy reunion where they would be no more separated. A day or two before his death, an aged Burman came in, and seeing him in this state, inquired, "what his God could do for him now?" "You have worshipped him a long time," said he, "and now you are about to die as others die. Why not renounce your God, and see what Gaudama will do for you?" He replied, "I knew before I became a Christian, that I should suffer sickness and death as other men. I was not deceived. But my God has comforted me in sickness, and makes me happy even in death. Though I die, I shall still live, and go to live *forever* with my God." He continued to spend his strength in explaining to him the excellency of his religion. He was exhorted to spare himself, but unwilling to lose the *last* opportunity he might have, he continued to talk. The Burman disputed. The attendants requested him to listen to the dying man, but he was too much excited to listen in silence; when he was ordered to leave him. Thus he glorified God before the heathen even in death.

When he saw the physicians could do no more, he sent a messenger to his beloved teacher, requesting permission to be brought back "to die in our presence." The messengers were told that if the attempt were made, he would be almost sure to die on the way, and it might give rise to unfavorable reports concerning us; but that, as soon as he should die, we would have him brought home that we might perform the last sad offices for him here. We thought he probably would not live until they should return; but he did, and they delivered the message faithfully. "The teacher knows best," said he, "I am as near heaven here, as if I should die with them." Soon after, his speech failed. His anxious wife asked, "Is your faith still strong in God?" He nodded an affirmation, when his faith, we doubt not, was exchanged for vision. His remains were immediately brought to us, and preparations were made for the funeral on the following evening.

### Burial—Pleasant remembrances.

The funeral services were conducted with as punctilious regard to propriety as they would have been had a beloved preacher been removed from the midst of our churches at home, and, I doubt not, with a chastened submission to the will of God, who had taken him from us. During the address and prayer, in which Mr. B. alluded, in the most touching manner, to the loss we had *each* sustained, not an audible sob or sigh was heard in the congregation. While they sung a very beautiful translation of the hymn, "Why do we mourn departing friends," I heard Nawchettoo's voice, clear and firm, joining in the singing; and though I saw her lips quiver, she sung the hymn to the close; which was more than I could do. When we consider that it is the custom in this heathen land, when a friend dies, to set up the most piteous howling and screaming, tearing of the hair and clothes, the power of religion is made the more manifest.

I have spoken of the impressions we received of Kyawthoo on his first appearing at Maulmain.

Coming to us under such circumstances and with so attractive manners, it may be inferred not only that he appreciated the instruction he received, but that it was pleasant imparting instruction to such a pupil. Mr. Binney always said that he had several more ready pupils, who would, ordinarily, be termed more *talented* young men, but no one who possessed a better mind upon the whole than Kyawthoo. He had a large share of *common sense*, and a more delicate sense of propriety than I have ever seen in any Karen, or I might have said in any person whose opportunities to learn the proprieties of life were so limited. I often asked what is the secret of Kyawthoo's refinement of manners as well as feelings; and *we* referred it to his more sensitive regard to right and wrong than most men have. He had emphatically a "good conscience." He rarely violated the relations he sustained to others, even in the most trifling matters. Neither would he allow others over whom he had a right to exert an influence, to do so. He could reprove with *authority*, though he did it in love, when occasion required it. One of the young men who came round from Burmah

Proper with him, had done an act which I had regarded as thoughtless, and was, therefore, not disposed to say much about. Kyawthoo found it out, and called the young man to his room, and made him *feel* that the thoughtlessness of the act was so far from being its apology, it was a *sin* when it affected the happiness of one who had laid him under such obligations as we had. I think I never saw more sincere penitence manifested; nor did Kyawthoo let him off with his coming to me and confessing the wrong, but he required him to do it to all who had any knowledge of it. It was a lesson which I think he will not soon forget, nor will others whom it concerned.

He was affectionate toward all with whom he was associated; as a husband, exceedingly so. If he went to his room and Nawchettoo was absent, he always sought her out; coming first to me, as she was so useful that I called on her for a great variety of services. If he found her doing any thing in which he could aid her, he was sure to do so; and if not, he would be coming back now and then with a kind word to encourage her. He was seldom absent long from her side. He was affectionate toward us; and especially, if his teacher was unwell, he did not think of calling upon any one but Kyawthoo. One of the last acts of physical labor he ever performed, was to attend upon Mr. Binney, when the physicians had ordered leeches to be applied in case of local inflammation. His anxiety and tenderness made an abiding impression, especially when we remembered that he was himself suffering under the disease which so soon terminated in death. His fellow-pupils loved him also; and during the whole time he was with us, his name was not spoken but with respect and affection. The children of the Normal school loved him, and if they wanted a protector in their walks or a favor from any of the older persons, or if they were ill, they would say, "We will call Kyawthoo;" and many bitter tears were shed when he was taken from them. I need not say that *we* loved Kyawthoo. When he was buried, I felt as if I stood by the grave of a brother. But we would desire to feel, as he felt, that if his Master called him to a higher sphere of trust, we would not question his wisdom or right in so doing. While he was with us, Nawchettoo used to say, "He loves only what is good and right." I love to think of him as perfected in holiness, united with the spirits of "just men made perfect" around the throne of the Holy One, where nothing impure or unholy shall ever more mar his happiness.

Nawchettoo returns to her home.

Nawchettoo remained with us a few days, until the school closed, when she returned to her native jungle with those who came over with her. She had borne all her trials with great fortitude, even to the admiration of the physicians and attendants in the hospital, who said that while her attentions to her husband were most laborious and unceasing by night and by day, she was remarkably cheerful; but, as she said, "she had had *his example* of fortitude and Christian resignation." And when she committed him to the grave, "the teacher and mamma were with her to strengthen and sustain." But now she was to return *alone* to those who would be looking for *his* return, to his brothers and sisters, to the flock whom he had left as sheep in the wilderness, and to her own mother, who had cast her off on account of her religion, and who now would be ready to exclaim, "Where is your God?" Would she honor God in this time of trial, was the anxious inquiry; and most earnestly did she entreat us to pray for her, that this might be the case. The strong arm upon which she had so confidingly leaned, was taken from her; but I doubt not the arms of the everlasting God were and are around and beneath her. I trust these scenes will do *us* good. He must be a dull scholar that would not learn some good lesson from such Christians as Kyawthoo and Nawchettoo.

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## TAVOY MISSION.—*Journal of Mr. Wade.*

In a letter from Mrs. Wade, from which an extract was published in the Magazine for January, she refers, for an account of Mr. Wade's last labors in the jungle, to the published Report of the Tavoy Baptist Missionary Society for 1847. The Report has just come to hand, and contains the following selections. See also page 299 of last volume, Magazine for August.

Mr. Wade says,—

Yaville.

Dec. 5, 1846. Left Tavoy to visit Yaville and Newville, the two Christian villages on the Tavoy river, and reached Yaville, the upper village, on the evening of the 8th. The 9th, Saturday, was spent mostly in visiting, giving advice, &c., until evening, when we had an interesting meeting. On Sunday, the 10th, we had four meetings, and in them a season of "refreshing from the presence of the Lord." On Monday also, we had four meetings, which were still more interesting than those on Sunday, as there was scarcely a disciple who did not seem "broken and contrite in heart," even to weeping.

12. Tuesday evening. Have now had fourteen meetings with the church here, for prayer, preaching, the examination of candidates for baptism, and for the examination of every member of the church preparatory to the communion. We had ten applicants for baptism, nine of whom were received by the church and baptized. Most of the number were young people and the children of Christian parents, and the greater part of these dated their first and deepest religious impressions from instructions in the boarding-school at Tavoy. As there has been no case of church discipline, or even small difficulty to settle, every member was admitted to a seat at the "Lord's table;" and truly the presence of our Lord seemed to be with us. All our meetings have been most solemn; the fountains of the heart seemed broken up; prayers were offered, and sins confessed, "with strong crying and tears." The whole year past has been with this church a season of "refreshing from the presence of the Lord." In conducting these meetings I have been greatly assisted by Kaulapau and Aitee, who have preached several times in a manner useful and edifying to the church; and at times they truly seemed "endued with power from on high." There have been two deaths in this church during the past year, one a woman about eighty years of age, who was greatly revived in her religious feelings during my visit here last year. She said, the "Holy Spirit had come into her heart," and she appeared to feel like old Simeon, when he saw the infant Savior. At the close of those meetings, she returned to her house filled with peace and joy, lay down in her house, closed her eyes upon the world, and could not from that time be roused sufficiently to recognize those around her, until she yielded up her spirit, (or rather her body,) and entered into the presence of Him whom she had longed to behold in his glory.

The other was a middle-aged man, who had for years adorned his Christian profession by an orderly life, and has left his weeping friends the consoling evidence that he has gone to a happier state.

The assistant Paukootee has done well during the year, and the church are desirous that he should continue with them. The school for the rainy season continued five and a half months. He had twenty-six steady pupils, who made commendable proficiency; eight of whom commenced with the alphabet, and had become tolerable readers. Several fathers of families also made an effort to learn to read in connection with the school. The people apologized for a contribution of but ten rupees, twelve annas, six pice, by saying their head man had lately called upon them for a contribution for another object. And now, in leaving this precious little band of disciples, my heart responds to the exclamation of the great apostle, who says, "Ye are my joy and my crown."

Baptized nine — died two — present number fifty-nine.

Revival at Newville.

Dec. 16. Arrived at this place, and Kaulapau, my assistant, preached to the church this evening. During his prayer before sermon, which was offered with subdued tones but deep apparent feeling, I heard suppressed sobs from different parts of the assembly. His sermon was short and impressive, and was listened to with fixed attention; after which he called on the assistant stationed at this place, and one of the leading members of the church, to offer prayer for the special out-pouring of the Holy Spirit on the congregation; —and these prayers seemed to be answered while being offered. The assembly was then dismissed, but as not a person left the house, or moved from his seat, I addressed them for a short time. It was a solemn assembly, and a season of uncommon interest; both the gray-headed and youth seemed alike humbled in the dust before the presence of the Lord.

Thursday, 17. Evening. The meetings to-day have been solemn, and many tears were shed, particularly during

the prayers. No preaching or exhortation seems to reach the hearts of this people, as do the supplications and confession of sin, where all are bowed together in solemn prayer to God. The assistant at this station has been a valuable servant of the church for many years, but is now an old man; and the almost continued illness of his wife has prevented him from teaching a school during the past rains, and has otherwise hindered him much in his labors in the church, as there is no such thing as a nurse to be hired for the sick among the Karens. But he is a good man, exhibits deep Christian feeling, and, doubtless, does more for the church by his consistent Christian example, than by oral instruction. A new assistant is to be appointed to this station for the present year.

Friday, 18. Evening. The excitement has been greater in the assembly to-day, than at any time since our arrival;—so great, indeed, that during the sermon preached by Aitse several could no longer restrain their feelings, and cried aloud. I felt anxious at this crisis, lest their feelings should lead them beyond the bounds of that order which becomes the house of God. I recollected, however, that in days of old, when Israel repented of their sins, the "people lifted up their voices and wept;" and I was afraid to reach forth my hand to steady the ark of God, lest I should sin against the Divine presence so manifestly in the midst of us;—and yet I was grieved to see some among both the aged and the young, whose hearts seemed hard and unmoved. I observed that my assistant Kaulapau was deeply affected by the scene he witnessed, and learned afterwards that he considered it a special answer to the prayer which he offered during the night. He said he then pleaded with God, until his heart was poured out like water, that on the coming day he would pour out his Spirit in a remarkable manner; and he felt that his prayer was fully answered. I may say of this assistant as was said of Barnabas, "He is a good man, and full of the Holy Ghost;"—at least he has sustained this character during the past year.

Saturday, 19. The interest of the meetings to-day has been, I think, greater than on any previous day. The afternoon was spent in examining the female members of the church preparatory to the communion, and with only two or three exceptions each one spoke of her sins and unworthiness to have a place in the kingdom of God, with many tears, and I trust with truly broken and contrite hearts. This evening, the head man with eight or ten of the brethren arrived from Yaville. They had enjoyed the meeting at their own village so much, that, though in the midst of harvest, they made arrangements to leave their worldly business with the hope of receiving still another blessing. I also observe at our meetings eight or nine of the disciples from Lung-lung, a village three days journey from this place, who came with the hope of having their minds revived, and refreshed in spiritual things by attending the meetings. They went all the way up the river to Yaville, but did not arrive until the meetings at that place were being closed.

### Peaceful deaths of native Christians.

Since my visit to this place last year, two of the male members of the church have gone to their rest, and I trust they "sleep in Jesus." The first had, from early childhood, been much under Mrs. Wade's instruction, had been hopefully converted, and was at the time of his death a member of the theological seminary, affording high hopes of his future usefulness. His unblemished and consistent Christian course, together with his resigned and peaceful death, are, however, most consoling to our disappointed hopes, as well as to the affectionate circle of friends who mourn his loss.

The other was a Siamese Karen, who had attained to a good old age. He had heard something of the Christian religion from the assistant Karen preachers, who had visited his country, and removed with his family to Matah that he might learn more about the Savior. Though past the meridian of life, he applied himself to the task of learning to read the books he was so delighted to find printed in his own language, and sent all his children to school, not even excusing his married daughter and son-in-law, though they had an infant child to take care of, besides cultivating their fields. And he lived to enjoy a very good knowledge of the scriptures, for a Karen, and to see all his numerous family of children and sons-in-law and daughters-in-law members of the church with himself. His wife died a few months after their removal to Matah, indulging a hope in the merits of Christ,

though she had not been favored with an opportunity of being baptized. His second marriage with a nice Christian woman from Toung-byouk was happy for all the family. During the meetings at this station last year, when his youngest child was baptized in water, he seemed to be "baptized with the Holy Spirit." His health was poor at the time, and having, like old Simeon, had the last ardent desire of his heart gratified, in the conversion of all his children, he said he felt no longer any attachment to earth, but would hail the glad morn when his Heavenly Father should call him home. Soon after the close of the meetings, his disease assumed a more serious form, and coming down to town for medicine he continued to fail, until he died on the mission premises; and I had the mournful pleasure of making the coffin for my aged and beloved brother, in which we deposited his remains in sure hope of a glorious resurrection. He met death with much composure and peace, continuing much in prayer to the last.

Lord's day, 20. At the close of the morning service seven were baptized, all young, and most of the number not above thirteen or fourteen years of age. But they gave such satisfactory evidence of a change of heart, that I felt they were truly "lambs of Christ's fold." The communion season this evening has been deeply interesting, on account of the solemnity which prevailed among the communicants. Every one seemed to feel that great indeed was the mercy and grace of our Lord Jesus Christ in giving his life a ransom for our souls. Every one of the eighteen meetings with this church has been deeply solemn and delightful to me, and I bless the Lord who has spared my life to see the "wilderness bud and blossom as the rose." The sermons delivered by the assistants were appropriate and searching, "came from the heart, and reached the hearts of others."

Baptized seven—died two—present number thirty-nine—contribution nineteen rupees, eight annas.

Matah—"The foot of the mountains."

I had intended to visit this church during the cold season, after returning from the tour on the river, but our beloved br. Mason earnestly desired me to accompany his children to Maulmain that they might go to America with br. and sister Brayton, and promised in return to visit Matah for me. I accordingly went; but being obliged to make the voyage in an open Burmese boat, with poor protection from the sun and wind, and having to encounter a violent gale on my return, I reached home in miserable health, and found br. Mason just returned from his annual southern tour among the churches, having been ill much of the time, and like myself quite unequal to the task of crossing the mountains between Tavoy and Matah. We, therefore, concluded to appoint a meeting at the foot of the mountains on this side, at the place where our lamented br. Boardman finished his labors; and Mrs. Wade thought she would be able to accompany us, together with Mr. Cross, so that the labor would be light among so many. The Karens seeing the feeble state of their teachers, entered warmly into the plan, fitted up the old zayat so that we should have a comfortable place to sleep, built a large shed for the meetings, and little booths for themselves and families; but before the appointed time for the meeting, our beloved br. Mason's health failed so fast, that a sea voyage was thought the only means of preserving a life so valuable and so dear to us all. He, therefore, left us, accompanied by br. Bennett as far as Maulmain, and as the weather had now become so dreadfully hot, that every one, including our kind Doctor Morton, advised Mrs. Wade strongly against venturing into the jungles, she, therefore, with great reluctance, finally concluded to remain at home, while I (carried in a chair) set off, accompanied by br. Cross. We left at an early hour, and before sunset one party of Karens after another came out to meet us, but were sadly disappointed not to see Mrs. Wade, as they had been led to hope. Many in feeble health, and others too old to think of enduring the fatigue of crossing the mountains, had made a great effort to do so, that they might enjoy the privilege once more of seeing their beloved "mamma," as they called her. They bore the disappointment in silence, but their looks showed better than words could express, how truly and sincerely they loved her who had taken those long, wearisome journeys and climbed those rugged mountains eight years in succession, to teach them and their children the way to heaven.

We reached the encampment in time for evening worship, and were happy

to find from 150 to 200 assembled; though it was a very busy time in the rice fields, so that we could not ask them to stay as long as we could otherwise have wished. The next day being Friday, we had an early prayer meeting, preaching in the morning and evening, and a meeting for the business of the church in the afternoon. Saturday was spent in a similar manner, but varied on the Sabbath by the ordination of Kaulapau, my principal assistant. This, together with the ordination of Sau Quala, br. Mason's best assistant, had been arranged by a vote of all the brethren of the Tavoy Mission before br. Mason's departure,—and when presented to the Matah church, received their unanimous and most cordial approbation. The exercise, solemn in itself, was deeply interesting to the disciples, as this is the first ordination among the Tavoy Karens.

On Monday the ordinances of baptism and the Lord's supper were administered, in both which our newly ordained brother assisted. There were twenty-seven applicants for baptism, nineteen of whom were received by the church, and baptized. The remaining candidates are to receive further instruction.

Several unconverted Karens attended this meeting, besides the families of the Christians; and we trust a permanent impression has been made in some cases; but we are not accustomed to report the number of hopeful converts at such meetings, preferring to place them under the particular instruction of the assistant for a year, when we can form a much more correct opinion with regard to their real conversion.

Although not more than thirty families now reside in the village of Matah, many of the disciples live near enough to attend meetings on the Sabbath and send their children to school. There are, however, many other disciples living in hamlets more or less distant, so that during the past year, besides the school at Matah, four others have been taught in remote places, where evening worship has been regularly observed, as well as preaching on the Sabbath. Our school teachers are, all, what might be called licensed preachers, and are often instrumental in the conversion of some of their pupils, as well as others who attend their meetings. Assistants are usually supported at these small stations only during the rainy season, though they are occasionally visited at other times.

The station called Lunglung, being this side the mountains, and so far separated from Matah, an assistant has usually been continued with them during the year, though they have not been set apart as a separate church.

We are happy to find our village schools improving from year to year, though I have not been able to visit and examine them this year, as I much wished to do.

We closed this interesting series of meetings on Monday evening, as the Karens could not well be absent from their rice fields a longer time.

We have hesitated long, before ordaining any of our valuable Karen assistant preachers, as the Karens generally are so reluctant to yield obedience to one of their own people, whether in matters civil or religious. But as Kaulapau, who has attained the meridian of life, has by his superior knowledge and amiable disposition secured the love and respect of the church, and for two or three years has appeared to enjoy an uncommon degree of the influence of the Holy Spirit, he will, we trust, have that assistance from on high which will enable him to feed the sheep and lambs of Christ's fold. He now returns to Matah to watch over a church numbering nearly 400 members, many of whom are scattered far and wide among the little hamlets in the forest; and we pray that his "strength may be equal to his day."

Baptized nineteen—added eleven—excluded two—died nine—present number 398.

There are schools at Lunglung, Quatha, Takhee and Wahgong. These small stations are all within the bounds of the Matah church; and those baptized at Lunglung last year, are now mentioned as added to the Matah church, of which that station is a branch.

### Lunglung.

Like Matah, this station has not been visited by a missionary the past year. I returned from Maulmain with strength so entirely prostrated, that attending a meeting with the Karen disciples at the foot of the mountains was the extent of what I was able to perform, so that this part of my poor flock, as well as those in the region of Matah, must wait two long years without seeing a missionary among them. Thatupau, the assistant at this place,

has, however, divided his time between the two villages comprised in this station, and gives as favorable reports as could be reasonably expected. A school of fourteen pupils was taught last season, and about the same number is reported in the school at present. "The old woman of eighty or ninety," mentioned by Mr. Mason, has died during the past year, and left pleasing evidence that she has entered into the "joy of her Lord." I was gratified by meeting several of the disciples from this station, at the meeting with the Matah Christians.

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TELOOGOOS.—*Letters of J. McCarthy, assistant at Nellore.*

In communicating the following letters for publication Mr. Day, to whom they were addressed, remarks, "The fact that the native assistants in Nellore have continued steadfast in the truth and faithful and diligent in their work, under such trying circumstances, seems to me indicative of God's approbation of our undertaking and of his designs of good to that people, and an argument of no little force for the resuscitation of the mission at the earliest possible period."

The first extract is from a letter dated Nellore, Feb. 10, 1847.

Schools at Nellore.

Through the superabounding goodness and mercy of the Lord, we have been permitted, each of us, to pursue our humble labors, if not rejoicingly, certainly with sincere thankfulness for the continued health and strength we have enjoyed; and for the many good opportunities that have been offered us to make known the gospel of the Redeemer.

The applications for books and tracts have been numerous, both at the mission house and at the small depository in town. The Teloogoo and Tamul schools are going on prosperously, so far as mere numbers are concerned; though the real amount of moral good effected has not yet become apparent. The seed of truth, however, is sown in the little minds of the rising generation, and who knows but that the simple catechism in which they are instructed may be the means hereafter of overthrowing the deep-rooted system of ages? The Teloogoo school on the compound is getting on well. Kondiah, one of our old Teloogoo scholars, is the teacher; and ever since his appointment, he has conducted himself very much to our satisfaction. I have great hopes of his yet becoming a Christian. Sceptical on many subjects connected with the religion of his forefathers, he pays serious attention when spoken to on the salvation of his soul, and I believe thinks much about what he hears. His first impression of the truth, I have reason to think, was received while he was himself a scholar; but he became more thoughtful and serious at the death, by cholera, of his playfellow and schoolmate, Kânáchi.

The English school, which became still more reduced after I wrote you, is again, by the blessing of God, gradually increasing. It numbers thirty-five. The bible is, of course, taught in it; nor have any objections been raised by the scholars to receiving instructions from the scriptures.

After noticing the studies and daily routine of the five classes in school, Mr. Mc Carthy continues:—

Every evening the school closes with prayer. Two teachers are employed, myself being the head teacher. I attend regularly in the forenoon, and sometimes in the afternoon; but that is very seldom. To speak my mind, much as I love instructing in the school, I had rather be placed in the midst of a small company of Teloogoos, speaking to them in their own language about the wonderful love of the Redeemer. Anxiously am I longing for the return of those happy days, when we went about from village to village preaching Christ crucified. I hope the day is not far distant when I shall be fairly deprived of my *mastership* and sent adrift to itinerate..... It needs not be stated that I am sadly put to it for the want of books, stationery, &c., for the English school. Had I the means to get even a scanty supply, there is no doubt but that the school would improve more rapidly. The dozen slates and two bundles of slate-pencils sent from America to your address, were delivered to me in the very time I required them. They answered the purpose exactly.

..... Last September we were called upon to sympathize with Venkappa* and his wife, who had to

* The first Teloogoo man I baptized in Nellore. D.

mourn the loss of that dear idol of their hearts, Ramana.* After suffering an attack of cholera about sixteen hours, he died; and I trust he died believing on the Savior . . . . An hour after his death I deemed it advisable to have the corpse buried as quickly as possible. Accordingly, about midnight, . . . it was committed to the silent grave till the morn of the resurrection.

Mr. McCarthy proceeds to speak of his interview with the brethren in the right wing of the 84th Regiment (English), which passed through from Madras on its march to Secunderabad, near Hyderabad, —the left wing to follow shortly. He held two meetings with them and preached.

At the evening meeting there were thirty persons present. Fifteen were members of the church, the other fifteen *inquirers*, &c. It was a happy and blessed privilege to meet with such a devoted band of Christians in this desert waste, . . . and afforded us much spiritual refreshment. . . . Whilst uniting with the brethren in worship, as one and another of them offered up prayer in simple, but heartfelt language, and all raised their voices in full chorus in praise to the Redeemer, I felt my soul raised far above the things of sense, and my faith in the speedy fulfilment of the gracious promises of God strengthened.

The adjutant (one of the members) informed Mr. McCarthy of the expected arrival in March, of Mr. Page, Baptist minister from England, to be located in Madras. He continues:—

I returned to our little tent and congratulated my fellow-laborers, Elisha and James, on this happy piece of news. Some such item of intelligence from America will complete our joy; till then, we shall strive to rejoice in *hope*. Let it be remembered, however, that "Hope deferred maketh the heart sick." . . . . At 7 P. M., after a hearty shaking of hands, and committing each other to the care of God, we parted, and *our company* struck tent and set out on our return home. On the way, I considered much on the occurrences of the day, and gradually fell into a train of thinking which ended in choosing the 3d verse of the 21st chapter of Revelation as the subject of discourse with the brethren who are to follow soon in the left wing, under command of Major Russell.

The second letter from Mr. McCarthy is dated Oct. 11. After an introduction, and mentioning their trials occasioned by the sad fall into sin, of the young man who had been employed as second master in the English school, and his consequent dismissal from the mission service, Mr. McC. says:—

The English school, praised be the Lord, is again in a prosperous state, and likely to do better in a short time. There are thirty-seven scholars of all castes in it; and if what I hear proves true, viz.,—that Dr. C. intends to dismiss his English school, I fear I shall have more than enough to do in this department. The school has been bountifully supplied with books by Major Russell. That gentleman very kindly and timely, too, sent me fifty rupees worth of books, viz.,—1st, 2d and 3d instructors; grammar, geography and bibles, each twenty-four copies. I did not make a direct application for them. It was much in the fashion of the Irish beggar.—A gentleman travelling in Ireland saw a very miserable, pale, emaciated old man covered with rags, standing in the street. The gentleman passed by, thinking the beggar would apply to him; but the beggar was silent. The gentleman returned and asked why he did not ask for charity. "Because," replied the beggar, "every hole in my tattered garments asks loud enough." When Major R. passed through Nellore with the left wing of the 84th Regt., in consequence of the prevalence of the cholera in Nellore, he encamped at Codoovaloor (about eight miles across the river). I followed him with the view of meeting the brethren. A few of the more advanced scholars of the English school accompanied me. Early in the evening the Major came to the Mundapum where I had put up, and heard the boys read, &c. They read a portion of the "Hindu Traveller" first, and afterwards the bible. But the books were very scarce. Three or four boys had to look into one book. What more powerful appeal could

* Their son and only child left to them. He was married, and lived as a nominal Christian on the mission premises. D.

have been made on behalf of the school? Our poverty was apparent. The Major turned to me very quickly and asked, if the boys had no more books? I said, "no." That was enough for a generous heart. On reaching Secunderabad, he forgot not our wants. A cooly load of books was ordered, (from Madras,) which well-timed supply has infused life and vigor into the school.

On the same spot where I had met the brethren in the right wing, I also met with the brethren in the left wing. The latter occasion was as interesting as the former, though there were not as many in attendance. It wil l e a long time ere I shall enjoy other such occasions.

The Rev. Mr. and Mrs. Page have at last arrived; they landed at Madras only a week ago.

Ah! if we had our own missionaries here now, our joy would be complete. The sun of our peculiar church constitution is dawning on this part of the world. Will it ever reach the meridian? The Lord grant that it may.

Mr. McCarthy had suffered much during the hot season with pain, proceeding probably from inflammation of the diaphragm, but was in improved health at the time of writing. One of the other assistants had also been low with dysentary, but all were now well. He says,—

The Teloogoo schools are all in a prosperous condition; just in the same state, respecting numbers, as when I last wrote. Distribution of books and tracts, especially at the chapel, continues good. In the beginning of January, I hope to send a report for the two years, . . . in which I will note down every thing of importance and interest. . . . .

Your kind and welcome letters of 27th April and 24th May, 1847, came to hand on 31st July. Those letters brought back life to us; for we fully expected, from certain notices in the *Magazine*, that your next communication would contain instructions to wind up the affairs of the mission. But, blessed be God, for still strengthening the hands of his righteous servants in America. O that the Lord would bless them, and return into their laps double, for the love they have shown my perishing countrymen.

## *Letter of Mr. Day.*

Mr. Day proceeds to adduce further arguments for the reëstablishment of the mission.

Arguments for the reëstablishment of the mission.

Should the Lord prosper the efforts of our English Baptist brethren in Madras, it would be but reasonable to hope for a large amount of influence, coöperation and pecuniary aid to the mission from that quarter. During the last six years that I was in that country, there were subscriptions and donations from all quarters for various objects of the mission, as buildings, schools and assistants, amounting to upwards of 3000 rupees; enough to support six vernacular schools (at seven rupees per month) of thirty children each during the whole period of the six years. Other assistants will probably be there raised up and fitted for the missionary work,—such ones as br. McCarthy is,—and perhaps also purely *native* Teloogoo and Tamul men. Materials for an efficient native agency are much more plentiful now than when our Mission was commenced among the Teloogoos. Not less than 700 boys have been taught in our own schools to read the scriptures in their own language. The number might be quadrupled for those that have, during the same time, learned equally as much in the schools at Vizagapatam and the other mission stations. But of these, quite a large number have been taught not only to read, but to *think* also, and to understand pretty clearly the principles of Christianity.* Besides these, *not a few* have been educated in Madras and Vizagapatam, in the *English schools*,—I mean Teloogoo youths,—in English science, including mathematics, geography, astronomy, natural philosophy, rhetoric, logic, mental philosophy, &c., &c. And while they have been pursuing these studies, the truth of God's word has been daily presented to their understandings and applied to their hearts by faithful servants of Christ. Thus when God in mercy shall convert these souls, they will be in a measure ready to go to work efficiently for the Lord. Several Teloogoos have already turned to the Lord, in connection with the Scotch

* One pleasing case is our teacher of the school on the mission compound—Kondiah.

Free Church school in Madras. I hope yet to see the salvation of God among the Teloogoos.

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### ASSAM.—*Letter of Mr. Brown.*

Additions to the church.

Mr. Brown writes from Sibsagar October 6,—

I have the pleasure to inform you that we have been blessed with a farther addition to our number of two hopeful converts from heathenism. They were baptized last Sabbath. They are both respectable young men, recently married; one is a workman in the printing office, and has heretofore been a very bitter opposer of the Christian religion. The other has been a hopeful convert for some time, but has been deterred from coming forward by the opposition of his wife and relations. He now appears happy in giving up all for Christ.

Deaths by cholera.

The Naga convert, whose death is mentioned below, was baptized the 12th of September, "the first fruits," says Mr. Cutter, "from among the Naga people." He had been in the care of Mr. Cutter about four years, and "for about a year had given satisfactory evidence of being a disciple of Christ."

In the midst of mercies, however, we have been called to pass through scenes of trial. The young Naga convert, Hube, of whose baptism I informed you in my last, was removed from us by cholera on the 10th inst. He died happy, and left no doubt of the reality of his piety in the minds of all who witnessed his last hours. The wife of one of our native brethren, Kolibor, was also taken away after an illness of a few hours. She had long been in an interesting state of mind, and I hope she died in the faith of Jesus. The ravages of cholera at this station have been fearful. No less than 110 died in three weeks. I had an attack near the commencement of the month. Lord's day, the 3d, was a very sick day with me, but the Lord has been graciously pleased to raise me up again. For want of a regular physician, I placed myself in the hands of br. Cutter, who has a good deal of experience in cases of cholera, and has, I trust, during this season of distress, been the means of saving many lives. On the day after I was taken, (the 3d) eleven were swept off in different parts of the village, after a few hours illness. Nearly all the cases that day proved fatal. The disease appears now to be nearly gone.

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### *Nidhi Levi's Letter.*

Nidhi Levi will be remembered as the first Assamese convert. He has been repeatedly introduced to our readers, and his appeals in behalf of his countrymen have not been in vain. The following letter is dated at Sibsagar, July 24, and is addressed to the Foreign Secretary.

Honored Sir,

I have written two or three notes to you, humbly begging you to send some more missionaries to this benighted country; but still we have not seen nor heard any thing from America that missionaries will come; but Mrs. Brown wrote to Mr. Brown that there is no one to come with her to Assam! Is there no one to fight the battles of God with us? Has not God called any one from America to be his soldiers to fight against Satan's kingdom here? Surely there are thousands and thousands whom the Lord has chosen for himself to be faithful soldiers of the cross. Therefore I earnestly beg, do not delay to send some of them to help us, that we be not faint.

Day and night I feel a great deal for my countrymen, and I thought if American churches send some missionaries here, then a great many people can hear the gospel's sweet sound, and can turn to the Lord Jesus Christ for the remission of their sins.

Sir, I cannot feel happy unless I shall see some more missionaries from your country. Please pray for all the Assamese, and also for the Miris. Please accept my best regards, and kindly offer my Christian compliments to Mrs. Brown, and remember me sir in your prayers, that I may be preserved from the temptation of Satan.

I remain, sir, yours respectfully,

NIDHI LEVI.

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### *Letter of Mr. Cutter.*

Of the Miris, mentioned at the close of the above letter, Mr. Cutter writes September 25:—

Miris at Sibsagar.

You are aware that I have always felt a great interest in the Miris, whose outward appearance, habits, customs, &c., so closely resemble the Karens. From the school which we established among them, two or three were induced to come to Sibsagar and live in our compound to pursue their studies. Major Jenkins very kindly offered to pay three rupees a month for the support of one, and Capt. Gordon also offered to subscribe three rupees per month, for six months, towards their support. His kind note came to hand with two additional Miri lads, who had come three or four days journey for the purpose of studying; so that we then had three sons of chiefs and two other respectable young men from among the Miris. They constantly attended our morning and evening worship, and were very regular in their conduct. They have now gone home to make some arrangements respecting their affairs, and I expect they will return to us again soon. It will be a great point gained, if we can get them to stay willingly with us, and I trust this effort will be attended with good.

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SIAM.—*Letter of Mr. Goddard, dated Nov. 16, 1847.*

Death of Peh So—Inquirers.

Since my last date, one more member has been transferred from the earthly branch of our little church to the heavenly, as we trust. Peh So, an aged disciple, after glorifying God by a humble, Christian life for five years, quietly fell asleep in Jesus on the 25th of September last. During his protracted sickness, he often spoke of a desire to depart speedily, if it were the Lord's will. When Peh Li died some months previous, this brother said he would like to be like him; he thought that "to depart and be with Christ is far better."

There are now two quite hopeful inquirers; indeed, one of them, if not both, I hope has been born of God. There are also two or three others who give some encouragement. But the number who now attend worship is not very large; and those who are not for us are disposed to be decidedly against us. We are not, however, without encouragement. Since the departure of Kiok Cheng to China, Hong Kit has seemed to exert himself to render himself useful. He has improved very much in preaching. Some of his discourses are very good. He spends every forenoon in tract distribution and visiting; afternoons he assists me in translation of the scriptures, and evenings reads Chinese classics with me. Chek Suan, who was baptized last April, continues to manifest such whole-hearted devotedness to the cause that I hope he will soon become a valuable assistant.

The sickness of Mrs. Jencks (misprinted Dean) was mentioned at page 94.

Br. and sr. Jencks are already on board ship to go to Singapore on account of her protracted illness. She was quite feeble on her arrival here, and has never seemed to regain her strength. She has at length become reduced so low, that it does not seem prudent or safe for her to delay a change of climate. It is not necessary to say that it is a great trial to see our fellow-laborers removed from us so soon after their arrival, and to have our hopes and expectations so often disappointed. Yet we know that wisdom greater than ours, and mercy beyond even what we have power to conceive of, direct all these matters, and we would therefore go on our way rejoicing in the Lord. We desire to put our trust more entirely in Him.

Siamese tracts—Grounds of hope and fear.

In the Siamese department br. Chandler is fully engaged in preparing tracts to meet the constantly increasing demand; and it is matter of much encouragement to see such an increasing disposition to read about the way of life. There is here sufficient inducement to lead us to spend and be spent in the cause of our blessed Redeemer. We do not in the least feel discouraged, though we are watching with some anxiety and suspense the operations of Providence. We have not yet heard whether br. Jones is to return, or when; or whether others are coming with him; and we begin to feel almost worn out. But as our day, so will our strength be; and if it is the will of God that we thus continue to labor, we shall, doubtless, have strength for it. We live watching from day to day, without forming expectations for the future.

I hope Christian friends in America will be sure and do their duty to this people before it is too late. There is,

no doubt, a glorious harvest to be gathered in here, and that before very long. Who shall enjoy the privilege? Shall those who commenced the work and have carried it so far at so great an expense, both of life and property, now, for want of a little more faith and zeal, lose their share in this harvest? Will they abandon the work when its glorious consummation is almost within reach? Christians of America, I speak to you as unto wise men; judge in this matter as knowing that in connection with the multitudes of Chinese and Siamese in this country you will soon stand around the throne of your Redeemer, to hear his approval or disapproval of your decision. And when you have judged, act promptly;—for while you wait, we die and these heathen are perishing in multitudes.

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### GREECE.—*Letter of Miss Waldo.*

Our readers are apprized of the critical circumstances into which the Greek Mission has been repeatedly thrown, and how inclined some have been to abandon the enterprise, looking more to present outward indications than to considerations which require the exercise of a vigorous faith. As an illustration of the light in which the work is regarded by those who are personally engaged in it, and who are most of all concerned in the question of its prosecution or discontinuance, we take the liberty to publish the following extract of a letter lately received. Although wearing the freeness of a private communication, it will not be the less acceptable to the general reader.

Having alluded to a visit made to Charlestown just four years ago from the date of the letter, Dec. 18, for the purpose of announcing the expected departure of the "Patapsco" the following new year's day, the writer says:—

I had been musing sadly the day before on all the change and uncertainty which had marked all my connection with the mission, and had well nigh resolved to abandon all expectation of going to Corfu. In the midst of my despondency I opened to the text for the day, in the collection called "Daily Food;" it was Isaiah 61:10, 11; and beneath it were the following lines, which deeply affected me.

"Oh, child of sorrow, be it thine to know
That scripture only is the cure of woe.
The field of *promise*; how it flings abroad
Its perfume o'er the Christian's thorny road.
The soul, reposing on *assured* relief,
Feels herself happy amidst all her grief;
Forgets her labors, as she toils along,
Weeps tears of joy, and bursts into a song."

On these precious promises I then endeavored to cast my anxious soul, and how soon did relief come. How did my heart upbraid me for all my unbelief and distrust, when on the succeeding day you came to tell me that we should sail in a week or two. Many a time *since* then, have those same encouraging words cheered my desponding heart; and *now*, in this darkest hour we have ever yet seen, when a variety of causes combine to fill us with sadness, I feel that this fountain of consolation, these unfailing *promises*, is a living, an ever gushing spring. We are, indeed, shut up unto God; we have no other refuge or resource; yet while *this* hiding-place is accessible to our souls, we do not despair. No, we hope for God's salvation; we cannot think of abandoning the mission, but with keenest sorrow; we trust a brighter day will soon dawn, that Satan's rage precedes our Emmanuel's triumphs. Yet we cannot know God's purposes; He may have ordained otherwise; and we desire to be passive in His hands. We are willing to go when *He* says "go;" but not before.

My own work here may be drawing to an end. Indeed, if the government do not grant the permission for which we have petitioned,* it is plain that the door is shut to *me*. But *I* am not the mission; and I do earnestly pray that at least one witness for God may be left in Greece, one teacher of righteousness to this benighted nation. For the *people* are not our enemies, it is the *priesthood*, the government, who oppose us;—if *they* would let us alone, we should be at no loss to find willing listeners to our instructions.

I sincerely hope that the French Mission will be reinforced and vigorously prosecuted; but must it be at the sacrifice of this? If a door be opened to me *here*, I would fain spend my life for the Greeks; and I can but hope that this, my heart's desire and

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* Alluding to the application by Mr. Buel for a teacher's license.

prayer to God, will in some way be answered. Nevertheless, not my will, but the Lord's be done.

"All my fondest hopes have planned,
To *His* wisdom I resign,
And would make *His* purpose *mine*."

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CHEROKEES.—*Letter of Mr. Jones.*

Religious prosperity—Baptisms.

Mr. Jones writes under date of Jan. 14, 1848;—

I rejoice to say that the present year has opened with more encouraging prospects, in regard to spiritual things, than we have had for several years past. The strifes which have so long agitated the country, and which greatly impeded all religious effort, have ceased, and there seems to be among all classes quite an improvement in attendance on religious instruction. Among many professors of religion there is a decided and discernible increase of spiritual-mindedness and zeal for the success of the gospel. There has also been quite a revival of religious feeling among the white population adjoining the nation, the influence of which is sensibly and beneficially felt on this side the line. I hope to praise God through eternity for these blessed revivals.

God has manifested himself in our congregations, in our churches, in our family, and I trust also in our own souls. O! my brother, what words can I use to speak the praises due to our gracious and condescending God, for the tokens of his love to my family in bringing four of our dear children into the glorious liberty of the gospel? Three in one day found Christ precious to their souls, as did the other about three weeks after. Another occasion for praise, ardent and peculiar, second only to that just mentioned, was the conversion of three sisters, brought up in our family at Valley Towns. They had all conducted themselves with great propriety since they left school; but their hearts had not been won to Christ till the past summer. My three daughters first mentioned I had the unspeakable pleasure to baptize at this place on the 26th of September, and the other with the three sisters and another very interesting Cherokee female on the 14th of November.

A growing seriousness has been quite perceptible in the meetings at this place for the past twelve months; but especially for the past five months. The same may be said of other places, where the word is frequently preached. Where our preaching visits are unfrequent, the effects are less in proportion. At all the places we have visited, there is evidently a hungering for the bread of life. We have pressing invitations and messages from various settlements, which we can seldom reach, and many of which we cannot reach at all. Two or three more native preachers, to carry the gospel through the southern part of the nation, would be a most desirable acquisition to our force in the nation. And I cannot but hope and believe that they would, under the Divine guidance and blessing, be instrumental in the rescue of many souls from the domination of sin and the bitter pains of the second death.

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# Other Benevolent Institutions.

AMERICAN INDIAN MISSION ASSOCIATION.

The following extracts of letters we take from the Indian Advocate, published by the Board of Indian Missions at Louisville, Ky. Our readers will be gratified to see that the gospel continues to advance among the Choctaws and Creeks, although there is still a deficiency of laborers. The first letter is from Rev. R. D. Potts, formerly connected with the General Convention, and is dated at Armstrong Academy, Jan. 12, 1848.

Our school is at this time in a very prosperous condition. Could the friends of the Indians but visit this institution and see these children (most of whom, were it not for the institution, would have been

brought up in ignorance,) receiving instruction daily in those branches which will elevate them and prepare them for usefulness in future, their hearts would rejoice at the good they are doing. It is certainly a great satisfaction to any one to know and feel that he is directly or indirectly instrumental in rescuing his fellow men from degradation. Our work in this world is to know how to die. The Christian religion alone gives that knowledge, and, therefore, every thing which will enlighten the mind on this momentous subject is necessary. Schools are a great help to the preaching of the gospel, when the people are prepared for them. The more the truths of religion are impressed upon the minds of the Indians, the greater their anxiety for schools and the more assiduous are they in cultivating their minds. It is the preaching of the gospel which has produced this great change in the Choctaws in regard to education. The more the gospel is heard, the greater the desire for information.

On the first Sabbath in this month I held a meeting eight miles from home, and I know not when I was more encouraged to labor for the poor Indians.

I held a covenant meeting with them to know how their feelings were during my absence. It was indeed a feast of "fat things." To hear them tell of their afflictions, their trials and temptations, and hear them speak of the goodness of God to them, and their unshaken confidence in Him, was sufficient to convince even an infidel of the truth and beauty of the Christian religion. It was indeed a pleasure to speak of Jesus to them. They were mostly those I had baptized five or six years ago. They were once ignorant of Christ and his salvation, and careless of eternal things; but now how changed. Oh! that Christians could but see for themselves the efficacy of the religion of Jesus for even the poor Indian, it would stimulate them to renewed efforts to spread its truths abroad. God grant that the day may be near at hand when the Baptist churches shall be ready and willing to send forth more men and means to the world. This ought to be the prayer of every Baptist.

The other letter is from Rev. A. L. Hay, and was written at the Creek Agency, Jan. 14.

After a few weeks spent in visiting the Baptist churches, and conversing with the members, I am now prepared to speak of their prospects and their present condition, and of the cause of religion among the Creek Indians. There are six Baptist churches, and about the same number of places where members of Baptist churches have regular weekly meetings. At these meetings the members sing and pray, and make some remarks, principally in stating their religious feelings and the interest they feel in the cause of Christianity.

I have now visited the churches. I cannot convey to Christians at home how much gratitude these Christian people manifested when they were informed that I had come to live among them. They had heard that I was coming, and at North Fork, where I live, for several days after my arrival, they came in great numbers to see me. Though I could not understand most of them, yet their looks and their smile of welcome made me happy. Through an interpreter, they all assure me how much pleased they are in having me among them. They have informed me that daily they have prayed for some Christian minister, and when they saw a white face, they hoped a minister had come; but again and again have been disappointed. Still they have expected the coming of a minister. The North Fork church has not been without a most excellent minister, br. Islands, the Indian brother who recently visited the States. But since July, he has been able to preach occasionally only, and since his return to his people he has been confined to his room. He is very ill, and much apprehension is felt that he will not recover. He bears his afflictions so patiently, that those slightly acquainted with him know not how much he is afflicted.

The church at North Fork numbers about 160 pious members and worthy citizens. This is, perhaps, the largest church in the Creek Nation. Having enjoyed the constant labors of br. Islands, their advantages have been much greater than any other church. The other Baptist churches have been sadly neglected. They have been without a missionary for the last six years. The Fountain, or 1st Baptist church on the Arkansas river, numbers about 100 members. They have had a worthy black man, br. Jacob, to preach to them, but no missionary for the last six years. This most worthy brother cannot be spoken of too highly; for surrounded by trials he has continued a faithful minister, and he is spoken well of by those who care not for religion. The wicked have made efforts to destroy the prosperity of the church. Br. Jacob has succeeded, with the Divine blessing, to keep the peace and harmony of the church, though efforts have been made to gain him over to another faith. Firmly he has advocated the

principles of the Baptist denomination. The 2d Baptist church on the Arkansas river is small, and composed principally of colored members. The church numbers about forty members. Br. Jacob has occasionally preached to them. That church has passed through many trials by having some unworthy members; prospects are now brightening, and the meetings have recently been better attended. Now that a white man preaches to them, the Indians will attend church. This church is five miles from the Creek Agency, on the opposite side of the river. The Post Oak Baptist church, twelve miles from the Agency, is a very interesting church of about forty members. I attended two days meeting at that church, and found the brethren very pious, liking meetings better than any thing else. The Elk Creek Baptist church is about eighteen miles from the Agency, a short distance off the way to the North Fork. I am not yet much informed as to the condition of the brethren there, but have my regular time for visiting them, and shall soon know of their condition.

At all these churches I find as pious and kind members as I ever knew. If I came here with pleasure, it is with still more pleasure I hope to remain. These people stand in much greater need of the gospel than I supposed. They are indeed famishing for the gospel, and he who can withhold from this people the bread of heaven, that bread "which if a man eat thereof he shall never die," is insensible to the greatest want. I have now looked at the field, and from a slight acquaintance with the land, I know that twenty Baptist congregations might be immediately formed.

But a few hours since, I heard of a neighborhood some twenty miles from this place, where there are several who wish to be baptized. They have not heard a Baptist minister preach. But they have heard the bible read, and are anxious to be baptized, and there are many such neighborhoods.

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### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Sandwich Islands.*—Mr. Johnson writes from Waioli, Kauai, May 4. There were "some tokens for good." During the year, fourteen had been added to the church by profession, and nineteen by letter, and seventeen stood propounded for admission; and there were about a hundred inquirers, some of whom, he could not doubt, were "true and humble seekers after the way of life."

Mr. Bond writes from Kohala, Hawaii, July 7. As the result of an awakening which commenced in October previous, about fifty had been added to the church; and five hundred might have been received, had not great caution and longer delay been thought advisable. The Sabbath school contained seven hundred children and youth, some of whom came twelve miles to attend. The attendance is as regular as Mr. Bond ever saw in New England. Several of the pupils had united with the church. Common schools have greatly revived since the king has appointed Mr. Richards Minister of Public Instruction. Those in Kohala district contain more than a thousand pupils. Contributions for benevolent purposes, since the commencement of the year, had amounted to about two hundred dollars, estimating the articles given at their cash value. In some important respects, there was a decided advance in the habits of civilized life.

Mr. Lyons, writing from Waimea, Hawaii, March 26, reports that in his extensive parish there are twenty-one common schools, with about a thousand pupils. The greater part of the children are in Sabbath schools. The advance in civilization is evident. All the girls had cloth dresses, instead of bits of native kapa, as formerly; and all the large boys, and most of the small ones, had shirts and pantaloons. This change in apparel leads them to feel the want of seats, so as not to sit on the ground; of tables to eat at; and these and other like improvements are becoming more common in their houses. A law school has been opened; not for the purpose of educating lawyers, but of imparting information to the common people, concerning the statutes of the realm. The sixteen churches under the care of Mr. Lyons contain about two thousand members. But few have been added during the year. Their contributions towards his support may be worth about one hundred and forty dollars in cash. Contributions at the Monthly Concert have been about forty dollars; a large part in cash.

Mr. Paris writes from Waiokinu, district of Kau, Hawaii, April 20:—The failure of the kalo and potato crop for two successive years, has produced a distressing scarcity of food, and with the difficulty of raising money to pay taxes in a region so far from any market, has caused a large emigration to other parts of the kingdom. The population of Kau has thus been reduced from five thousand to three thousand, or thereabouts. Yet, on the preceding Sabbath, the Lord's Supper was administered to about eight hundred communicants. The season was exceedingly in-

teresting, and a salutary impression appeared to be made. The schools, though reduced in the number of pupils by emigration, had decidedly improved in their character.

The report of William Richards, Minister of Public Instruction, "to the Nobles and Representatives of the Hawaiian Islands," dated April 29, 1847, contains some interesting particulars.

The department was organized September 10, 1846. The next day, General Superintendents of Schools were appointed for the several parts of the kingdom. They appointed sub-agents, who have organized schools under newly licensed teachers. The Head of the Department has felt himself authorized to take charge of children who wander away from their parents, or live at a distance from them without legal guardians. In some instances parents or guardians have refused to send their children to school. The names of such will be published, if they persist, that the bounties which they have forfeited may be withheld. The number of pupils in these schools, so far as reported, was 18,644. When the present system was organized, there was $8,907 due to teachers for past services; about half of which has been already paid. Besides these schools, there were the Royal School at Honolulu, supported by the government at an expense of about $4,000 a year, and containing fourteen children of chiefs; the Protestant Seminary at Lahainaluna, which graduated eighteen pupils the past year; the Protestant Female Seminary at Wailuku, with about forty pupils; and the Catholic Seminary at Koolau. The expense of the school system was about $40,000 a year.

Of ordained clergymen on the Islands, there were twenty-six Protestants and seventeen Catholics. There were also connected with the Protestant mission, ten American laymen, assistant missionaries, and seven native licensed preachers.

A census of the Islands was in progress. It is taken by the schoolmasters, who had been furnished with suitable blanks. Returns have been received, including about one-half of the population; among whom the deaths had been 785, and the births 743, showing an increase of eight. On two small islands, where the returns were most accurate, the increase was sixteen. It appeared, judging from these returns, that the population of the kingdom had diminished during the last ten years, but had slightly increased during the last year. The greatest mortality is in the cities where foreign commerce concentrates, Honolulu and Lahaina.

It appears from the annual report of Keone Ana, Minister of the Interior, that the traffic in ardent spirits is confined to eleven wholesale dealers in Oahu and two in Maui, who may not sell in less quantities than five gallons, and seven retailers who sell by the glass, and five who sell by the bottle in Oahu. At Honolulu, in Oahu, the price of brandy was seven dollars, and of rum, six dollars per gallon; and the sale had greatly diminished.—*Miss. Herald.*

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# American Baptist Missionary Union.

NOTICES FROM MISSIONS.

*Arracan.*—Mr. Abbott writes from Akyab Nov. 16.

"I am in Arracan at precisely the right time, and have been highly gratified to learn the state of things at the various stations. Br. Ingalls is a laborious man;—preaching the gospel to the Burmans is the business of his life. And glorious results are attending his efforts. Arracanse, Kemmees, the people of Ramree and other places are seeking admission into the kingdom of Christ.

"My health since I came into the Indian Ocean has greatly improved; and I give devout thanks to God for his providential goodness, and more than ever feel under obligation to devote myself to his cause among the Karens."

Mr. Abbott was expecting to be joined soon by Mr. Beecher and to proceed with him to Sandoway. By letters from Maulmain we learn that Mr. Beecher and family were to leave Maulmain Nov. 24 by steamer, for that purpose.

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*Siam.*—The last steamer has brought intelligence of the arrival of Mr. Jencks and family at Singapore Dec. 2, after a pleasant passage of ten days. Mrs. Jencks, we understand, is not in a dangerous state, but some time and much attention may be requisite to effect a cure. Our friends had been most hospitably received by Rev.

B. P. Keasbury, a missionary of the London Missionary Society, and at present the only Protestant missionary of the place.

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*Bassas.*—The latest advices from the Bassa Mission are to the close of December, and are generally of an encouraging character. The missionaries were in good health, Mr. Clarke having entirely recovered from a late severe illness. The schools were prosperous, except the one at Zuzo, which had been suspended on account of a local war. One or two new schools were about to be opened, the children to be supported by the native population. Several of the scholars at Bexley "seemed to be anxiously seeking the salvation of their souls." Further notices of this mission will be given in our next number.

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on Thursday, May 18th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. N. Granger of R. I., or Rev. M. J. Rhees of Delaware, his alternate.

Wm. H. Shailer, *Rec. Sec'y.*

*Brookline, March* 15, 1848.

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The Board of Managers of the A. B. M. Union will hold their 34th annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on the Tuesday preceding the meeting of the Union, May 16, at 10 A. M.

By order of the Executive Committee,

William Leverett, *Rec. Sec'y.*

*Missionary Rooms, Boston, March* 20, 1848.

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### DONATIONS

*Received in February*, 1848.

#### Maine.

| | | |
|---|---|---|
| Baring, ch. 69,80; Calais, ch. 24,00; Calais Village, ch. 25,00; for sup. of Rev. J. Johnson and to cons. Rev. Asa H. Gould L. M., | 118,80 | |
| Gorham, Josiah Pierce | 15,00 | |
| Bucksport, Moses G. Buck | 5,00 | |
| Lincoln For. Miss. Soc., Asa Perkins tr., viz. — Camden, Fem. Miss. Soc., Rhoda Bass tr., 14,31; Camden, 2d ch., mon. con., 17,33; Thomaston, 2d ch. 50c., | 32,14 | |
| | | 170,94 |

#### New Hampshire.

| | | |
|---|---|---|
| Fitzwilliam, ch. | | 10,00 |

#### Vermont.

| | | |
|---|---|---|
| Fairhaven, Alanson Allen | 4,00 | |
| Mount Holly, "a friend" | 10,00 | |
| Burlington, Juv. Miss. Soc., Miss R. H. Cobine tr., for Karen Mission, | 20,00 | |
| | | 34,00 |

#### Massachusetts.

| | | |
|---|---|---|
| Reading, 2d ch., mon. con., | 15,00 | |
| Beverly, Rev. C. W. Reding 5,00; do., "a member of 1st ch., for Bur. Miss.," 10,00, | 15,00 | |
| Boston, "a friend" | 1,00 | |
| do., Bowdoin Sq. ch., Board of Benev. Operations, Wm. C. Reed tr., (of which $2 is from Infant Sab. school,) | 30,15 | |
| | | 31,15 |
| Barre, ch. and soc. | | 14,50 |
| Berkshire Asso., Geo. Millard tr., to cons. Amos Deming L. M., | | 100,00 |
| Jamaica Plain, Susannah Severns, for Bur. Miss., 10,00; do., Abigail Shepherd 2,00, | | 12,00 |
| Medford, Rev. Geo. T. Danforth | | 1,00 |
| Newton, 1st ch., viz. — Mon. con. 53,44; Ladies For Miss. Soc. 12,05; Juv Miss. Soc., for Rev. E. A. Stevens' school at Maulmain, 14,63; Rev. S. F. Smith 20,00; to cons. Ebenezer D. White L. M., | 100,12 | |
| Scituate, "a few friends for sup. of Dr. Judson," | 3,00 | |
| Southbridge, Central ch., Henry Fiske tr., to cons. Rev. Oakman S. Stearns L. M., | 100,00 | |
| Plymouth, ch., Ladies Miss. Soc., | 23,00 | |
| Billerica, ch. | 37,00 | |
| | | 451,77 |

#### Connecticut.

| | | |
|---|---|---|
| Brookfield, 1st ch. | | 6,00 |

### Rhode Island.*

Rhode Island State Convention, V. J. Bates tr., viz.:—
Providence, 1st ch., Rev. F. Wayland, to cons. H. Lincoln Wayland L. M., 100,00
do., 4th ch. 53,00; do., do., Fem. For. Miss Soc., (of which $25 is for Knowles scholarship,) 47,00; to cons. George P. Daniels L. M., 100,00
Pawtucket, 1st ch. 117,11, to cons. Daniel Dunham L. M.; do., Mrs. L. S. A., "a new year's offering," 5,00, 122,11
—— 322,11

### New York.

Broome and Tioga Association, E. Steadman tr., viz.—Gold beads sold 4,12; Spencer, 2d ch. 13,77; Binghampton, ch. 52.50; Union, ch. 19,05; Levi Ray 5,00; Mrs. Lois Ray 1,00; Thompson Lewis 5,00; Charles Lewis 5,00; B. F. Lewis 5,00; Owego, ch. 96,63; Candor, 2,50; Caroline, 1st ch. 7,25; Owego Creek 1,00; Tioga, ch. and soc. 8,00; col. at semi-annual meeting 5,75; to cons. Rev. Wm. Gates and Ezra Steadman L. M., 231,57
Chenango Asso., C. York tr. pro tem., 226,63½
do., "a friend" 12c.; Stephen Keys 1.00; Levi Farr 6,00; Wm. Curtis 3,00; I. D. Jacobs 50c.; Pitcher, ch. and cong. 7,63; Luther Bowen 5,00; "a poor widow" 2,50; to cons. Rev. Aaron Parker and Rev. Edwin T. Jacobs L. M., 252,38
Cayuga Asso., A. Case tr., 228,00; Scipio, ch. 30,00; do., Fem. Miss. Soc. 22,25; Port Byron, 3,00; Sennett, ch. 20,08; Weedesport, ch. 8,70; Troopsville, ch. 30,00; Jordan, ch. 60,00; to cons. Rev. J. S. Backus, Rev. Hermon J. Eddy, Rev. Jedediah W. Osborn and Rev. Benjamin W. Capron L. M. Rev. C. P. Wyckoff 5,00; Curtis Coe 5,00; E. Healy 15,00; Thos. Ogden 1,00; Venice, ch. 5,00; Mrs. Harriet Law 1,00; Mrs. Titus 1,00; cash 5,00, 440,03
Onondaga Asso., A. T. Holmes tr., with a watch and gold ring, 300,14; Geo. S. Clark 50c.; Rowena C. Clark 50c.; Squire Howe 25c; to cons. Rev. Walter G. Dye and Rev. Luman C. Bates L. M., and one L. M. to be named, 301,39
Black River Asso., viz — Turin, Mrs. H. Higby 20,00; Pulaski, Miss A. Marshall 25c.; M. G. Lutten 1,00; Theodore Burchard 5,00, 26,25
per Rev. A. Bennett, agent of the Union, ——1251,62
Westerloo, "a Baptist" 20,00
New York, Cannon St. ch., to cons. Richard C. McCormick L. M, 100,00; do., Juv. Miss. Soc. of Sab. school, No. 50., J. M. Forester tr., 75,00; 16th St. ch., Miss. Soc., Evan Davis tr., to cons. Perrin Burdick L. M., 100,00, 275,00
Brooklyn, 1st ch., Fem. Miss. Soc., "being the donation of Ephraim Corning and Alexander N. Lewis, $50 each," to cons. Mrs. Sarah A. Lewis L. M., 100,00
Buffalo, Cottage ch. 37,34
Chautauque For. Miss. Soc., J. B. Burrows tr, to cons. Rev. Orren Dodge and Rev. Spencer S. Ainsworth L. M., 200,00
——1883,96

### New Jersey.

Plainfield, 2d ch., to cons. Rev. Daniel O. Hill L. M., 100,00

### Pennsylvania.

Philadelphia, Thomas Wattson, for L. M. to be named, 100,00
Newcastle, E. C. and G. O. Griswold, for L. M. to be named, 100,00
Clifford, 1st ch. 2,00
—— 202,00

### Ohio.

Franklin Mills, Obadiah Brainerd 2,00

### Indiana.

Northern Indiana Asso., to cons. Rev. Isaac D. Hosford L. M., 101,13

### Illinois.

Georgetown, For. Miss. Soc., Henry Deppe tr., 28,80

### Canada.

Eaton, Enos Alger, 13,00

$3325,71

### Legacies.

Boston, Mass., Joseph Woodcock, by W. D. Ticknor, Treas of Mass. Convention, 200,00
do., Wm. Reynolds, by Mrs. Susan D. Reynolds and James H. Duncan executors, 500,00
New Haven, Vt., Mrs. Lois Langdon, per J. W. Langdon executor, in part, for Karen and Siam Missions, 200,00
—— 900,00

$4225,71

Total from April 1 to Feb. 29, $58,830,03.

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*$100 from Pine St. ch., Providence, in March Magazine, is by request credited to the Young Men's For. Miss. Soc. of said church.

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. MAY, 1848. NO. 5.

## "SHALL WE GIVE, OR SHALL WE NOT GIVE?"

With limited means of liberality it is right and proper, nay, it is a duty, to discriminate between different applications for our bounty, and out of many, when we cannot patronize all, to select some. "Shall we give, or shall we not give?" I find no fault with the hesitancy which this question supposes. If honestly proposed, it implies thought, conscience, benevolence. If the answer, "You would better give," is satisfactory, such inquirers will give. If it is not satisfactory, they will not give; and in not giving may be doing right.

When an appeal is made to our generosity, there is also, if it is rightly made, an appeal to our private judgment. When told that to give to a certain object is our duty, we must judge for ourselves, and not others for us, *whether* we ought to give, *what* we ought to give, *to whom* and *to what* we ought to give, and *when* we ought to give. On this subject, as on all others, we should endeavor to obtain a scriptural and intelligent conviction of our duty, and then act upon that conviction. We should not be liberal, merely because others are liberal; nor stinted because others are stinted. But in view of our circumstances, and of the claims of other objects; in view of the necessity and excellence of the cause for which our aid is solicited, and of the great good which our example may accomplish, for a good object, we should act, and put forth a helping hand; or, if it be not in our judgment deserved, we should withhold our hand.

I am willing, nay, desirous, that the claims of Foreign Missions may be judged by the principles and rules which I have here laid down. Are Foreign Missions good and noble in their aim? are they practicable? are they scriptural as to their objects and means? are they wisely and honestly conducted? If they will not bear the light of these inquiries, nor stand these tests, then refuse your aid. If they will,—stand by and sustain them. And I would have these inquiries strictly and fully carried out. They will give a steadiness and a uniformity and a persistency to our support, which ignorant, impulsive, sympathetic partiality never gives. A charity of mere feeling is profuse this year and parsimonious the next. A blind, impulsive generosity gives more than it ought under the power of sympathy; the sympathy and the impulse gone, it gives nothing. Whereas an open-eyed charity, seeing what it does and what it can accomplish, gives its fair measure now, and will not be lacking but ready, when again called upon, to present its offerings with a wise and liberal hand. What, then, are the claims of Foreign Missions? "Shall we give, or shall we not give?"

I. Is the attempt to convert the heathen humane, pious, obligatory, practicable, and of sufficient necessity and importance to justify the calls which are made on Christian liberality?

It seems to me strange, that any one who believes the Old and New Testament to be a revelation from God, can for a moment doubt that it is his duty, as he has opportunity, to extend and propagate directly and indirectly the truths of this revelation. They who have felt its conscience-rousing, sanctifying, peace-giving and soul-comforting truths, cannot but desire that others should know and feel them, the near and the far off, the dwellers around us and the dwellers in the uttermost parts of the earth. This feeling of desire to give the word of God and the Christian ministry to others, has always existed, from the primitive ages down to the present period. Before the age of societies there was the age of individual effort; when pious men, counting not their lives dear to them, went among the Gentiles, preaching the unsearchable riches of Christ.

Nor is there any thing necessarily visionary in these efforts. They are practicable, and have been successful. The truths employed are suited to man's character and to man's condition, wherever he may be found. Hence the Apostle said, "I am not ashamed to preach the gospel at Rome also,"—heathen Rome,—"for it is the power of God unto salvation, to every one that believeth."

Imbued with this spirit, the first Christians at a very early period of the Christian era, went over to Britain and Wales and preached to the ancient Celts and Saxons, a race as rough and savage and uncivilized as any of the Indian tribes who wander through the forests of North America. And yet the gospel was received by them; it enlightened their dark minds, it subdued their lowest vices, it softened their ferocious tempers, it changed their social habits, it refined their personal manners, it has made them what they and their posterity are,—the glory of the human race. Such are the elevating effects of the gospel wherever it is preached and received at the present day.

I need not say, these truths are designed and adapted to enlarge and correct men's views of God, and of their relations and duties to one another; nor, that they are no less adapted to raise and purify and transform man's character. They not only enlighten his darkness, but change the tiger to a lamb, the vulture to a dove; they bring the animal man into subjection, and place reason and conscience in authority; and while the tempers are attuned to gentleness and forbearance and sweetness and calmness, the mind has serenity and peace within, and is led forward to the high anticipations of heaven. It is supported and tranquilized under the ills of this life by the hopes of a better. Nay, it is calmed amid the agitations which others feel, by the assurances of the guidance of a wisdom that is infinite, the support of a power that is omnipotent, and the superintendence of a goodness that is immeasurable and unceasing.

II. But although the object is practicable and good, is not the distance a sufficient reason for our doing nothing,—especially when there are nearer objects of charity at home,—and where there is so much around us which needs to be done? Shall we give to a foreign object, when home objects most touchingly appeal to our sympathies and imperatively claim our help and attention? "Shall we give, or shall we not give?" To these inquiries I would reply:—

If giving to objects abroad, took from us the power and the means of giving to objects at home, then stay your hands; for it is a law both of nature and of grace, that charity begin at home. But if you can both be compassionate at home and raise the degraded and down-fallen abroad, and if giving to one dis-

poses you to be more charitable to the other, then there is not so much cause for demur. Now I suppose it to be an indisputable fact, that the Christians who have taken the liveliest and most constant interest in the physical comfort, the mental improvement, the moral elevation and the religious character of the poor and the destitute in their own country, have been the men who have felt most deeply for the deplorable condition of the heathen, and contributed most liberally for their enlightenment and salvation.

By a law of our nature, he who tenderly and religiously sympathizes in one good object is likely to sympathize in another. An act of kindness is the rod that touches the rock of the heart, and the waters of sympathy gush out and run in full and copious streams; branching out and fertilizing the parched plains in different and opposite directions. This has been the case in regard to missions. Show me a man who patronizes ministerial education, the distribution of tracts, home missions, and I will show you one who patronizes foreign missions. My reading and my personal knowledge in Europe and America, are verifications of the fact. The men who originated foreign missions and stirred up the public mind to their support, originated home missions; and the men who did nothing for foreign missions, cared nothing for the poor and vicious and ignorant at home. I have known the leading men of England and Scotland, either personally or by reputation, of all denominations for the last fifty years; as I have also known others for more than forty years in this country; and I scarcely know a solitary man who has set in motion, or been an active coadjutor with others in promoting home missions, that was not equally the friend and supporter of foreign missions; and I do not know a man of any reputation or eminence, either in Great Britain or the United States, devoted to foreign missions, who has not been among the founders, prime movers or supporters of domestic missions. I never knew a warm friend of foreign missions who was a cold friend of home missions; nor have I ever known a man who cared much for home missions, or did much for them, who was indifferent to foreign missions. In truth, there is not a Home Mission Society either in Great Britain or the United States among all the evangelical denominations of which I have any knowledge, that was not formed and that is not supported by the founders and supporters of foreign missions. The truth is;—the one ought to be done,—the other ought not to be undone. This is the doctrine of Christ. He commanded his apostles and first ministers to teach all nations, "beginning at Jerusalem." This is the true order; *begin* at home, but so far as we can, let us with the saving truths of the gospel encircle the world.

But is there any command,—is it the will of Christ, clearly revealed, that we should make *any sacrifices* to make known the gospel to the heathen? It seems to me there is.

"Go preach the gospel to every creature,"—"Go teach all nations." But to accomplish this, they who go, need to be sustained by their brethren. They cannot cross the wide seas, they cannot devote themselves to the mental and religious instruction of the heathen, unless their wants are provided for. This, in the distribution of duties and of labors, seems to devolve on those who remain at home. They cannot go a warfare at their own charge. If, therefore, the heathen are to be converted, we must fulfil our part, we who remain at home. Here is a reason why Christians should give, and give liberally, though it *cost* something.

III. But cannot the heathen be left to the mercy of God? He will not condemn them for an ignorance they cannot help. Where little is given, little is

required; and it will add to their accountability, to be more enlightened. Shall we give, or shall we not give?

It is a blessed truth that God is merciful and that he will not condemn men for an ignorance they cannot help. But, then, it is a glorious part of his mercy, that he has given a revelation of his will, that he has given his law, told us what to do and what to avoid, and that he has given his gospel to teach us how we may lay hold on his goodness and be saved. And a part of his mercy to the heathen is, not to save them in their low vices and their sins, but in making it the duty of Christians to take his revelation to the heathen, and to turn them, instrumentally, from the power of Satan unto God.

God's great mercy to the heathen is, in making it the duty of Christians to go among them and preach the gospel to them, and in disposing and inclining them to do so. God is merciful to the heathen, not in conniving at their sins and allowing them to live in the lowest vices, and then making them eternally happy; but he is merciful to the heathen in calling upon us to pity them, to take to them those truths which will enlighten, purify, elevate and comfort them; and which will open to them, while it prepares them through your instrumentality for it, a blessed and holy immortality. Here, then, will we give, or will we not give?

IV. But is not the money misappropriated? Is it not spent on men at home, and arrested in its destination? These are proper questions; but if others know not the men, or believe not their professions, *I* believe that the Boards of the different religious sects, many of the members of whom, of all denominations, I know, are pious, pure, benevolently minded men, anxious to do good; and that many of the managers expend for this object, some hundreds, and others thousands of dollars every year from their own personal funds. For many years, in the early history of our own missions, the duties of treasurer and secretary were performed gratuitously; until the labor to be performed required all the time and thoughts and efforts of a few executive officers. And I am sure that in regard to our own officers of the Missionary Union a most rigid and strict regard to economy has been observed. Not a dollar has been expended that could well be avoided. Few secretaries or treasurers in any other institution, in which talents and integrity were requisite, have labored for so small a recompense. It has not been, I believe, the pecuniary recompense, but a sense of duty and a desire to coöperate in extending Christianity among the heathen, that has influenced many of the men who receive recompense for their labors. But they give all their time to the work, and must be sustained.

I will not say whether the 99 missionaries with their 144 assistant preachers, having the oversight of 108 churches, 10,000 church members, and, perhaps, 2,000 scholars, are sumptuously supported. They never have received the support which *I* would have voted them. They are praying, self-denying, laborious, self-sacrificing men; fainting sometimes, and discouraged, that Christian people do not feel a deeper interest in the objects to which they have consecrated their time, talents, bodies, souls and spirits. God has blessed them, and is blessing them. But they need our pecuniary assistance. "Shall we give, or shall we not give?"

D. S.

# American Baptist Missionary Union.

CHINA.—*Letter of Dr. Macgowan, dated at Ningpo, Nov.* 1, 1847.

The first part of the following letter gives some interesting notices of Puto and Chusan, islands in the neighborhood of Ningpo, which were visited last year by Dr. Macgowan and family for the benefit of Mrs. M.'s health.

The arrival of br. and sr. Lord was providential and most unexpected. In addition to the depressing cares and painful responsibilities inseparably connected with the position of a solitary missionary at a new station, there was also at that time much cause for solicitude owing to the dangerous state of Mrs. M.'s health. By the time br. Lord had been a month at Ningpo, her health had so far improved as to permit the trial of change of air for recovery, which I was enabled now to make without detriment to the mission. A whole month was accordingly spent on board a boat, cruising amongst the islands of the Chusan group, and at the mouth of the river off Chinhai, with the exception of the Sabbath, which was spent at Ningpo.

Puto island—Priests—Historical legend—Decay.

We were nearly a week at Puto, or as it is called by foreigners, The Worshipping Island. On my previous visit, more than three years ago, I was obliged to remain a silent spectator of scenes painful to every Christian heart, and to content myself with the distribution of a number of tracts. These tracts, I found upon inquiry, had been carefully laid by unread. On this occasion I was so happy as to be able to converse with the priests, their attendants and the visitors from various parts of the main land. With few exceptions the priests are the most ignorant people in China. Men seldom enter the priesthood; but poor parents who cannot support their boys send them to monasteries, where they are supported in absolute idleness for several years, until such time as they are admitted to orders. The mental powers are gradually stultified by inactivity and gormandizing and meditating on Budha. These poor men being for the most part in a state closely allied to idiocy, cannot be addressed with any reasonable hope of success. Some of the priests, however, are men who have experienced desires of the soul which neither nature, reason, literature, nor worldly success of any kind could satisfy, and who sought that rest for their wearied minds which Budhism proffers to its votaries—namely, annihilation, a consummation to be obtained after a life spent in the practice of rigid austerities.

There are several of this interesting class at Puto. The one with whom I had most intercourse, had immured himself in a small room for eighteen months, which was one half the period which his vow required; the object in this instance being to procure funds for repairing the dilapidated temple of some adjacent goddess, whose name I now forget. Those who would share in the merit of the anchorite, must subscribe for the proposed repairs; and should the required sum be made up at any time before the expiration of the three years, he quits his cell and is once more at liberty. This man never affected to work; his beard and nails were of several years' growth; the latter were longer than his fingers, and like the claws of an enormous bird. Though filthy in the extreme, there was something in his appearance which awakened a strong interest in his favor; his melancholy and pensive features beamed with intelligence and benevolence. He could not take it kindly when told that all he had undergone and all his contemplated sufferings would not atone for a single sin; nevertheless he listened with apparent attention to much that was said concerning the gospel, and assured me that soon after his release he would visit me at Ningpo. When we last visited him, he thrust his head, shoulders and arms out of the hole in his door, that he might approach nearer. He seemed happy when visited, as he was thereby relieved for a time from his prostrations before the idol.

There was another priest with whom I had frequent interviews, who was a victim of the bane of China. He placed himself under my care for relief from the habit of opium smoking, and complied with the rule which re-

quires in the first place the delivery of the pipe. On quitting the island he had abstained six days from the stimulant, which before he had deemed necessary for his existence; and the severe ailments which followed its discontinuance were almost entirely relieved. He attended religious service on board our boat, listened attentively to our expositions of the Bible, and expressed his intention of following me very soon. Unhappily, however, some days after my departure he came in a state of intoxication to the boat of another missionary and demanded a passage to Chusan; which was very properly refused him, as he would have proved a dangerous passenger. Since that time, I have heard nothing of him; it is to be presumed that he has another pipe.

Some of the priests were disposed to be rude, and sought opportunities to excite a laugh at the expense of foreigners. To one of these I put the question, "Have you a family?" With undisguised indignation he exclaimed, "Oh me to veh—No!" (*Oh me to veh* is an unmeaning ejaculation to Budha, which precedes almost every sentence uttered by the devout, and is to be found written at almost every turn on the island.) "Are you married?" "Oh me to veh—No!" "Were your parents married?" "To be sure they were!" "That is very strange; here is a Chinaman who is wiser and better than his parents!!" He seemed as much amused at the dilemma in which he found himself, as were the bystanders.

Early one morning I visited a monastery of difficult access on a rock whose base is lashed by the waves of the misnamed Pacific; its position was singularly beautiful in a copse of graceful bamboos, and so retired that its quiet is only interrupted by the doleful sound of the anchorites in their worship. From an eminence near by, a view is afforded of the great waste of waters which divides us from *our* Orient region America, equal in grandeur to any maritime prospect I have ever seen.

The monks of this establishment base their reputation for sanctity mainly on their abstinence from the most grateful of all beverages—tea; but then the water is so excellent at Puto that nothing is lost by the change. A quantity of very good green tea is produced on this island, which brings a high price at Ningpo. Speaking of water, it may be mentioned that at Ningpo we use the rain-water which falls from the dirty roofs of our houses; if preserved and used with care, it is wholesome.

On my former visit to Ningpo I picked up some vegetable fossils, a species of algae, on the pier; the locality of which at this time I was so fortunate as to discover, it being the only palæontological field I know of in China.

Puto is remarkable for its beautiful scenery. Although less than three miles long and about one half in breadth, it contains above sixty temples; but only two or three of these are of the first class, the remainder are generally small. The history of the island informs us, that during the second De Liang dynasty (907 to 923, A. D.) a Japanese priest was bearing an image of the Queen of Heaven to his native country. Having embarked at Ningpo, the vessel made a pleasant passage as far as Puto; but when abreast of the island, the goddess signified her determination to be taken no further, by increasing to such an enormous weight that the junk could not be made to move. The priest promised to land her forthwith and to provide for her the best accommodations the place afforded, if she had taken a fancy to the island; whereupon she again became portable, and was taken ashore. In the year 1000 of the Christian era, the reigning emperor granted several thousand dollars for the erection of temples; and again during the Ming dynasty, large grants were made for the same purpose. The celebrated Kanghé of the present dynasty exceeded his predecessors in grants of money to this favored spot; the queen and his daughters, we are told, also contributed largely. Since that time, the imperial bounty appears to have been withheld, and everything seems falling into decay. The mendicant portion of the fraternity procure no more in their travels than is required for the ordinary expenses of the place. The priests, when all at home, amount to about one thousand, and their attendants, including laborers, shopkeepers and others, form as many more. This is a falling off of two thirds of the population, since the palmy days of the establishment.

### Visit to Chusan—Salubrity of the climate.

The month having expired for which the boat had been hired, with but a slight improvement in the health of

Mrs. M., it was decided to spend the month of August at Chusan, if permission could be obtained. The beneficial effects of the sea air were almost wholly lost in consequence of close confinement in an inconvenient boat, the thermometer being rarely below 90°.

Returning from Puto, we anchored in Chusan harbor. Several landlords were soon found, who were willing to let us have apartments where the sea-breeze could be enjoyed, provided the chief magistrate could be induced to approve of our residing on the island. Accordingly I applied in person to the *tinghien*, or intendant, for permission to hire the western wing of the "Palace of the water god"—formerly used by the English for a commissariat. Nothing could exceed the suavity of his deportment on receiving me, repeatedly expressing his thanks for the tracts and books I had sent him whilst he was mayor of Ningpo. He made numerous inquiries about the present state of the United States and England, supposing them to be on the eve of war. The smooth tenor of our conversation was disturbed the moment I broached the object of my visit. He pointed to the treaties with different powers restricting foreigners to the five ports, and assured me, in very strong terms, of his desire to accommodate me, and also of his inability to do so. In reply, I pressed the urgency of my case, stated the brevity of my proposed period of residence, and adverted to the character of my professional labors as being intended for the good of the sick poor. His honor persisted in his refusal, saying that the higher officers to whom he was amenable would accept of no excuse for infractions of the treaty. As a last resort I referred, in the most delicate manner the nature of the case permitted, to the fleet of opium vessels at Lihkong, which is within the jurisdiction of the mandarin of Chusan, and where those vessels have been stationed ever since the evacuation of the latter place by the English. Before I could finish my argument, he told me that I was perfectly welcome to reside on any part of the island, provided a responsible inhabitant would guarantee my departure at the specified time; which was quickly done. A collation was then served up in a plain but neat style. On helping me to a slice of water-melon, he remarked that in this province, Shangtung, the fruit was far superior to that produced in the central provinces of the empire. I then made some inquiries respecting the descendants of the great sage of China, as they were his neighbors. This led his honor to attempt a compliment, and, as he thought, a very handsome one, by remarking that Confucius and the Savior were much alike. To the explanation offered respecting the immeasurable distance between the Creator and the creature, he listened with great politeness. On parting, he accompanied me through the courts and saw me seated in the sedan.

It pleased our Heavenly Father to grant the object we had in view in residing at Chusan. My wife's health gradually improved, and at the present time she is better than she has been since her arrival in China. When first occupied by the English troops, the island was considered another Walcheren. In a very short space of time half a regiment fell victims to disease, and subsequently other detachments were decimated. All this was owing to bad food, bad accommodations, and exposure to the sun. Every soldier who reached Chusan cost the government, including outfit and passage money, £100. The care that has since been taken for the comfort of that class of persons in China, though at some expense, has proved to be true economy. Missionaries in tropical climates should always remember that privations, and mental and bodily exertions which would not be esteemed extraordinary at home, will infallibly shorten his period of labor and render it less efficient. Chusan proved in the end to be as salubrious as any military station in England. Were it not for such a sanitarium to afford a refuge from the hot damp air of the plain of Ningpo, this city would be a most unhealthy station.

### The Queen of Heaven—"The Dragon."

Whilst at Chusan, besides prescribing for a large number of the people of Tinghai and the adjacent islands, some time was given to formal addresses, particularly on the Sabbath. There was at that time a drought from the failure of the latter rains, which endangered the whole of the second crop of rice. All the canals had been drained by water-wheels, for irrigating the parched fields, and no resource was left but to call in the aid of the Queen of Heaven. The second officer of the district was despatched with a large retinue to Puto, to convey her ladyship

to Tinghai, whither she was soon brought in a splendid sedan, followed by mandarins, priests and people, amidst deafening noises of gongs, trumpets and whistles. The idol was placed in one of the principal temples; candles and incense were kept continually burning before her. After the officers had worshipped (by proxy, some police-runners "doing duty" for them,) the people rushed on as men mad after their idols. Before commencing their prostrations, they loaded a table before the goddess with cakes, fruit, tea, wine and the like. Some of the latter was poured out as a kind of drink offering. The whole scene brought to mind the conduct of the more guilty Hebrews who "burnt incense to the Queen of Heaven and poured out drink-offerings unto her, and made cakes to worship her." Jeremiah, 44th chap. For the space of two whole decades these ceremonies suffered no abatement, and yet there was not the slightest atmospheric change. Recourse was then had to the dragon, as was the case last year at Ningpo; a fish not larger than a shrimp did duty for the fabulous monster. The mandarins themselves appeared and bowed before this cold-blooded creature, and then came a greater rush of the populace than before. The officers also issued a proclamation, which produced something like an act of uniformity amongst all classes. The south gate, which is the principal thoroughfare of the city, was closed, and the whole current of travel directed to follow the bed of the canal, and pass through the "water gate" under the wall; thus every body was obliged to come down to the same level, and stoop most meekly, and wade through filth of the most offensive description.

Piracies—Cowardice of mandarins—Summary redress.

My professional services were in requisition several times for poor sailors and fishermen, who came into the harbor maimed and dying, from attacks made on them by pirates. These poor creatures were generally burnt black by the explosion of fire-balls, or mangled with blows from bamboo clubs; the miscreants who infest this part of the coast, rarely employing fire-arms. The people attribute their sufferings from pirates to the supineness and cowardice of the mandarins; nor are they in error in this respect. As the Chinese have no ballot-box, and seldom dare to petition, they should not be judged harshly for sometimes resorting to summary means for redress. A very large fleet of Fokien junks had sought shelter in Chusan harbor, and for several weeks durst not venture to put to sea, although there was a large war-junk in the harbor and an admiral in the city. The murmurs of the maritime people were growing louder every day, when several piteous objects dying from burns and bruises found their way into the harbor; they were the remnant of the crews of three vessels which had been captured by the pirates only a few miles from port. Their story exasperated the Fokien sailors to such a degree, that they crowded into the office of the admiral, bearing the wounded on their shoulders, and demanded satisfaction for their injuries. Not finding the officer they went in search of, they left many marks of their indignation on the building, and from thence repaired to his residence in the city. After breaking his furniture and spoiling the garden, they stripped the delinquent admiral of his robes of office, trampled on his cap and button, and finally pommeled him after the Chinese custom, until he made every promise the sailors required. A case like this would, on the other side of the Pacific, be called lynching. Fears were entertained by the inhabitants of the city that private dwellings would be attacked; the stores were closed, valuables concealed, and the city gates all locked. The whole affair was quieted by the address of the mandarins, who, though they knew the sailors were liable to be put to death for such an offence, knew also that their own lives would be in peril, should the facts of the case reach the imperial ear.

It was thought very unsafe for us to return at this time to Ningpo, but the period of my permit of sojourn having expired, I could not remain longer. The danger seemed the more real, as we were obliged to stop at Lihkong, to negotiate a bill of exchange and take the proceeds to Ningpo. Through divine mercy we reached Ningpo without impediment except from the waves. The American flag which waived from the stern, was undoubtedly a protection, as it indicated the presence of foreigners; indeed the boatmen refused to venture out of port, until we had one made. Before getting out of the outer harbor of Chusan, the wind freshened into a strong breeze, which again became a gale just as we made

Lisbong. This was the commencement of a storm which kept us weather-bound at that place for nearly a week. As we expected to be out but a single night, it was thought a smaller and less expensive boat would answer our purpose. It was an unhappy decision; for in order to keep out the rain, which was but partially done, air and light had to be excluded; which, added to the smoke and stench of the boatmen's culinary operations, destroyed much of the benefit my patient had derived from our residence at Chusan. As the storm abated and we were on the eve of weighing anchor to pursue our journey, br. Lord's cook came alongside. Our long absence, the storm, and above all the piracies, then of every day occurrence, occasioned some anxiety for our safety. Our good colleague accordingly despatched his right-hand man in search of us. On our passage across the arm of the sea, we saw a large boat capsized by the waves within musket-shot of us; the greater part of the boatmen managed to secure themselves to the side of their vessel until picked off by some of their company, who were nearer when the disaster occurred than we were.

Value of medical practice.

The labors of a medical missionary which are not exclusively directed to the conversion of the Chinese, can effect no *permanent* good, unless they embrace something more than the ordinary routine of surgical and medical practice. Myriads may be relieved of bodily ailments, but with the physician his merely professional work dies also. If, however, he succeeds in improving to any extent the medical knowledge of the country, something is accomplished which cannot fail to endure. It was with no small joy therefore, that I opened a box of anatomical models and preparations which recently reached me from Paris, the munificent donation, it will be remembered, of friends in Bengal. A large number of native physicians, surgeons, apothecaries, and their students, have thus far attended my lectures on anatomy and physiology, my defective speaking being more than compensated by the exhibition of, to my class, these wonderful models. The experiment has not been tried sufficiently long to enable me to pronounce it successful; yet I hope the interest, instead of abating, will increase, and that the attempts to combat materialism and to communicate religious truth through this medium, may be blest to that influential class of men who form my auditory on such occasions. The afternoons of three days in the week are still given to practice at the hospital, but attention is limited as far as possible to the poor and to such cases as are considered incurable by my professional native brethren. In a future letter I shall endeavor to find room for some brief notices of some of my patients, especially of opium smokers, many of whom I have been so happy as to cure of the evil habit.

Religious services—Chiu Sien-sang—Applicants for baptism.

Soon after br. Lord's arrival we removed our place of worship to one of the principal thoroughfares of the city —the Broadway, in fact, of Ningpo, where we meet twice on the Sabbath, having from one hundred to three hundred hearers. Those of our audience who listen with care, appear to understand nearly all I say. Br. Lord addresses them sometimes through me, which always adds to the interest of the meeting. Seemingly the most important part of the service is the exhortation of my teacher Chiu Sien-sang, as he is listened to with marked attention. It is now more than a year since he professed to believe the gospel, and as he has been my teacher, and almost like my shadow, for a much longer period, I have had peculiar opportunities for observing him. But there is so much in the Chinese character which we are unable to comprehend; their thoughts and modes of expression are so totally different from ours, and the religion of which we speak being spiritual, whilst all their ideas are cramped by materialism; even where no deception is intended, mistakes of a serious nature are ever likely to occur. Hence the difficulty of dealing with applicants for baptism. Perhaps the most anxious period of a missionary's life, is when he is called upon to decide as to the propriety of granting or withholding the ordinance of baptism. On account of his importunate and frequent requests for baptism, and also because my opinion of him was favorable, I assented to his applying to Rev. Mr. Hudson of the English Baptist Mission, for examination as to his fitness to receive the rite. It may interest some of our friends to hear what he said in his first communication.

"The pupil Chiu Tsoo-lien—[The first syllable is his surname, the re-

maining two are his name or style,—Sien-sang answers for Mr.]—respectfully presents this statement to the pastor Hudson. I am forty-five years of age. I have pursued an evil course during all that time; my transgressions have been deep and my offences heavy, and in number they have been so numerous that like the hairs of my head they cannot be counted. I should not have been suffered to live thus long, for my soul has merited unlimited misery; but now, thanks to the extraordinary grace of God, I have heard the gospel, the true way. I have carefully read the Scriptures with Dr. Macgowan, and have obtained some knowledge of the true doctrine, and moreover I believe it. I fully believe I should repent and become a disciple of Jesus; with a sincere heart, therefore, I urgently desire to become one, and to receive baptism, that my mean body and soul may, like Christ's, rise from the dead and ascend to heaven." Here follow his articles of belief, some twenty in number, each sustained by a passage of Scripture, or in Scripture language. In this he was probably assisted by the tracts and catechisms he had read. The last sentence says, "I believe the Holy Spirit changes the heart, and that it is only on account of Jesus that men can be saved." His examination had not proceeded far when br. Lord arrived, upon whom this duty properly devolved. It is probable that my colleague will give you the substance of the correspondence which has passed between them. We begin to feel that we should defer complying with his request no longer. He is a man of respectable literary attainments, has a family, and is in good repute amongst his countrymen. In person he is the most prepossessing Chinaman I have met with; his face and head, which unequivocally indicate him to be intelligent and benevolent, are more of the Caucasian than of the Mongolian mold. Our hopes are, that he is a chosen vessel and will be made very useful as a coadjutor in the work before us.

Besides this man, there are three others who have for nearly a year been under instruction, and who have repeatedly asked to be baptized. One of these affords us some encouragement. He asked me the other day, "How is it that the eunuch and the jailer and others were baptized as soon as they believed, and I am kept waiting?" It was only yesterday that an intelligent man, above seventy years of age, came to my side as I was prescribing, and asked me how he might become a disciple. And whilst replying to him, a woman who had her grandchild in her arms, asked if women might become disciples, saying she believed the doctrine and wished to follow it. Neither of these persons came to be prescribed for, but they had frequently attended the Sabbath services at the chapel. These cases are not named to excite expectation concerning them, for it is more than likely that before this letter reaches its destination they may be forgotten and the persons invisible. It will serve to show, however, that Christianity is a subject of inquiry amongst the people, and that a favorable impression has been produced by the incipient missionary labor already performed.

A curious report obtained credence at the public offices a few days ago, to the effect that there was something like an *emeute* amongst the Jews in the province of Honan. The number of malcontents is said to be 100,000, and it is reported further that a mandarin has fallen in opposing them. There must be some foundation for this statement, their opposition to the authorities being probably nothing more than is frequently offered by various clans from time to time in China.

### Tribute to the memory of Mr. Lowrie.

You will have heard of the loss we have sustained in the death of the Rev. W. M. Lowrie, of the Presbyterian Mission, who met his death by pirates near Chapu. His varied attainments, ardent piety, and deep Christian experience, caused him to be esteemed and loved by all his fellow-laborers; indeed this painful and mysterious dispensation is deplored by all classes, foreigners and natives. In the early part of his studies, Mr. Lowrie published a series of articles in the Chinese Repository, on Isaiah 49: 12, which subsequently appeared in the form of a small volume, in the United States, entitled Land of Sinim. No one interested in the evangelization of China should fail to peruse this book. More recently the same periodical contained an elaborate article from the pen of Mr. Lowrie, on the proper term for expressing the name of God in Chinese; which affords good evidence that he was a diligent and successful student of that language, and was an earnest, his friends fondly hoped, of an abundant harvest

from his ripening mind. The members of the Baptist Mission at Ningpo deeply sympathize with their colleagues and the family of the deceased.

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## *Journal of Mr. Lord.*

Mr. Lord's arrival at Ningpo, June 20, was noted in the Magazine for March, p. 79.

Public worship at Ningpo — Self-righteousness.

July 11, 1847. Opened our chapel in the city to-day. Congregation quite large. It was quite evident that they had no other motive in coming than to gratify their curiosity; but as many who have gone to the house of God to scoff and revile, have learned to pray, so may we not hope that some of these, who came only to see or hear some new thing, will hear the voice of the Son of God and live? This is our hope and this is our prayer.

18. Lord's day. Congregation in the city still larger to-day. Quite a number of females present. Br. Macgowan being absent, the exercises were conducted by Mr. Joseph Hudson, son of the Rev. T. H. Hudson, missionary of the English General Baptists at this place. Mr. H. has recently made a profession of religion, and is a young man of much promise. At the close of the exercises a woman said to Mr. H., "You said I must repent. But how can I repent? I have nothing to repent of." "Why, how is that?" replied Mr. H. "Have you never done any thing wrong? have you never told a falsehood? have you never been angry? have you never spoken any bad words?" To all these and similar inquiries she replied, "Never!" And this, I am told, is the estimation in which many of this wretched people hold themselves, while the truth is, they are excessively prone to the grossest immoralities. And such is man without the light of revelation.

Applicants for baptism.

19. Br. Macgowan's teacher presented to-day a request for baptism. As br. M. was absent, I could only tell him that he must wait. This man has for some time been a member of br. M.'s bible class; and ever since br. M.'s acquaintance with him has manifested considerable interest in the Christian religion. He thinks that last winter he experienced a change of heart, and from that time has been very anxious to be baptized. The matter, however, has been deferred, partly because there was no administrator here connected with the mission, and partly in order that there might be time for the trial of his faith. For it is not our object to gather into the church all that are *willing* to come. Were it so, I know not how large we might swell our list of converts. We wish to admit none but such as, after a fair trial, give evidence that they have been renewed by the Spirit of God. The scriptures, as we understand them, do not require us to baptize converts before we have reasonable evidence that they have been converted.

24. Lord's day. Chapel filled to-day. Some twenty-five or thirty females present. A considerable part of the congregation remained and kept seated during the exercises. These seemed to listen with some interest. Others kept coming and going.

26. Another of br. Macgowan's bible class applied to-day for baptism. I gave him the same reply that I had given to the teacher.

27. Have just been examining a paper handed me a few days since by br. M.'s teacher. At the time he applied for baptism, I requested him to write me out a short account of his religious experience. But he seems not to have comprehended my meaning, as he presents me with a summary of his belief. As it will show you something of his state of mind, I will give you a translation of it.

Chiu Seen-sang's summary of Christian faith.

"I believe in one true God,—who has created the heavens and the earth, and the ten thousand creatures that dwell therein,—who is a Spirit, supremely good and supremely great, without beginning and without end, and who is our Heavenly Father. I believe in Jesus Christ, the beloved Son of God, who condescended to become man,—preached the gospel,—died upon the cross, suffering the penalty of man's transgression,—rose again from the dead the third day,—ascended up into heaven, and sat down on the right hand of God,—that he will come again to judge both the living and the dead,—that the righteous will ascend to heaven, and the wicked will go down to hell. I believe that the nature of man is entirely depraved,—that he has no ability in himself to become righteous, but is entirely dependent on Jesus Christ,—that by

prayer he should entreat God that he may obtain the Holy Spirit to regenerate him and secure the salvation of his soul. Knowing that without Jesus Christ there is no salvation, therefore I desire to be his disciple, and wish to be baptized."

31. Br. Macgowan having returned for a few days, we have had some conversation in regard to the candidates that have presented themselves for baptism. It was thought best to defer, for the present, any action upon the subject; but to make their cases subjects of special prayer. This conclusion with our reasons when stated to the applicants, seemed to satisfy them.

Aug. 1. Have received to-day another application for baptism. The case is one of some hope, but in regard to which there is need of delay.

Spiritual affections.

25. Have received another paper from Chiu Seen-sang, br. Macgowan's teacher, in which he expresses a determination to live and die a disciple of Jesus. "It is my sincere desire and fixed purpose," he says, "to reject all false gods, and worship the only true God. I desire constantly to consider Jesus Christ and not lose sight of his grace. I desire constantly to supplicate the Holy Spirit to renew my heart; to cause me to obey and firmly maintain and never again violate the divine precepts. It is my desire every where to exhort all men under heaven to acquaint themselves with this way [of salvation], that they may enjoy happiness hereafter. It is my desire daily to be sparing, (literally, *to use the outside,*) and not inordinately desire riches. It is my desire, whenever a man turns his back upon me, not to turn my back upon him. It is my desire daily to search the scriptures,—to study constantly, and listen attentively, in order that I may become acquainted with the true nature of things."

The sentiments of this and the preceding paper, though they may fail to satisfy us fully in regard to the all-important point of our inquiry,—Is he a renewed man?—must at least afford us ground for much hope. O may this hope not be blasted!

30. Received a day or two since from br. Macgowan a translation of the answers to a series of questions framed and presented to Chiu Seen-sang some time since, in order, if possible, to draw out more fully than he had yet been able to, the real state of his mind. The following is a copy of the questions and their answers.

Questions by Dr. Macgowan.

1. You have requested to be baptized: on what grounds have you requested this?

2. You say that you believe in Jesus Christ: will you explain what you think constitutes believing in Jesus Christ?

3. What reason have you to think that you believe in Jesus Christ?

4. You seem to attach considerable importance to baptism: why do you do this?

5. You say that you desire and hope to be saved: will you explain upon what grounds you hope for salvation?

6. You say that you wish henceforth to live a disciple of Jesus. But this you cannot do without denying yourself and bearing the cross. Why, therefore, do you wish to live a disciple of Jesus? And what manner of life do you think it is that pertains to his disciples?

7. Suppose you were to be baptized and admitted as a member of a Christian church, this might *at present* subject you to but little or no inconvenience or trial. But circumstances are liable to change. And suppose yours should change. Suppose, in consequence of sickness or some other untoward circumstance, you should be deprived of the means of subsistence, and then instead of finding aid and sympathy in the bosom of your family and friends, they should despise you and cast you off, because you had forsaken the religion and customs of your ancestors, what would you then do? Would you not then regret that you had become a disciple of Jesus?

8. And suppose that under these circumstances your relatives and friends should offer to restore you to their former respect and kindness, on condition that you would forsake the religion of Jesus and embrace your former religion; would you not be induced to do it?

9. But suppose that after a careful and prayerful consideration of your case, we should not be sufficiently assured of your having been renewed by the Holy Spirit, to justify our baptizing you now; would you be willing to have it deferred a few months till we should have better opportunities to inform ourselves?

10. And finally, suppose that, hav-

ing then failed to obtain sufficient evidence of your conversion, we should decide that we could not baptize you; how would you then feel towards us, and what would you do?

Answers of Chiu Seen-sang.

1. For no other reason, only that, because I was formerly very filthy and unclean in my conduct, I now constantly desire to be cleansed. This is the cause of my wish.

2. The three sects of China, Literati (disciples of Confucius), Taouist, and Buddhist, I have scrutinized, and find only the religion of Jesus to be true. For this reason I profoundly believe it. By faith, three things are included, 1 *belief*, 2 *obeying Jesus*, 3 *trusting in his righteousness*.

3. It is true faith. I formerly worshipped many false gods, but now only worship the true God. Formerly I did not know that I was wicked,—now my repentance is extreme. Formerly I did not regard other men,—now I exhort them. This is the evidence.

4. Jesus has said, that it is not by water, but by the Holy Spirit that men are born again, and without this they cannot enter the kingdom of heaven. Baptism is important, for the ceremony resembles the death of the body and its resurrection to life. It is by the Holy Spirit's conversion that men's souls, already dead, are born again. At the beginning, John baptized and Jesus submitted to the rite. He is men's exemplar; therefore, how can it but be important?

5. I am by nature weak and unable to do good of myself, but day and night, by relying on Jesus and praying to God, the Holy Spirit converts, so that I do not walk in the ways of sin. This is the foundation of my hope.

6. The meeting of trials and injuries is a matter that relates to this world. Being a disciple of Jesus, is that which relates to God; and having the compassion of God, why regret temporal trials? On this account I wish to become a disciple of Jesus. What the scriptures say, we ought to follow, keep, and act up to; what the scriptures have not said, we ought to reject. These are what the disciples of Jesus ought to observe.

7. Be the trials great or small, they can only hurt my body. The gospel of Jesus is able to save my soul. The soul is of greater value than the body. I wish only to obtain the salvation of my soul. Why regret the trials my body may receive?

8. The disciples of Jesus are "leaders." They should in accordance with the true religion admonish men, and not act with another religion, or be affected by others' admonitions. Else how can they lead?

9. Men of mature years may postpone their regulations indefinitely, without doubt, although there may be those who are in haste. Those who urgently beg the doctrine, must abide by their choice. It is not for me to be the master.

10. I shall have no resource,—can only pray to God,—that's all.

Sept. 9. We have removed into the city, into the house formerly occupied by the lamented Lowrie, until we can secure one of our own. We have at length succeeded in purchasing a lot on which we are making arrangements to build a small house soon. The lot is situated a little out of the city on the bank of the river. The situation, we think, is a very desirable one, both on account of its proximity to the city and to br. M.'s, and because it is so situated as to receive both monsoons over the waters of a flowing river and not over the stagnant pools and other masses of filth which accumulate in a Chinese city. It costs a great deal of time, labor and patience to repair or build in China. But these are evils which all have to meet. Having formerly had some knowledge and experience in the art of building, I shall, probably, succeed with less difficulty and less expense than I otherwise should. I little knew some ten or eleven years ago, when toiling at the bench with my plane and broad-ax, longing to enter upon a course of preparation for the work of missions, that I had already entered upon that course. And thus it is that God leads us in ways we know not,—ways which are often dark and mysterious, but which, when we understand them, never fail to impress us with a deeper sense of the wisdom and goodness of Him who leads us.

27. Nothing of special importance since my last date, except that we have dismissed our assistant. He was a Tie Chiu man and was unable to make himself understood in this dialect sufficiently well to justify our employing him longer.

Chiu Seen-sang continues to give evidence of piety. He has already become a very valuable assistant to us in

conducting services among the people. O that God would make him instrumental in turning many of his wretched countrymen from their idols to the worship of the true God. We are hoping soon to organize a little church, that we may enjoy and maintain the ordinances of the gospel. Pray for us.

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### HONGKONG.—*Letters of Mr. Dean.*

Chinese sermon—Prayer and conference.

Oct. 31, 1847. To-day one of the Chinese assistants preached from Luke 18: 17. "Whosoever shall not receive the kingdom of God as a little child," &c. The divisions were,

1. Little children cleave to their parents, and will go from all others to them.

2. They obey their parents and trust to their protection, though they punish them.

3. They are humble-minded and artless, and sincere in what they say.

4. They are regardless of the customs and opinions of the world.

5. Do not indulge in malice and revenge. If they differ, it is but for a *moment*; and then they play together as happily as ever.

Remarks.—Are *your* hearts like children's? That is, in these things? "but in *understanding* be men." Children do not understand the doctrine; in this respect be not like them; but in all wickedness it is better to be like children.—How far this speaker had cleaving to his mind the Chinese idea expressed in one of their classics,—"All men at their birth are alike, but in practice they widely diverge,"—I cannot say; but he made the child he painted to us, a very *good* one. He, doubtless, would defend the scripture doctrine of native depravity; but being taught, with all his countrymen, in the school which teaches that the mind enters the world pure, and that all wickedness is for the want of *education*, it would not be surprising if he might have lingering about him some of his old ideas of native purity. The morning was rainy, and the attendance about sixty or seventy.

At the prayer meeting at 1 P. M., the vestry room was well filled, and the time well occupied. Sometimes two commenced speaking at the same time, though one man said "he had little to say and had no words for that; but God knew his heart and his brethren knew his life, and he, therefore, need not tell either the one or the other that in both respects he was very vile and worthless. That is all." Another said "his only sorrow was that he was so sinful and ignorant."

"The foreign doctrine"—Baptisms—Household religion.

A Chinese came in this morning who has for a little time been an invalid, and an European physician had kindly given him some medicine which proved to be very bitter to the taste, and active in its operation. How are you this morning? "Hae yah!—I have no strength. The medicine is very strong,—it took away my *disease* and my *strength too*. This foreign medicine is like the foreign doctrine. In the first place it is very bitter to take; in the next place, it takes away all a man's support and brings him down in ruins; and at last it builds him up anew. Your doctrine is just so. It is very difficult to learn and bitter to take, and it works a man's insides out thoroughly, and after cleansing him he begins to grow better."

Nov. 7. This morning we baptized two women, one a native of Madras, and the wife of a European policeman here; and the other a Chinese, and wife of a member of our church, living at Long Island. She is the first Chinese *woman* who has been received into our church, and the first, so far as we know, who has been immersed. She is about forty-five years old, has a numerous family of children whom she is endeavoring to teach to worship God. Her husband was baptized in September last. Both threw away their idol-worship three or four years ago, and she has for several months been in the habit of joining with her husband in family worship. We are encouraged at this instance of *household* religion among the Chinese.

There were present sixteen who partook of the communion; about fifty spectators were at the service this afternoon, and about one hundred or more to witness the baptism in the morning; the congregation at the chapel a little larger than usual. Kiok Cheng preached. The service at the water and at the Lord's table, has been as much as the state of my throat would allow. The day has been one of more than ordinary interest to our people, and we think a favorable impression has been left on the minds of those who have joined with us in its services.

The work of the Spirit—"Christ, and him crucified."

The services of this day have in a silent but solemn manner been preaching the love of God and the work of Christ. But the preaching by word,—or preaching by example,—or preaching by miracles,—or preaching by angels,—or preaching by the Son of God himself,—fails to move the hardened heart, without the Holy Spirit's power. Among the spectators at the communion service there appeared some solemnity, and we hoped some *feeling*; but a Chinaman's heart seems encased in adamant and buried deep in rubbish. Surely nothing less, and nothing *other*, than the might and means appointed could secure the subjugation and sanctification of *one* of them; and (blessed thought,) we need nothing more to subdue the mightiest or save the meanest of them. We can but admire a work where such simple machinery can accomplish such sublime results. Who that aims at the improvement of his race, would not inscribe on his banner "CHRIST, AND HIM CRUCIFIED?" Any other motto bespeaks the mistake of its author and the failure of his enterprise. In vain does the fancied friend of man attempt to bless the world by unfolding human laws or nature's religion. Learning may enlighten and science may civilize; the world may boast of its wisdom, and wisdom may boast of the world; and yet without that wisdom which is from above, man remains unsaved and unblest. The rush-lights of human science and worldly wisdom cannot so much as enlighten the darkness of the pagan world, much less impart warmth and vitality to those who are sitting in the region and shadow of death. Well may we glory in the cross of Christ, as the grand means of our spiritual victory and the world's redemption. May we know its meaning and feel its power and see its results, and in yonder world be owned by Him who bore it for our sake.

Long Island—Professed converts—Idolatry renounced.

25. I have just returned from a very pleasant trip to Long Island, where I spent a night and a couple of days among the people, visiting their families and meeting them for worship. The town contains about 5,000 or 6,000 Chinese, who, as usual, treated us very kindly; and many called to pay their respects in person. During the afternoon and evening the house was thronged much as were our lodgings in America when A-Bak was with me, and the people probably were prompted by much the same feelings of curiosity in both cases; though here were a few who appeared sincere inquirers after the truth. At evening worship a number assembled, and some who had been in the habit of meeting with the Chinese assistant for daily worship, repeated portions of scripture, to the extent of a chapter, and others several pages of a Christian book, and answered several questions in relation to their own hearts, and the doctrines and history of Christianity. Among the number, five men said that with a true heart they worshipped God and believed in Jesus Christ. These, all but one, had cast aside their idols, and the next morning in our walk we came to the house of that one, whose name is A-Lak [the sixth]; and after speaking awhile with his mother [eighty-four years old] and the neighbors who had gathered in, and offering prayer with them and for the family particularly, A-Lak volunteered to give us his household gods in proof of his sincerity. These, he said, he before desired to cast away, but his wife was unwilling; but now she had given her consent; and in the presence of his aged mother and his children and neighbors, he took them from the place where they had stood during his life-time and the life-time of his father,—having, he said, been then untouched for more than a hundred years,—and as they were, all covered with the dust of years and mouldering to decay, I tied them up in my pocket-handkerchief, and bore them away as a pledge that the man now worships the living God. This man speaks and prays much like a Christian. His two children, a boy of ten and a girl of seven or eight years, both are learning to read. His daughter began attending school since the father began to hear the gospel, about a year ago.

In the P. M., as the sun was going down, we took a stroll over the hills for a little quiet, but a drove of children followed and must see more of the foreigner; and some more bold than the rest ventured near, and being addressed by kind words soon became friends and on very familiar terms; one took one hand of the foreign teacher and another the other, while forty or fifty followed behind, all *quite as civil* as the boys that followed A-Bak

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[illegible] to think of this family;
[illegible] surrounded by the elegance
[illegible] of civilized life, still in
[illegible] cottage, with its rustic
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[illegible] the worship of the true God.
[illegible] there was nothing there to at-
[illegible] the eye of the worldly man, (and
[illegible] but a *single* family among a mil-
[illegible] idolatrous households,) still I was
[illegible] ready to say, "Now, Lord, let-
[illegible] thou thy servant depart in peace;
[illegible] mine eyes have seen thy salvation."
But I remembered that this plant must be watered and cared for, as it is easily trodden down by the foe.

I have been encouraged much by this visit, more than by any previous one, and more perhaps than by any previous event in my missionary course. Notwithstanding it may appear a small thing in itself, I desire to give praise to God for his mercy to this people; and though they are a hard-hearted and stiff-necked race, God is making some few among the many feel his love and live for his glory.

In conversation with one person, about eighty years old, about the worship of God, it was asked if God preserved his worshippers from sickness? When told, *not*,—"Then of what use is it to worship him?" Another asked, "Is God the same as '*Siang Te?*'" (the chief of the Chinese deities.) Another said, "If I worship Jesus, shall I become rich?" But a *rare* inquiry is, "What shall I do to be saved?" We want more faith who *preach*, and they want more faith who *pray*, for the salvation of this people. The most eloquent words and the sublimest thoughts are *tame*, compared with the grandeur and glory of the work God is to perform in this country. We see it in prospect and are sure of its accomplishment, but we shall be gathered with our fathers to the dust before its accomplishment. Brighter visions will burst upon our minds before this land becomes Emmanuel's.

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## BASSA MISSION. — *Extracts from Mr. Clarke's Journal for* 1847.

### Preaching tours—Dependence on the Spirit.

In the early part of the year Mr. Clarke made several short preaching tours. The first, in January, was in company with Mr. Vonbrunn, about twenty-five miles towards the mountains, and occupied about four days. The missionaries preached at nearly every little town and village on their way, and were every where well received.

Feb. 6. King Soldier and some of his people called on us to-day at Bexley. In our conversation, they noticed a globe and orrery, and wished to know what they were for. I explained to them the motion of the earth and heavenly bodies: they seemed to be astonished, confessed they were very ignorant, and when I spoke to them of the power of God, as manifested in creation, they seemed to feel that He is great indeed.

7. Attended quarterly meeting at Mr. Day's church and preached in the evening. A dull time all around. The church is in a low state. A head man of a town not far distant sent for me to come and preach in his town.

13. Our church conference; but few of us present. We rehearsed the goodness of God to us and were refreshed. I have spent part of the week on the translation of the Second Epistle to the Corinthians. Have been unwell, and made but little progress.

14. Communion;—a pleasant season; and we were refreshed and encouraged. I purposed to spend a part of the day in the country, but my health would not permit it.

17. Went to king Ben's place, was cordially received, and had the satisfaction of preaching to his people. He

wished me to come often and preach to them.

18. Mr. Gray sent for me to come and preach to some country people at his house. Mr. Gray seems very zealous for the salvation of the country people.

21. Went to Nawba's and Gesa's with Mr. Gray. We found a good number of people, who were respectful and attentive. Preached in our chapel in the afternoon. Our people seemed much interested. Prayer meeting in the evening. We need most of all more personal holiness and more faith. The Spirit seems to be hovering over us. Oh! that he would descend upon us with his mighty power.

27. Have spent the week in school and on Second Corinthians. Had a call on Thursday from Rev. Mr. Benham and other Methodist brethren. Enjoyed the interview much. Preached at Dyewe's place; the people seemed willing to hear.

28. Sunday. Remained at home; attended Sunday school, and preached in the afternoon on the second coming of our Savior. Mr. Vonbrunn preached in the morning, of the deluge. Our congregation was unusually large, but not as attentive as at some other times. Oh! vain are all our efforts unless God blesses. Oh! for the outpouring of the Holy Spirit.

School at Little Bassa—Marshall.

March 4. Started this morning for Marshall on a preaching excursion. Reached Little Bassa about 3 o'clock, P. M.; found our teacher and his family well, and as far as I could judge doing well. As they were desirous to support their school without expense to the mission, they were busily engaged in farming.

I attended the school in the evening and was well pleased with it. It consisted of fifteen children. Some of them read very well, and others were learning the alphabet. Our teacher seems to feel deeply interested in the welfare of his people, and I am highly gratified to see so much improvement.

5. Started early this morning and went on through Saltwater's and Buge's towns. Saltwater was not at home, and I did not stop. Reached Buge's and prayed with him and his people. I took a canoe at Buge's and reached Marshall about 9 o'clock in the evening. The people seemed very kind and glad to see me. I took some refreshment and went to see a Mr. Cooper, who was very ill. He was in great distress and without a good hope in Christ. I directed him to the Lord Jesus.

7. Sunday. Preached twice, formed a Sunday school, and administered the Lord's Supper in the evening. We had a refreshing season, and felt it good to be there.

On Monday returned to Bexley.

14. Sunday. Went to Nawba's and Gesa's and preached. Had a good season and got home at 10 o'clock, A. M. After preaching by br. Cheeseman, br. Samuel Harris and wife presented their letter from the Baptist church in Lexington, Va., and were received as members of our church, and br. Harris chosen deacon. Communion in the afternoon. A good season.

20. Attended the funeral of Mr. Vonbrunn's father. There were many country people assembled, to whom I preached concerning the resurrection of the dead. They were very attentive, and I found it good to be there.

21. Sunday. Went early this morning to Nawba's and Gesa's. About three miles from home we met two men going to our chapel to meeting. We had forty or fifty people at Nawba's, who gave good attention. Preached at Gesa's on our return; the people listened attentively.

Br. Cheeseman preached for us today in the chapel. I felt much encouraged. Some of our school boys appear very serious. Heard in the evening that Old Bob Gray is dead. Poor man, I fear he has not gone to heaven; but God may have saved him at the eleventh hour.

28. Have spent the most of the week in making regulations for our church.

29. Sunday. Remained at home till evening. Attended Sunday school in the morning and preached in the afternoon. Two young men came from the country and requested baptism. Preached at Pesua's in the evening. Trust the Lord will soon pour us out a blessing. Some seem to be inquiring what they shall do to be saved.

April 8. Married a native couple this evening. They appeared well and we had a pleasant season. There is a rumor of war between the Americans and the natives. Some of the Americans came here in great excitement. We apprehend no danger whatever.

9. Went to see the natives who are

said to be inclined to war. Found them very civil, and saw no appearance of war. They declared they had no intention of war.

11. Sunday. Baptized the man whom I married on Thursday. He appeared well, and I trust he will be a useful member. Our communion was very solemn and interesting.

18. Went into the country to make arrangements for a native school, but was prevented by the rain.

Sunday I remained at home and preached in our chapel. It was very rainy, but we had a good congregation. Some travelled several miles in the rain. I was encouraged and my heart was enlarged. Br. Harris made an appropriate address in the evening.

25. Spent the week partly in school and partly on Second Corinthians. Had a good meeting to-day; many natives present.

28. Went to Peter Harris's, and had a long conversation with him and other head men. They expressed their regret that they had sold their country to the Americans. They seem increasingly willing to hear the gospel, but have but little confidence in the people around them.

May 8. We have commenced a meeting this evening which we intend to continue several days. It is designed for the benefit of the country people and school children.

9. Had a letter from our schoolteacher at Little Bassa, stating that within a few weeks two of his schoolboys had been hopefully converted.

31. Have been unwell two weeks, and have done but little. During the time, I have conversed with several of our school boys. Some of them are evidently seeking the salvation of their souls.

Death of Mrs. Vonbrunn—Baptisms.

June 1. Monthly concert of prayer. A pleasant season. Our native converts seem to be much interested.

9 o'clock, P. M. It is just announced that Mr. Vonbrunn's wife is dead. The Lord is again saying to us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

2. To-day the remains of our dear sister Vonbrunn were interred on the mission premises. Our chapel was crowded with people, mostly natives. The season was very solemn, and I trust good impressions were made.

6. Find my health much improved. Oh! what reason I have for gratitude. We have peace of mind, and love and harmony in our little church. The two young men who were converted at Little Bassa a few weeks ago, have been baptized. Some of our schoolboys seem to be seeking salvation, and the work of the Lord seems to be progressing among the people.

7. Sunday. Prayer meeting in the morning, Sunday school at 9 o'clock, preaching at 10½ and 2½; a good congregation. I am much encouraged; but we need help very much. The field is large, and all ready for the harvest, but the laborers are few.

12. My health has been good during the week, and I have been able to do something in translating. Our monthly meeting commenced this evening. Br. L. K. Crocker addressed us, and we had a good season.

13 & 14. We have had worship during the day and evening in our chapel. We had a full house, and several persons were present who had never heard the gospel before.

15. Had a meeting at king Soldier's this forenoon. The people gave good attention. Preaching in our chapel in the evening.

24. This evening, the two young men who were baptized at Little Bassa, were received into the church. After this we received the Lord's Supper and were refreshed. Bless the Lord for his goodness.

July 4. Received letters from the Board and other dear friends in America. We rejoice that Mrs. Crocker's health is much improved, and that there is reason to hope that she may again come to Africa.

30. Such has been the state of my health since the last date, I have been able to do little more than superintend our affairs and preach once on the Sabbath. I thank the Lord that it seems to be improving. I find as soon as my efforts are relaxed, things begin to flag.

Aug. 1. Sunday. My health seems to be improving. Preached at Mr. Day's church. The Lord helped. I humbly hope the Lord will restore my health. I see so much to do, that I can hardly bear the thought of doing nothing. Am anxious to be progressing with the Bassa dictionary and the translation of the scriptures. But I wish to submit all to the Lord.

Mr. Clarke's sickness—Bassa dictionary.

About the middle of August (17,) Mr. Clarke was seized with an alarming sick-

sess, raising within a very few minutes large quantities of blood. He says,—

17. I knew my case was a dangerous one, and thought it very probable that in a few hours I might be in eternity. I was perfectly composed, and enabled to trust myself and all I had in the hands of the Lord Jesus. I found him to be a very present help in time of trouble. Never was I before so sensible of the worth of a good hope in Christ. On reviewing my life, it appeared most imperfect, but Christ appeared most glorious and lovely, and the end of the law for righteousness to every one that believeth. Oh! how blessed is that religion which removes the fear of death. Though heaven appeared most desirable, yet I desired, if it was the will of God, to labor and suffer awhile longer in Africa.

21. Have been very comfortable since the 17th. Have had no pain, nor is my strength much reduced. About 9 o'clock this evening, I threw up nearly a quart of blood. This nearly prostrated me, and there seemed to be but little hope of my recovery. My physician and others considered my case nearly hopeless. The Lord was my supporter, and my soul was in peace. I now began to consider myself an invalid, and to think if my life should be prolonged awhile, that I should do but very little. My prayer was that the Lord would restore me to health, that I might attempt something more for poor Africa.

Oct. 18. My health has been improving since the last date.

23. Hoped yesterday that I would be able to preach to-day, but I am not. Mr. Vonbrunn preached very well. I long to be able to preach to this people.

31. Sunday. Preached in the forenoon. Feel that I have great reason to be thankful that the Lord has permitted me to preach his gospel again.

Nov. 12. My health is improving, and I am doing what I can on the Basaa dictionary. L. K. Crocker is aiding me.

21. I have been able during the week to spend six hours a day on the Basaa dictionary, without neglecting my other duties. We have had prayer meeting in the chapel five evenings in the week. Attended Sunday school, and preached twice to-day. God is blessing me with strength far beyond what I ever expected to enjoy.

27. Have spent the week partly on the Basaa dictionary and partly in school. Preached this afternoon at the Methodist quarterly meeting.

Dec. 10. During the two past weeks, I have spent the most of my time in school.

To-day the Baptist Association convened at Bexley. The letters of the churches were quite interesting. The increase of members exceeded one hundred. Our church was received into the Association.

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## France.—*Letter of Mr. Lepoix.*

Mr. Lepoix addressing Mr. Willard near the close of last year, makes the subjoined intrepid remarks in regard to the late and impending trials of the mission, and

### The importance of the present crisis.

We have at this moment arrived at an important epoch in the history of the French Baptists. Our prosecutions and condemnations have insured forever, if I do not mistake, the triumph of our work. At all events, we have not now to consider these things as trials, for they have, as you know, been blest to us in every manner by Him who knows how to bring good even out of evil. May glory be rendered to our God for it.

The more I reflect, dear brother, upon our present situation, the more am I encouraged and rejoiced. It is not, believe me, because I indulge in delusions respecting the difficulties which are yet before us;—we have not forgotten those words of the Procureur du Roi of Laon, (pronounced in a tone which said; Take heed,—we are very strong and you are a mere nothing;)—"*In such a struggle there must be a conqueror and a conquered.*" We shall have combats, no doubt, perhaps combats long and rude; but I also call to mind with confidence these words of the wise Gamaliel, which our adversaries will one day know, I hope. "Take heed,—for if this counsel or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." And, indeed, three centuries of terrible persecutions, far from destroying, only insured its progress and triumph. Nearer to our times,—and this again fills me with hope,—in spite of crusades, inquisitions, massacres, dragonnades and infidelity, *this work* could not be destroyed. In the new world, as well as in the

old, it has been and certainly will be eternally true, "that no weapons forged against Zion shall prosper." Let us not fear, though we have no other weapons to combat with than patience, faith and prayer. Is it not with such weapons that the Christian makes victory sure?

I have read with encouragement and satisfaction the discourse which br. Oncken pronounced at the opening of the new chapel at Hamburg; in which he recounted the history of his work, or rather of the work of God. And ours, dear br. Willard, is it not the same? We shall not then be confounded. If we have not the joy of gathering, like br. Oncken, the fruits of our labors during our life, yet if we did but prepare the way for our successors, that would still be something for which we should have to thank our Heavenly Father. Nevertheless, we have much more, for it seems that the Lord is pleased to give us some testimonials of his favor; the souls which we are permitted to add to his church this year also, are a proof of it. May the altar of our sacrifice be then ever justly named *Jehovah nissi*.

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### *Letter of Mr. Lefevre.*

The following letter was also addressed to Mr. Willard. Mr. L. had been arrested at the village of Chery-Maillot at the instigation, as was supposed, of the curé, and had visited Mr. Lepoix at Chauny to consult as to the course to be pursued. Mr. Lepoix's advice to him was, "Procure a colporteur's *patente*, in order to have a vocation recognized by the authorities. We will go together to Chery-Maillot,—our first visit shall be to the mayor—we will declare plainly to him our intentions. If he is well-disposed, all will be said,—we will commence our meetings at once; if not, then we will frankly tell our friends all that may happen to them if ——, and we will act according to their decision. At all events, with your *patente* you will be able to continue the work."

Mr. Lefevre gives the particulars of the case as follows:—

#### Arrest of Mr. Lefevre.

I have just returned from consulting Mr. Lepoix in reference to a little affair that has just happened to me at Chery-Maillot; and as it is taking the turn of the affair of Servais, I thought I ought not to act without having taken counsel; although this arrest that I have had, is nothing to what I expect; indeed I should have remained silent had not Mr. Lepoix told me that I ought to make you acquainted with its minutest details.

The 12th of this month (Dec.) I was at Renansart, and held the meeting, for the first time, at Mr. V——'s. The family, with the exception of the young man of the house, who is a good brother, has always manifested great opposition to our belief respecting baptism, wrangling with me and saying that we sought rather to make Baptists than Christians. But after the meeting, at which our young friend from Chery-Maillot was present, who has the entire affection of that family, he spoke of his belief concerning baptism. He was asked from whom he received those principles? "From Mr. B——, who has charge of the temple (Protestant place of worship) of St. ——," replied he; "who told me, and not only so, but showed me in the gospel, that the Baptists are in the truth." "Well," said I to the family, "you now see that we do not rather preach baptism than Jesus crucified, since some of your nationals have been in greater haste than I, to declare this truth to this friend, who is more intimate with me than with Mr. B——." I leave you to judge, dear brother, of the impression which this made upon that family, who, afterwards, made me very welcome.

I went the same day to pass the evening at Chery-Maillot.

Having arrived in the village, as it was evening I could visit but few families, and among others that one of which I have already spoken to you, and which is always well disposed. Scarcely was I arrived at this house when the persons who assembled the last time I went there, arrived, but with increased numbers; and the Lord so helped me that I have reason to believe that evening will never be entirely effaced from the memory of those present. A proof of this is, that the devil was wounded by it; and as a lion wounded by the hunter only becomes more furious, so he also;—for while I was passing so good a *soirée*, the assistant mayor of the commune was consulting the curé in order that he might indicate to him the means of

arresting the invasion which threatens his church; and the curé, without doubt, said to him,—"Follow the example of the authorities of Servais, and do to those heretics as the mayor of that commune did to them." In effect, towards 10 o'clock, when I was going to my lodgings, my heart joyful, and thanking the Lord for having so abundantly blessed me, and conducted by two friends of that village, we met the assistant mayor, who addressed me with a tone of insolence which I cannot represent to you. "Who are you? whence come you? where are you going? have you your papers? In the name of the law, answer,—I am the assistant mayor of the commune." "Your last question, sir," replied I to him, "gives me assurance, —I am certain that you are the assistant mayor, and consequently think myself obliged to answer your last interrogation alone. I surely have a passport, but as I was going only four leagues from my village I did not think it necessary to take it with me." "In the name of the law I arrest you, and you will follow me;" and he sent his wife, who was with him, after the garde champêtre. While waiting for him to come, we remained in the street, and the assistant mayor during the time heaped upon me insults and the most terrible threats. And as it was the hour of leaving the cabarets, we were soon surrounded by a crowd of drinkers. At last the garde arrived and joined the others in apostrophizing me; but after having explained myself to him, he would have let me go had he not been obliged to obey the orders of his superior, who told him to fetch two of the national guard "to conduct this man," said he, "to the gendarmerie. And you," addressing me, "will follow me to my house." "Is your house the mayory or the guard-house?" "No! but we must go somewhere while waiting for those who are to conduct you to Lafère." "Well, Mr. assistant mayor, I am not going alone with you into your house." "You are, then, afraid of me?" "I am permitted to be afraid of you, as you seem to be of me;" and as some cries were heard in the crowd, which was constantly increasing,—"Hang this heretic! burn him! throw him into the river!!" —I requested, as a favor, to be conducted to the mayor's. But having arrived at his door, the assistant said, "The mayor is in bed,—I have no need to make him get up,—my single authority is sufficient for doing with you what I choose." "You can only do with me, sir, what the law authorizes you to do, and I ask for nothing else than to submit to it." "Well, then, come to my house." "Take two men and I will go to your house with you." This was done by taking two from the crowd, and we set out, the assistant leading,—the two men at my sides, and the garde champêtre behind me, as the assistant had placed us, and some ten persons following, for the assistant's house; but when I had entered the house, he turned all the persons out, as well as the two guards, saying he had no confidence in them as my guardians. He was right, for I had already seduced my guardians by talking to them of the gospel; and they had said that it would be better to listen to me and to give me a supper and a bed, if I had need of them, than to occasion me trouble; that if there were no greater evil-doers than I was, one might demolish the prisons; —and this had displeased the assistant mayor, and was the reason of his sending them away. When the garde champêtre, myself and the assistant were left alone, this last said to me,— "If you have some individuals in the commune who will answer for you, I will set you at *liberty*." "I thank you for your liberty, sir, in the middle of the night, when the public houses are all shut, and I do not wish to pass the rest of the night in the street; you ought to give me a lodging either in your own house or in prison; it is all one to me. You arrested me when I had two friends with me, who would have procured a bed for me,—you drove them away and have kept me three hours, and now you have the goodness to offer me my liberty! Thank you, sir, I do not wish it. Moreover, you are the one who knows me best." "You say that in reference to your bible,"—"Wife," said he, "give him five francs."* Saying this, he went and sat down at a secretary, observing that he was going to write a note to the Maréchal-du-logis, which would do me no good; and whilst the garde champêtre was making signs to me, fearing, no doubt, lest I should be frightened, we were interrupted by a part of those with whom I had passed

* I had already been to his house four or five times after the pay for a bible which Mr. Cretin had sold him seven or eight years ago, and for which I had accounted to Mr. Cretin.

the evening, who came either to free me from my embarrassment or to comfort me: poor friends, they did not know that I was stronger than all the world:—I was with the Lord, or, rather, the Lord was with me;) but before they had told what they came for, they were thus accosted,—"What have you to do here? go out immediately." They had only to obey. The garde also received this command;—"Go, by my order require P—— and such a one,—the first will perform his service well in conducting this man to Lafère."* Nearly three-fourths of an hour afterwards the garde arrived with his two men, and the assistant said to them,—"You will conduct this man to the gendarmerie at Lafère, and you will give this letter to the Maréchal-dulogis." "No," said P——, "we answer for him, and in the name of the law we demand that he be set at liberty." "What?" said the adjoint, "you answer for him who has already troubled your family, (by the grace of God, P.'s wife is converted,) and indoctrinated your son, who himself also, if he continues to go from house to house, talking about his new religion, which he does not understand, may yet get into prison." "Indeed! Mons. l'adjoint, prisons are not made for *dogs*." "Come, Mr. Lefevre," said he, "it is time to go to rest, it will soon be day." But before starting I had yet another mission to accomplish; for there was a quarrel between the adjoint and his garde champêtre on my account; for the garde had reproached the other with considerable humor and in hard terms, with the injustice he had done me, telling him that he arrested good men whilst he lodged smugglers with their charge of tobacco. Seeing that things were going to end badly, I had to *interpose between those two magistrates to rëestablish peace*. But I am afraid I did not succeed, for the garde went away very angry at the adjoint.

Our young friend P—— came to spend Christmas day with me, and he told me that two days after my affair the gensdarmes came to Chery-Maillot, and that after having passed four or five hours with the curé, they went into all the houses which I visit, *at 10 o'clock at night*, to excite terror and to demand the name of that Protestant who came to trouble the commune; saying that if they did not find me, those who had answered for me would find themselves in a bad business. In one of those houses, where the inhabitants had gone to bed, they entered with naked sabres, and striking upon some pieces of furniture said, that if they received that Protestant again, they would be prosecuted and put in prison. In another, Mr. P.'s, they did not conduct as here, for they knew that P—— had been in the same regiment; but they talked theology to him, saying that one ought not to change his religion, that he ought not to quit the sheepfold, &c.; *and the father* replied, that if the shepherd did not give his sheep good grass, they must seek better elsewhere.

The mayor does not seem to be opposed to us, for he manifested regret that I had not asked him, for he would have set me free at once.

The friends of that commune do not seem to be discouraged, for they sent this young friend to tell me what had passed since I was there, and to entreat me not to abandon them. If it please the Lord, I am to go there again next week with Mr. Lepoix. May the Lord, as he ever has done, cause all to work together for his glory, and may he prepare us for what he will permit us to suffer in that place.

* P—— is the father of our young friend whom you already know; who is always so zealous, but whom his miserable father persecutes continually to the extreme, insomuch that the Sunday previous that young friend went to the meeting at Renansart almost entirely naked, not only because they would not give him his clothes, but his father, with a cudgel in his hand, chased him out of the house because he would not violate the Lord's day, saying that he would not have any more Protestants in his house, and that if any of them came again, he would stone them away. But the adjoint did not know that I had been that very day to see that man so evil and that we had quit good friends.

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### *Letter of Mr. Willard.*

In a letter accompanying the preceding communications, and written *the first of January*, Mr. Willard expresses the following views relative to the

Political state of France.

As for the state of things politically, the horizon is dark; many do not expect to pass the winter without trouble. Louis Phillipe is said to be increasingly unpopular, and indeed he seems to be infatuated. His speech at the open-

ing of the Chambers was received without any enthusiasm;—the opposition shouted *vive la République!* at the end;—at least so say the journals not friendly to him. He is, probably, not undeservedly unpopular. The manifestations of freedom of speech in the political meetings, called *Reform Banquets*, are quite unusual for this country, and must be considered most significant signs of the times. I judge that political dissatisfaction is general, and that reform must be entered upon promptly by the government, or the people will undertake it in a summary way.

At a later date Mr. Willard gives passages from his correspondence with the native assistants, shewing incidentally some connexion between the persecutions they had suffered and the revolution of 23d of February. Mr. Foulon, then resident at Paris, wrote Jan. 5,—

"To-day Mr. M. told us, at 6 o'clock in the morning, that he had received a letter from Mr. de Pressensé, inviting him to be present, with all the school, at a pleading where religious liberty would be defended. We, therefore, went at 11 o'clock. What was my surprise! It was our own affair. But it was not begun to-day; to-morrow it will come on. You understand why I write you,—let us pray. It is our cause,—it is your cause,—no,—it is the Lord's."

On the 10th of the same month, Mr. Lepoix wrote also from Paris, after stating that a consultation had been had with Mr. Delaborde and others as to "what way the work of evangelization ought to be carried on in the department de l'Aisne, so as to compromise neither the work itself, nor the progress and triumph of religious liberty in France;"—

"It was said we must continue as we have begun; 'show yourself firm, courageous; though pacific and *especially prudent;* demand no authorization, make *a simple declaration, go, and await the consequences;*' every other course would ruin the work of evangelization even in its last refuge, (where the enemy would even go to wait for us,) and could in no way cause the government to change its odious system of tyranny and religious persecution. But when all seemed to have been discussed, an idea suddenly struck dear Mr. Lutteroth;—'If,' said he, 'we could fix the attention of the Chamber upon the strange conduct of the Court of Cassation, upon the strange policy, to say no more, of the Minister of Worship of the government, especially at this moment when the address is to be voted, would it not produce a good effect?' 'Yes.' 'Through whom could we address the Chamber of Deputies?' I proposed Mr. Lestiboudois, deputy from Lisle, whom those gentlemen agreed to see immediately with me. Mr. Lestiboudois received us very well,—approved our intentions, and promised to do as soon as possible what he could in favor of our cause. I am now to send to the Chamber of Deputies a recital of facts which have transpired in regard to us, notwithstanding article 5th of the charter and the vote of the Chamber itself in 1844; adding thereto our present prospect, judicially speaking. Mr. Lutteroth is to prepare for me the copy of that letter. Do not forget me. I am overwhelmed with cares. May the Lord help us."

Mr. Willard adds,—

I regard it as providential that those friends have lit on the expedient of bringing this case before the Chambre des Députés,—this is right. May God give success.

## Missionary Rooms.

*Arrival of Mr. Vinton.*—Mr. Vinton and family arrived in this country *via* Cape Town, March 21. Mrs. Vinton's health has been improved by the voyage, and though still infirm may be ultimately restored. In company with them are a Pgho and a Sgau Karen, Christian brethren, with whose assistance Mr. Vinton is carrying forward his revision of the Karen New Testament in both dialects. Their residence, for the present, is at Suffield, Ct.

*Dr. Devan at Paris.*—By letter from Dr. Devan, of March 18, we are informed of his arrival at Havre, March 7, and at Paris on the evening of the 8th. Subsequently he had visited Mr. Willard at Douay, returning to Paris on the 17th.

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on Thursday, May 18th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. N. Granger of R. I., or Rev. M. J. Rhees of Delaware, his alternate.

Wm. H. Shailer, *Rec. Sec'y.*

*Brookline, March* 15, 1848.

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The Board of Managers of the A. B. M. Union will hold their 34th annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on the Tuesday preceding the meeting of the Union, May 16, at 10 A. M.

By order of the Executive Committee,

William Leverett, *Rec. Sec'y.*

*Missionary Rooms, Boston, March* 20, 1848.

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### PROPOSED CONCERT OF PRAYER.

At a meeting of the Executive Committee in December, the Foreign Secretary was instructed to "address the missions relatively to the time of holding the annual meetings of the Union and the Board; and invite the missionaries, together with the native churches and preachers, to assemble at their respective stations on the week of the anniversaries, . . . . . to offer united and 'effectual, fervent prayer' for divine favor and aid; that God will 'pour out in those days of his Spirit' on the members of the Union and on all who at home or abroad are associated with them in the missionary work; that He will give to us all, just conceptions of the nature and greatness of the work and of our individual accountableness for its right prosecution; that He will impart to all of us according to our need, love, wisdom, zeal and concord in the adoption and execution of plans and measures, and give them large success; and that, having regard to the fewness of the laborers and the obstacles in the way of their increase, He will, in the language of the Union at its last annual meeting, '*induce* men to go as missionaries to the heathen, and *cause the churches* to be willing to let them go and to sustain them.'"

In accordance with these instructions, letters have been sent to all the missions of the Union; and on the week of our approaching anniversaries prayer will go up from thousands of hearts and from every quarter of the globe, that the God of the whole earth, the God of missions, may manifest his grace and glory in the midst of his people assembled to do his will, that a second pentecostal day may "fully come," and that "Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," he may again and abundantly shed forth his Spirit upon us; "the promise being unto us and to our children and to all that are afar off, even as many as the Lord our God shall call." Will not the members of the Union, will not the churches associated in the blessed ministration of the gospel of Christ to unevangelized and benighted nations, unite with the missions in this proposed concert, and at set times and places "call on the name of the Lord;" that "so the Lord God may cause righteousness and praise to spring forth before all the nations?"

DONATIONS

*Received in March*, 1848.

Maine.

Houlton, Fem. Miss. Soc. 10,00
Topsfield, ch. 2,00
Friendship, ch., mon. con., 2,00
Belfast, 1st ch., mon. con., 10,00; do., Rev. J. Ricker, for sup. of Rev. Mr. Jencks, 10,00; do., "a friend," for Arracan Miss., 10,00, 30,00
Brunswick, Main St. ch., mon. con., 12,00
Oxford, Miss. and Bible Soc. viz.—Col. at Asso. 15,00; Buckfield, ch. 1,25; Norway, ch. 2,25; Sumner, ch. 6,29; Hebron, ch. 18,00; Paris, ch. 33,21; Turner, Miss Abigail French 5,00; do., ch. 24,50; to cons. Rev. Manasseh Lawrence L. M., 105,50
Montville, Rev. T. B. Robinson, towards sup. of Rev. E. N. Jencks, 10,00
Topsham, ch., to cons. Jabez Perkins L. M., 105,77
Portland, Free St. ch., to cons. Henry B. Hart, David Robinson, Ephraim Johnson and John W. Appleton L. M., 446,00
North Yarmouth, four individuals 13,00
Freeport, William Fogg 5,00
Bath, G. S. W. 2,00
Portland, 1st ch., Judah Chandler tr., 234,00; do., Sab. school 37,00; do., Mrs. Hannah Carleton 50,00; to cons. three L.M. to be named. do., Barman Miss. Soc., ("of which $45 is interest on legacy of the late Thomas Beck;") to cons. Mrs. Mary C. Beecher L. M., 100,00, 421,00
do., 1st ch. 5,00
426,00
Kennebunk Asso., Solon, ch., Hezekiah Dodge, 2,00
Thomaston, 2d ch., (of which $10 is for Arracan Miss.,) 60,00
Wiscasset, John Sylvester 5,00
Penobscot For. Miss. Soc., J. C. White tr., viz.—Garland, James March and family 1,75; Joseph Sargent 2,00; Wm. Sargent and wife 1,00; Bangor, 1st ch. 58,42; do., Rev. S. L Caldwell 10,00; do., Fem. For. Miss. Soc. 15,00; do., 2d ch. 44,43; do., Rev. Wm. Porter, for sup. of Rev. Mr. Jencks, 10,00; North Bangor 11,82; Corinth, ch. 12,50; Etna, ch. and soc. 16,80; Charleston, ch. 10,02; Passadumkeag, ch. 1,00; Oldtown 6,80; East St. Albans ch. and soc. 1,58; to cons. Rev. C. P. Bartlett and Rev. David Steward L. M., 203,12
Lincoln Asso., Asa Perkins tr., viz.—East Thomaston, Virginia Wakefield 24c.; Dea. Ingraham 1,00; Mrs. Thomas 25c.; Warren, ch. and cong. 100,00, 101,49
Saco River Asso., J. Gowen tr., viz.—Saco, ch. and cong. 103,49; Buxton, ch. and cong. 36,82, 140,31
Kennebeck Asso., G. Pullen tr., viz.—Mount Vernon, ch. and cong. 17,00; Sidney, ch. and cong. 5,00, 22,00
Bowdoinham Asso., W. B. Prescott tr., viz.—Winthrop, ch. and cong. 30,00; Hallowell, Dea. Tupper 10,00, 40,00
Cumberland Asso., J. Chandler tr, viz.—Bath, ch. and cong. 11,00; Brunswick, James Farquarson 5,00, 16,00
Damariscotta Asso., B. W. Plummer tr., viz.—Damariscotta, ch. and cong. 100,00
For L. M. to be named, per Rev. J. Wilson, agent of the Union, 319,80
Medybemps, viz.—Rev. C. P. St. Clair 5,00; S. M. Smith 1,00; E. F. Newell, 1,00, 7,00
1866,19

New Hampshire.

South Hampton, Miss Mary Ann Currier 6,00
Swansey, ch. 22,00; Mrs. R. L. Mason 3,00; Silas Parsons, for his L. M. 100,00, 125,00
New Hampshire State Convention, George Porter tr., viz.—Milford Asso., Nashua ch., to cons. Dana Brown L. M. 100,00; do., Ladies of do., to cons. Mrs. D. D. Pratt L. M., (of which $56,59 is for Arracan Miss.,) 156,59, 256,59
Meredith Asso., viz.—Lyme, ch. and cong. 16,49; a friend to missions 100,00, 116,49
Milford Asso. viz.—Milford, ch. and cong. 2,50; Wilton, ch. and cong. 9,00; Amherst, ch. and cong. 3,00, 14,50
Portsmouth Asso. viz.—Hampton Falls and Seabrook, ch. and cong. 23,58; Plastow, ch. and cong. 13,12; South Hampton, ch. and cong. 5,00, 41,70
Newport Asso. viz.—Newport, ch. and cong. 21,18; New London, ch. and cong. 101,00; Plainfield, ch. 3,00; Cornish, ch. and cong. 56,75, 181,93
For L. M. to be named, per Rev. J. Wilson, agent of the Union, 354,62
742,21

### Vermont.

Grafton, Peter W. Dean, to cons. Stephen E. Ranney L. M. 100,00
Ira, ch. and cong. 43,75; do., Ladies Benev. Soc. 5,75; "a class in a select school, for Assam Orphan School," 50c., 50,00
Windsor, ch., mon. con., 30,00; "a few individuals" 30,00; P. C. Skinner, to cons. him L. M., 100,00, 160,00
Hardwick, ch., (with 41,00 of Rowe St. ch. colls., Boston,) to cons. Rev. Rufus Godding L. M., 59,00
Mount Holly, sundry individuals 45,00
Brattleboro', Geo. P. Metcalf 10,00
Mount Holly, Rev. Ariel and Mrs. Emma P. Kendrick, per Rev. O. Tracy, agent of the Union, 5,00
—— 429,00

### Massachusetts.

"A friend to missions" 1000,00
Haverhill, 1st ch., to cons. Adrian Chase, Abel Page, Moses K. Holt and Leonard Whittier, L. M., 400,00
Boston, "a friend" 1,00; do., "a friend" 1,00, 2,00
do., Samuel Hill, to cons. Francis W. Hill and Mrs. Esther B. B. H. Colver, L. M., 200,00
do., Charles St. ch., mon. con., 15,50; do., sundry colls., to cons. John W. Griggs L. M., 121,00, 136,50
do., Milton St. Sab. sch., A. W. Benton sec., for sup. of a child in Mr. Howard's school named Reuben N. Houghton, 25,07
do., Harvard St. ch., to cons. Horace A. Breed L. M., 100,00
do., Baldwin Place ch. 600,00
do., Rowe St. ch., viz.— Mon. con. in 1847, 70,67; Annual colls. for 1848, 270,73, which, with the donation of "a disciple," in Feb. Magazine, to cons. Rev. Chas. W. Flanders, Elijah Mears, Chas. D. Gould and Samuel Eveleth L. M., 341,40
do., South ch., (of which $25 is for Assam Orphan School,) to cons. two L. M. to be named, 240,00
——1644,97
Royalston, Rev. Andrew Dunn 5,00
Amherst, ch. 17,00
Lynn, Sab. school, —— Pevere tr., for education of a heathen child under the direction of Mr. Mason, Maulmain, 25,00
Roxbury, 1st ch., to cons. Samuel Pool, Nathaniel Adams and John L. Plummer L. M., 300,00; do., Sab. school, J. L. Plummer tr., for sup. of A-Bak, 100,00, 400,00
do., 3d ch., R. W. Ames tr., 29,50
—— 429,50
Chelmsford, 1st ch., M. H. Dudley tr., 6,53
Florida, Mrs. Freelove Drury, for Bur. Miss., 3,00; for German Miss., 3,00, 6,00
Hampden Co. Miss. Soc., C. Frink tr., Chickopee Falls, ch. and cong., to cons. Harvey Robinson L. M., 122,70
Cambridge, Mrs. Prudence Farwell's subscription towards the debt of $40,000, per Rev. J. W. Parker executor, 2000,00
Tyngsborough, Rev. Benjamin Knight 5,00
Methuen, 1st ch., for L. M. to be named, 100,00
New England Village, Young People's Miss. Soc., J. H. Smith tr., 35,00; do., mon. con. 15,00; do., Sab. School Miss. Soc. 5,00, 55,00
Raynham, ch., Godfrey Robinson tr., 26,82
New Bedford, William St. ch., L. G. Hewins tr., to cons. Benjamin Durfee L. M., 100,00
Fall River, 1st ch., to cons. Laura H. Lovell, Mrs. V. R. Hotchkiss, J. E. Dawley, Jr., Job B. French and Edward Warren L. M., 563,00
Randolph, ch., mon. con., 20,00; do., North ch., Fem. Miss. Soc. 22,00, 42,00
Dorchester, 1st ch., to cons. L. M. to be named, 100,23
Framingham, ch., C. S. Whitman tr., to cons. Rev. J. Aldrich L. M., 111,00; do., mon. con. 13,75; do., weekly contributions 20,00, 144,75
Bellingham, ch., ($2 contributed by Miss Chloe Mann for Assam Orphan School,) 12,60
West Springfield, 2d ch. 53,00
Newton, Gardner Colby, to cons. Mrs. S. Colby and Thomas Edmands L. M., 200,00
Fitchburg, ch., Mrs. Mary Tufts, to cons. Mrs. Sarah F. Savage L. M., 100,00
Brookline, ch., for L. M. to be be named, 300,00
Chelsea, ch., Southwick Bryant tr., mon. con., to cons. Rev. James N. Sykes L. M., 100,00
Pittsfield, ch., to cons. Rev. Bradley Miner L. M., 100,00
Wachusett Asso., L. W. Bradford tr., viz.— Fitchburg, to cons. Rev. Edward Savage L. M., 100,00; Holden, ch., 15,50; S. Gardner 2,00; Templeton, ch., M. M. Gage 2,00; A. J. Lincoln 3,00; S. Johnson 1,00; Rev. J. Woodbury 5,00; West Boylston, ch., J. White 25,00; sundry individuals 8,00. The above,

with $38,50 of the donation of Thomas E. Daniels, of Worcester Asso., to cons. Rev. Asaph Merriam L. M., 161,50
Worcester Asso. viz.—Worcester, 1st ch., 173,00; mon. con. 38,00; Polly Daniels 37c.; to cons. Henry E. Washburn and Asa D. Whittemore L. M.; do., Pleasant St. ch., to cons. L. M. to be named, 100,00; Thomas E. Daniels 50,00, 361,57
Berkshire Asso., Becket, ch., for sup. of Rev. Mr. Harris, 12,00
Westfield Asso., viz.—Middlefield, ch. 17,75; Whately, ch. 5,46; Russell, ch. 4,25; Blanford, Wealthy A. Lewis 1,00, 28,46
Hampden Co. For. Miss. Soc., C. Frink tr., Cabotville, ch., to cons. L. M. to be named, 100,00
per Rev. O. Tracy, agent of the Union, ——— 663,33
New Marlboro', ch. 7,00
South Braintree, ch. and cong. 20,00
———$349,43

Rhode Island.

Newport, 1st ch. 50,00
Rhode Island State Convention, V. J. Bates tr., viz.—Providence, 1st ch., annual sub., 665,86; do., mon. con. 53,00; do., Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 35,89, to cons. L. M. to be named; do., Henry Marchant, to cons. Isaac W. Marchant L. M., 100,00; do., Rev. F. Wayland, to cons. Miss Ann E. Wayland and Mrs. Sarah W. Cushing L. M., 200,00, 1054,75
do., Pine St. ch. 38,04
do., 3d ch., Fem. For. Miss. Soc., Miss Phebe Jackson tr., for sup. of Rev. J. Wade, and to cons. Mrs. T. C. Jameson L. M., 100,00
do., 4th ch., Gorham Thurber tr., to cons. Phillip W. Martin L.M., 100,00
do., 9th ch., Samuel Mason tr., mon. con., 6,00
Warwick and Coventry, ch., mon. con., 27,25; do., sub. 60,25, which with 12,50 of donation of 1st ch., Providence, to cons. Rev. George A. Willard L. M., 87,50
Valley Falls, ch., Amos Babcock tr., 50,00
———1436,29
———1486,29

Connecticut.

Hartford, "a lady" 10,00
New London, 1st ch., W. P. Benjamin tr., (of which $100 is to cons. Rev. J. S. Swan L. M.,) 150,00; do., Sab. sch'l, to be expended by Dr. Judson for heathen children, 25,00, 175,00
do., 2d ch., to cons. Jason Beckwith L. M., 100,00
Brookfield, 1st ch. 6,00
Suffield, ch. 100,00
Connecticut State Convention, W. Griswold tr., viz.—Essex, ch., to cons. L. M. to be named, 200,00; Bridgeport, ch., to cons. Ezra Silliman L. M., 102,00; Deep River, ch., to cons. John C. Rogers L. M., 108,54; sundries 4,00; per Rev. O. Tracy, agent of the Union, 414,54
——— 805,54

New York.

Milo, 2d ch., for L. M. to be named, 100,00
New York city, Luke Barker, to cons. him L. M., 100,00
do. do. do., North ch. 35,00
do. do. do., Union ch. 12,00
do. do. do., German, 1st ch. 2,00
do. do. do., 1st ch., (of which $500 is for sup. of Dr. Devan and $100 for a colporteur under direction of Mr. Dean, of Hongkong,) to cons. Amelia M. Cone, Emma E. Clark, Mrs. Catharine Thomas, Solomon S. Relyea, Mrs. Sarah Wyckoff, Thomas Wallace and William Daniels L. M., 700,00
do. do. do., 6th St. ch., J. H. Fowler tr., to cons. Rev. John T. Seely and George H. Gilman L. M., 250,00
do. do. do., Berean ch., Samuel Chappell tr., 150,00
do. do. do., Stanton St. Young Men's Miss. Soc., E. Griffin tr., 200,00
do. do. do., Tabernacle ch., viz.—Wm. Colgate 400,00; do., Young Men's Miss. Soc. 300,00; do., Fem. Miss. Soc. 165,07; to cons. Samuel Colgate L. M., and others to be named, 865,07
do. do. do., South ch. 115,22
———2429,29
Deposit, ch. and cong. 11,00
St. Lawrence Bap. Miss. Convention, per J. C. Lewis, 20,00
Otsego Asso., E. Herrington tr., to cons. Rev. Joseph B. Pixley L. M., 111,36
North Bay 3,60; Mrs. Z. Lampheer 38c.; Jabez Brown 3,00; Franklinville 5,00, 11,98
Broome and Tioga Asso., J. E. Stedman tr., 17,00; Union Village 9,00, 26,00

Worcester Asso., J. Hayden tr., 52,76
Franklin Asso., W. Stilson tr., to cons. Rev. J. N. Adams L. M., 144,80; do., N. Stilson 107,00, to cons. Mrs. Sophia Stilson L. M., 251,80
Oneida Asso., E. Palmer tr., viz.—Whitesboro', ch. 108,21, to cons. W. H. Lane L. M.; Utica, Bleeker St. ch. 108,27, to cons. Asa Sheldon L. M.; Annsville 5,00; Trenton, 1st ch. 15,00; Trenton Falls 13,25; Utica, Broad St. ch. 65,19; Remsen, 2d ch. 9,75; Carrville 22,75; Oneida Depot 8,00; Westmoreland, 2d ch. 20,00; Rome, ch. 50,00; Vernon, ch. 50,00; Marcy, Berean ch. 3,22; Rev. R. Z. Williams 2,00; Benj. J. Warren 7,00; Mr. Yale 2,00; Charles Higby and family 10,00; Semi-annual col. 7,31; col. at mass meeting 19,00; Richard Armstrong 1,00; Miss Sally Whipple 50c.; to cons. Rev. Caleb Reed, Rev. Denison Alcott and Rev. Leland J. Huntley L. M. 527,45
Cortlandt Asso., A. Graves tr., viz.—Homer, ch. 35,00; do., mon. con. 41,00; do., Rev. A. Bennett 50,00, to cons. Rev. Reuben Morey L. M.; Homer and Cortlandtville, Juv. Miss. Soc. 39,45; Miss. Soc. in Cortlandt Academy 25,00; Cortlandtville 24,80; Dryden 8,78; McGrawsville 25,62; do., Juv. Miss. Soc. 10,07; Fabius and Truxton 12,00; Lansing and Groton 8,25; McLean 24,00; Truxton 48,10; Virgil Village 5,10; Rev. P. Lyon, for the Kemmees 75c.; two individuals 62c.; col. at semi-annual meeting 2,94; Groton, ch. 40,00; balance due from the Asso. last year 8,88; to cons. Rev. S. S. Day, Rev. P. Lyon and Rev. E. D. Reed L. M., 410,36
Madison Asso., W. Coolidge tr., viz.—Madison, ch. 100,00, to cons. Salmon Brigham L. M.; Hamilton, 1st ch., to cons. Rev. Daniel Haskell and Mrs. Betsey Payne L. M., 200,00; Seminary Hill, (of which $17,30 is from Soc. of Inquiry,) to cons. Seneca B. Burchard L. M., 105,00; Fenner 9,00; Nelson, 2d ch. 5,62; Morrisville, ch. 31,48; do., Fem. Miss. Soc. 9,52; Delphi, ch. 15,00; Lenox, ch. 20,50; Stockbridge 10,00; Cazenovia Village 93,56; Lebanon 7,25; Eaton, 2d ch. 42,25; col. after sermon 13,18; to cons. Elisha Litchfield and Rev. J. J. Teeple L. M., 662,36
Oswego Asso., D. Harmon tr., to cons. Rev. David Foot L. M., 100,00; Oswego, ch. to cons. Rev. Isaac Butterfield L. M., 100,00, 200,00
Onondaga Asso., A. T. Holmes tr., viz.—Elbridge, ch. and soc. 213,00, which with $100 forwarded by this Asso. in February, cons. Mrs. Hannah Munn, Samuel Brown and Isaac Hill L. M.; Syracuse, 1st ch., to cons. Rev. N. Camp L. M., 103,25; Fabius, ch. 43,50; Canton, ch. 3,22; Manlius and Sullivan, ch. 11,00; Fayetteville, ch. 15,00; Tully, ch. 4,00; Rev. Ira Bennett 5,00; Baldwinsville 8,12; Clay, ch. 3,00, which, with the above balances, to cons. Rev. Alfred Pinney L. M. 409,09
New Woodstock, "sisters" 1,00; Mrs. Sarah T. Edwards 1,00; Miss Mercy F. Edwards 1,00; A. Gillett 25c.; Rev. J. H. Gowen 1,00; Almira Cole 3,00; Hannah Cole 10,00; George Foster 2,00; Mrs. B. D. Badger 5,00; Mrs. Deborah Hicks 15,00, 39,25
per Rev. Alfred Bennett, agent of the Union, ——2702,
Hector, Peach Orchard, ch. 15,
Harmony Asso., friends in Clymer 5,32; Ontario Asso., Thomas Attley tr., to cons. Rev. D. W. Litchfield, Rev. A. S. Kneeland and Rev. N. Baker L. M., 316,62; do., Bethel, ch., to cons. Rev. H. Miner L. M., 100,00, 421,94
Orleans Asso., Yates, ch., to cons. Rev. William Rhees L. M. 100,00
Wayne Asso., James McCarn tr., to cons. Rev. J. B. Vrooman L. M., 101,31; Macedon, V. Perry 5,00 106,31
Black River Miss. Soc., N. Van Ness tr., to

cons. Rev. E. Sawyer L. M., 126,79; Adams, ch. 50,00; A. Sheldon 50,00; to cons. Rev. Thomas Bright L. M., 226,79
Bristol, Rev. S. Goodale 5,00
per Rev. S. M. Osgood, agent of the Union, —— 860,04
Wheatfield and Pendleton, ch. 13,00
Staten Island, Port Richmond, North ch. 42,10
Chenango Asso., Norwich, ch. 170,00; do., Young People's Miss. Soc. 30,00; to cons. Charles York L. M., and one to be named, per Rev. A. Bennett, agent of the Union, 200,00
Brooklyn, Pierrepont St. ch., John Spier tr., ("of which $120 is for sup. of native preacher on Long Island, China, to be selected by Rev. Mr. Dean;") to cons. James Burt, Adam T. Tiebout, John Barter and Palmer Townsend L. M., 500,00
—— 6892,84

New Jersey.

Marlton, ch., a few friends, 10,00
New Jersey State Convention, P. P. Runyan tr., viz.—Somerville, ch., "a new year's offering," 67,00; do., Penny-a-week Soc., 33,00; to cons. J. V. D. Kelly L. M., 100,00
Greenwich, Jacob Flannagan, per Rev. G. S. Webb, agent of the Union, 2,50
Hoboken, ch. 15,00
Newark, 1st ch., to cons. Mrs. Hannah Maria Wilson L. M., by her husband, 170,00
—— 297,50

Pennsylvania.

Philadelphia, 1st ch., Fem. Miss. Soc., Mary Hallman tr., "the seventeenth instalment for a Bur. boy, R. B. Semple, 25,00; the 17th do. for a Karen girl, Georgiana Boardman, 25,00; the fourth instalment for an African boy, Park H. Cassady, from the Schuylkill branch of the 1st ch., including colls. at mon. con, 27,94; the first instalment for sup. of a child in Orphan Inst. at Nowgong, from the Karen Ed. Soc. 25,00; for general purposes 69,56," 172,50
do., 3d ch. 35,56
do., 2d Southwark ch. 30,00
Minersville, ch. 13,00
Williamstown, ch. 17,00
Holmesburgh, Rev. Thomas Roberts, to cons. him L. M., 100,00
Ballagomingo, ch. 24,75
per Rev. G. S. Webb, agent of the Union, —— 220,31
Slateford, Samuel Taylor, 10,00
Duncansville, ch. 13,35; Mrs. Mary Ike, 5,00; Pottsville and Belmont, ch. 13,00; Hatboro', ch. 12,25; Great Valley, ch., to cons. James F. Brown L. M., 100,00; Washington, ch. 30,00; Chester, J. P. Crozier, for L. M. to be named, 100.00; Marcus Hook, ch. 20,00; Milesburg, ch. 5,00; Hollidaysburg, ch. 5,00; New Britain, ch. 13,00; Ridley, ch. 1,15; Reading, ch. and Sab. school, 23,67; Hilltown, Rachel Morris, 5.00; Blockley, ch., to cons. Rev. J. Baker L M., 100,00; per Rev. B. R. Loxley, 446,42
Brownsville, Sew. Soc. 6,00; Freeport, ch. 1,00; Pittsburg, Grant-st. ch., for sup. of two Karen children, 30,00; Beaver Asso. 6,74; Sharon, ch. 1,74; Salem, ch. 5,05; French Creek, Asso. 16,47; Erie, ch. 3,75; Georgetown, ch. 1,25; Randolph, ch. 53c.; L. Mosely 50c.; coll. by Rev. F. Kidder in churches of French Creek Asso. 61,24, to cons. L. M. to be named; per Rev. J. Stevens, agent of the Union, 134,27
—— 963,50

Florida.

Miss Martha Price, for the Karen Miss., 6 00

Kentucky.

Boone Co., J. Dinsmore, 2,00; Covington Inst., mon. con. 5,00; per Rev. J. Stevens, agent of the Union, 7,00
Louisville, Rev. F. Augustus Willard 100,00
—— 107,00

Ohio.

Lima, ch. 16,00
Ohio Bap. F. M. and Bib. Soc., J. B. Wheaton tr. as follows:
Columbus Asso., viz.—Ann. coll. 13.50; Granville, Sab. school, 3,25; Carr 50c.; Columbus, ch. 45,32; Johnston, ch. 1,62; Alexandria, ch., H. Canfield 1,00, 65,19
Cesar's Creek Asso., T. D. Neal tr., viz—Sundries 25,00; Centerville, ch. 3,50; Miami, ch. 7,00; Washington, ch. 2,75; do., J. A. O. Yeomans 11c. 38,36
East Fork Asso., viz.—Ann. col. 20,76; Walnut Hills, Rev. J. Lyon 5,00; New Richmond, ch. 5,00; Cheviot, ch. 38,00; Perrintown, ch. 14,10; Georgetown, ch. 4,00, 86,86
Coshocton Asso., viz.—Ann. coll. 3,75; Clark tp., ch., Rev. B. White 1,50; do., 2d ch. 1,50;

Crooked Run, ch. 1,50, 8,55
Geauga Asso., viz.—Ann. coll. 4,68; Chester, ch. 2,00; Kirtland, ch 1,50, 8,18
Grand River Asso., viz.—Coll. 20,27; two sisters 1,00; Ashtabula, ch. 5,75; Conneaut, ch. 50c.; Geneva, ch 3,50; Jefferson, ch. 2,00; Kingsville, ch. 22.00; Madison, ch. 30,51; Sheffield 1,08, 86,91
Huron Asso., viz.—Berlin, ch. 3,25; Mrs. Cobb 25c.; Norwalk, Mrs. Morse and others 6,50; Auburn, ch. 8,00; Ripley, S. Jones 1,00, 19,00
Lorain Asso., viz.—Ann. coll. 17,91; A. Cougar 10,00; Avon, ch. 12,12; do., Fem. Benev. Soc. 12,20; Brownhelm 5,00; Grafton 75c; Huntington, ch. 1,75; C. R. Sage 3,00; Rochester, ch. 1,00; Wellington, Fem Soc. 28,71, 92,44
Maumee Asso., viz.—Ann. coll. 9,13; Perrysburg, Rev. H. C. Skinner 5,00; 14,13
Mad River Asso., viz.—Stanton, ch. 20,00; West Jefferson, J. B. Sutton 50c.; Sugar Creek 1,00; E. F. Yeomans 1,00; Troy, ch. 6,00; New Carlisle, ch. 8,00, 35,50
Mohecan Asso., viz.—Monroe, ch. 1,25
Meigs Creek Asso., viz—Ann. coll. 14,18; Brookfield, ch. 12.37; Bristol, ch. 1,55; McConnelsville, ch. 4,00; Marietta, ch. 18,28; Lowell, ch. 60c.; Little Muskingum, ch. 20,00; Good Hope, ch. 1,06; do., Sab. school, 81c. 72,85
Miami Asso., viz.—Ann. coll. 20.62; Mr. Lord 1,00; Oxford, E. Lane 30,00; Cincinnati, Soule chapel, Rev. E. W. Sehon 2,00; do., 9th-st. ch. 71,57; Mr. Langtry's infant school 10,00; do, 1st ch. 30,65; Sab. school, 21,00; 5th-st. ch. 6,49; do., Walnut-st. ch. 39,32; Dayton, ch. 78,04; friends 10,00; S. S. Juv. Miss. Soc., for Assam Orphan Inst. 36,40; Lebanon, ch. 50,00; Sab. school, for Assam Orphan Inst., 15.00; Middletown, ch. 6,65; Lockland. ch. 3,50; Muddy Creek, ch. 3,50; Franklin, ch. 10,20; Hamilton, ch. 7,60, 454,14
Mt. Vernon Asso. 53,25
Ohio Asso., viz.—Centreville, ch. 2,00; Ebenezer, ch. 2,00; Quaker Bottom, Thomas Gardner 50,00; Jackson, R. Harding 50c. 54,50
Strait Creek Asso., viz.—Ann. coll. 6,57; Greenfield, Rice Vass 5,00; Rainsboro', Rev. E. Frey 1,00; Hillsboro', ch. 4,00; West Union, A. McCornick 4,00, 20,57
Portage Asso., viz.—Ann. coll. 5,40; Mt. Union, ch. & soc. 1,87; Salem, 2d ch., for Tavoy Miss., 3,02; Sab. school, 40c.; little girl 12c.; Fem. Soc. 13,00; Streetsboro' 11,50; Sab. sch. 3,46; Fem. Soc. 12,00; Garrettsville, ch. 5,30; Sab. sch. 84c.; Hiram and Troy, ch. 4,22; Aurora, ch. 12.64; J. McC. 5,00; Bedford, ch. 6,00; Sab. sch. 37c.; Fem. Soc. 1,50; Mantua, ch. 1,92; Twinesburg, ch. &c. 7,01, 95,57
Rocky River Asso., viz.—Coll. 41,20; Bath, ch. 8,10; Columbia, ch. and soc. 23,25; Euclid, ch. and soc. 27,79; Medina, ch. 5,15; Mrs. Pattison, 1,85; Liverpool, ch. 28,31; Royalton, ch. 16,77; Westfield, 4,31; Seville Benev. Soc. 8,10; Cleaveland, H. Alger 10,00, 174,83
Scioto Asso., viz.—Ann. coll. 7,00; Walnut Creek ch. 6,31, 13,31
Trumbull Asso., viz.—Ann. coll. 14,51; Hubbard ch. 1,57; Mecca, ch. 16,00, 32,08
Wills Creek Asso., viz.—Coll. 4,50; Salt Creek, ch. 4,00; Concord, ch. 7,00; Washington tp., Rev. William Mears and others 4,00, 19,50
Wooster Asso., viz.—Ann. coll. 14,10; Massilon, ch. 10,50; East Union 4,50; Salem, 1st ch. 18,00, 47,40
Achor, ch. 15,70; Putnam Co., Rev. Ulrich Steiner 2,00; Little Mill Creek, H. Saunders 1,00; Hannah B. Chester 50c. 19,20
To cons. L. M. to be named, per Rev. J. Stevens, agent of the Union, ——1513,57
——1529,

Indiana.

Manchester, S. Weeks 5,00; Mrs. Martha Weeks 5,00; Franklin, ch. 4,20; Madison, ch. 12,50; S. S. Gillett 5,00;

Lafayette, ch. 2,50; Economy, ch. 5,18; Pembleton, James Thomas 2,00; Lagrange Co., Johnson, ch. 5,00; Greensburg, Rev. J. Currier and wife 10,00; per Rev. J. Stevens, agent of the Union, 56,38

Lawrenceburg, ch., mon. con. 41,00; Ebenezer, ch. 16,50; Manchester, ch 5,00; Rising Sun, Frances Burr 1,00, 63,50

Lafayette, ch., mon. con., 8,75; James Brown 50c.; two children 22c.; New Winchester, ch., Moses Cavert 1,00; Rhoda Cavert 50c.; Martha A. Cavert 50c.; David Higgins 50c.; John Bush 50c.; Daniel Yunett 25c.; Martha Reynerson 25c.; a Baptist brother 10,00; Bellville, ch. 1,51; S. B. Barker 1,00; New Friendship, ch. 1,40; Mr. Barker's two children 10c.; Stilesville, ch. 6,25; Grafton Whitaker 10c.; Mrs. Margaret Whitaker 25c.; Harvey Gibbons 50c.; Martinsville, ch. 2,90; White River, John Hodge 1,00; Little Mount, Rev. John Mugg 95c.; William Evans 75c.; Taylor Hancock 37c.; John T. Evans and others 95c.; T. Gibbins 50c.; Vernal, ch. 4,15; two sons of I. Sanders 20c.; Bethel, Lewis Coffey 1,00; Luther Coffey 50c.; Jonathan Allen 1,00; Wilson Coffey 75c.; Mrs. Malena Coffey 10c.; Mrs. Hannah Coffey 30c.; Rev. Reuben Coffey 50c.; Miss M. Coffey 25c.; Miss M. C. Coffey 25c; Mary J. Coffey 25c.; Mrs. H. E. Coffey 25c.; Mrs. Polly Coffey 25c.; Macedonia, ch. John Mills, Jr. 50c.; Anderson B. Mills 50c.; Mrs. Jane Mills 10c.; New Salem, ch. 80c; Rev. J. Beeman 25c.; Mill Creek, ch. 2,84; Pleasant Mayfield 50c.; David Evans 10c.; New Providence 1,40; O. Owen 25c.; Henry Hunter 50c.; Bethel 91c.; Green Castle, ch. 5,10; mon. con. 1,90; Crawfordsville 3,55; per Rev. S. G. Miner, agent of the Union, 71,65 ——191,53

Illinois.

A friend 5,00

Decatur, Rev. Burton Carpenter 7,00; Mrs. Sarah Carpenter 3,00; Thomas H. Read 1,00; Mrs Elizabeth Read 1,00; Mrs. Rhoda Allen 1,00; D. S. Allen 50c.; S. C. Allen 25c.; individuals 4.25; Juv. Sew. Soc., for Assam Orphan Inst., 2,00, 20,00

Elgin, ch., E. Sanford, 1,75; George Hull 1,50; Mrs. Hull 1,00, 4,25

Blackberry, Mr. Hanchet 3,00

Springfield General Asso., W. Watson tr., to cons. Rev. Jed. Sweet L. M., 100,00

Lyndon, 1st ch. 10,00

do., Rev. H. Cosmer 2,00; Carrolton, ch 17,75; Shoal Creek, Miss R. Blakeman 1,75; per Rev. J. Stevens, agent of the Union, 21,50 ——163,75

Michigan.

Medina, ch. 4,50; For. Miss. Soc. 11,50; E. Daniels 5,00; J. Hagaman 5,00; D. Smith 2,00; Mrs. M. Daniels 1,00, 29,00

Michigan State Conv., C. Van Hasen tr., per M. Allen, State agent, viz.—Clenton, ch., mon. con. 5,77; Rev. J. Booth 10,00; Mrs. J. A. Booth 2,00; R. R. Powell 2,00; Mrs. E. M. Lautoretta 6,00; Plymouth, W. H. Handford, for Dr. Judson, 50c.; Ypsilanti, C. R. Pattison 25c.; Z. E. Easton 1,50; Mrs. C. Sampson 50c.; Mrs. C. D. Lay 1,00; Miss E. Churchill 1,00; Miss R. Churchill 1,00; J. Camp 50c.; Mrs. A. Hawkins 50c.; Mrs. R. Farr 50c.; Saline, F. A. Fellows 1,00; J. Port 2,00; Adrian, D. B. Treat 5,00; Farmington, Rev. A. W. Baker and wife 5,00; W. Lambert 1,00; Brooklyn, ch, mon. con., 7,68; Kalamazoo, ch., mon. con., 4,00; Kalamazoo Asso., coll. 5,36; Wayne Asso. 9,09; Hillsdale Asso. 3,37; Battle Creek, Rev. G. V. Tenbrook 1,00; Miss M. Harwood 50c.; Fairfield, W. Tenbrook and wife 3,50; Rev. E. Hodge 1,00; Miss A. Hodge 25c.; R. C. Basto 25c.; D. Quick 1,00; A. K. Porter 1,00; H. S. Russell 1,00; Mrs. M. Knapp 1,00; Miss Mary Ann Tenbrook 50c.; Jackson, B. G. Mosher 5,00; Litchfield, ch., for China Miss. 3,10; Detroit, G. W. Harris 3,00; Redford, W. Hartsaugh 1,00; Somersett, Rev. D. Hendee 1,00; friends 38c.; to cons Rev. T. Z. R. Jones L. M. 101,00 —— 130,00

Wisconsin.

Exeter, Rev. Wm. Stilwell 2,50

Iowa.

Keokuk, ch. 3,70

Canada.

St. Catharine, viz.—Benjamin Shénston 1,00; Maria Yale 1,00; David Cumson 50c.; A. Clyde 50c.; S. Eaton 1,00; G. Havens 1.00; H. Grey 25c.; Mary Yale 1,00; E. Rogers 1,00; Elizabath Mesley 50c.; Delila Sanderson 1,00; Elizabeth Havens, 50c.;

M. S. Goodnough 50c.; John Smith 1,18; Jane Brown 25c.; Clarisa Havens 50c.; Aaron Havens 4,00; William Havens 25c.; cash 12c. 16,05

Beamsville, viz.—Jacob Kitchen 100,00; Susanna Singer 1.00; Eliza Cornwall 2,00; Elizabeth Kitchen 75c.; Martin Boughner 50c.; Mary Boughner 50c.; Mahala Boughner 50c.; Abraham Grubb 50c.; Maria Root 50c.; Paul Marlet 1,00; David Teller 1,00; Cynthia Vanatter 1,00; cash 18c. 109,43

Raynham, viz.—Solomon Wardell 2,00; Leonard Seager 1.00; Wm. Jones 50c.; John Kendrick 1,00; Aaron Fessenden 1,00; I. P. Smith 1,00; Sarah Vanloon 2,00, 8,50

Blenham, coll. 5,43

Scotland, cash 2,18

Waterford, viz.—Jacob Walroth 2,00; cash 1,75, 3,75

Brantford, viz.—Jane McMichael 2,00; Mrs. Clark 3,00; coll. 5,83, 10,83

do., 2d ch., Francis Pickle 2,00; Hartford, cash 1,50, 3,50

Ancaster, viz.—A. Undershut 1,00; S. Crandall 25c.; A. Kitchen 50c.; A. Drake 1,00; Peter Burke 50c.; Henry Boughner 1,00; Peter Van Syckle 1,50; John Drake 1,00; Phillip Stenabough 1,00; Henry Drake 50c.; Mary Kitchen 50c.; Eliza Drake 25c.; cash 1,25, 10,25

Beverly, viz.—James Lemon 1,00; I. C. Lemon 50c.; Salome Lemon 50c. 2,00

St. George, viz.—Wm. Rosebrough 1,50; W. Rosebrough 50c.; E. Rosebrough 1,00; Barbary Rosebrough 50c.; Aaron Patten 5,00; Sophia Patten 1,00; Margaret Pembleton 25c.; Alfred Kitchen 1.00; I. B. Kitchen 1,00; Martha Buckbury 1,00; Isaac Howell 3,00; E. Kitchen 1,00; N. E. Manwarring 5,00; I. Rosebrough 1,50; George Patten 2,00; Amos Pembleton 1,00; Elizabeth Crandall 1,00; Laban Crandall 1,00; I. D. Carpenter 5,00, 33,25

Townsend, 1st ch., Moses Barber, 100,00

Charlotteville, viz.—A. Smith 50c.; F. Lamport 50c.; cash 1,87, 2,87

Lowth, Solomon Secord 3,00; Henry Harris 50c.; Elizabeth Foster 1,00; cash 38c. 4,88

Queenstown, John I. Brown 1,00; Almira Brown 1,00; cash 50c. 2,50

per Rev. S. T. Griswold, agent of the Union, —— 315,42

### Siam.

Bangkok, Rev. E. N. Jencks 25,00

### Africa.

Cape Town, J. Lawton, per Rev. J. H. Vinton, 24,20

$24351,17

### Legacies.

Springfield, N. J., Ann S. Logan, per Rev. G. S. Webb, agent of the Union, 200,00

Topsham, Me., "A deceased friend," in part, to cons. Mrs. Jane M. Gillpatrick L. M., and for sup. of a native Karen preacher, 100,00

New York, Mrs. Ann Palmer, per Rev. A. Bennett, agent of the Union, 10,00

Haverhill, Ms., Mary Ayer, per Richard H. Ayer executor, viz.—for West African Miss. 100.00; for Burman Miss. 100,00, 200,00

Philadelphia, Pa., Mrs. Priscilla Wood, per Mrs. Mary Hallman tr. of Fem. Miss. Soc of 1st ch. Philadelphia, for the Bur. Miss. 300,00

Less collateral inheritance tax 7,50 —— 292,50

Cambridge, Ms., Mrs. Eunice Nichols, per Edward Mansfield executor, 1000,00

Sugar Creek, Ohio, Charles Sexton, Henry Bougher executor, per Rev. J. Stevens, agent of the Union, 292,00

do., Sybil Kelley, per do. 18,72

Suffield, Ct, Betsey Loomis, per Gamaliel Fowler executor, for German Miss., (in part,) 200,00

Claremont, N. H, Deborah Bond, per Gaorge Bond executor, 400,00 ——2713,22

$27064,39

Total from April 1, 1847, to March 31, 1848, $85,594,42.

The Treasurer also acknowledges the receipt of the following sums, viz.—

From the Am. and For. Bible Society, to aid in printing and circulating the Scriptures in

| | |
|---|---|
| China, | 1000,00 |
| Karen Scriptures, | 1000,00 |
| Peguan " | 1000,00 |
| | ——3000,00 |

From the Am. Tract Society, for publication of Tracts in

| | |
|---|---|
| Germany, | 500,00 |
| France, | 200,00 |
| Siam, | 300,00 |
| China, | 400,00 |
| | ——1400,00 |

$4400,00

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. JUNE, 1848. NO. 6.

## "THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. Tim. 1:11.

(Continued from p. 101.)

### THE FACTS OF THE GOSPEL,—THEIR NATURE.

We have said the record proves itself, but there are other proofs in abundance. We cannot go into these proofs now. We might unrol the volume of prophecy, and show how every successive page presents clearer and still clearer intimations of a wonderful and beneficent Being to come upon the earth in the latter days and redeem mankind from the power of sin, deliver them from their manifold miseries, assume the dominion of the world and reign in righteousness and peace. Indeed a large portion of prophecy may be likened to a long, continuous gallery of images, each one being a still more complete representation, than the preceding, of the Lord Jesus Christ. At first we have a dim and imperfect outline, but yet a benign and heavenly expression playing over it. Then some particular features are brought into relief,—the outline becomes more distinct, and we catch a fugitive impression of a most mysterious countenance where the divine and the human, earth and heaven, are inexplicably compounded. Finally, the *evangelical* prophet, "rapt into future times," draws as if from the living Original, a clear, well-defined and full-length portrait of the *God-man*, —every lineament of which finds its counterpart in Jesus of Nazareth. But we must waive this line of reflection. We desire, however, to remark in brief, that no portion of the world's history comes to us so fully accredited as the record concerning Jesus of Nazareth. The speaker may without impropriety be allowed to say, that having for years, from the relations in which the providence of God has placed him, been called to direct special attention to the nature of historical proofs and the principles of historical criticism, he cannot conceive it possible that any record of past events could be more fully authenticated by every variety of evidence applicable to the case than the gospel history. We have no reference in this statement to the internal evidence of the truth of the doctrines of the gospel as constituting a religious system. This is another part of the subject. But we speak of it as a part of *veritable history*,—the narrative of real occurrences,—of palpable realities which are most conclusively substantiated by the clearest testimony of the most credible and unexceptionable witnesses. If the gospel record be not a *true* record, then all the records of the past are *fictions*. The great body of the world's history down to the present

age is an idle *romance*. Nay, more, the soundest principles of evidence, the best established modes of proof, the clearest and most satisfactory demonstrations, are baseless chimeras of the brain. There is no *fact* and there is no *truth*, the present itself is an illusion, and we are all mere phantoms. We are not afraid of taking too strong ground here, or of any extravagance of assertion. But the gospel *is* true, the facts it details are *real* as our own existence, as God's existence. And they are realities of most stupendous import. If these facts are admitted as they stand out in the simple, unadorned narrative of the sacred writers, they involve a *meaning* whose height and depth and breadth, the most illimitable imagination can neither reach nor comprehend. They are but the symbols of a higher order of facts belonging to a history whose details are far beyond the sphere of the mere human historian,—even the history of *eternal redemption*. The *birth* of Jesus can be nothing other than the *incarnation of the Deity*,—not an incarnation according to the heathenish notion of a divinity taking up his abode for a time in some man, and after a while passing into some other; but that of the second person in the Eternal Godhead descending from the blazing throne of the universe to this little revolted province of his illimitable dominions, and not only "wrapping himself in our inferior clay," but taking our whole nature (sin excepted) into intimate union with his own, and so indissolubly blending the two as to constitute *one* indivisible person,—the Lord Jesus Christ!

And why this infinite condescension? Remember the song of the angels at the consummation of the event,—"Glory to God in the highest, and on earth *peace, good will to men*." They understood it. It was to unite two ends, the dearest to the heart of God, which else had remained forever separate and incompatible,—His own *glory* and the eternal *well-being* of man. These ends had been dissevered by human transgression, and God's glory required *war* on earth and *wrath* to man. But infinite love prompted and infinite wisdom devised an expedient by which the highest glory of God and the greatest happiness of man might be again harmonized and run parallel through eternal ages. The fullness of time had come when that expedient was to be perfected and applied. The Son of God was the agent appointed to carry out and consummate the divine purpose of mercy. The *incarnation* was a necessary preliminary to the great transaction which was to avail to reconcile God to man, and to throw open the doors of eternal mercy to the vilest transgressors. He must needs unite His deity with humanity that he might be capacitated for the work of human redemption;—a work which could only be wrought out by a *propitiatory sacrifice* of infinite value. Christ was *born of a woman*, i. e., became a *man under the law*, that he might *suffer death* for the redemption of those under the law and sealed over to eternal wrath. The degradation of his incarnation, with all the deep humiliation involved in it, was but a preparatory step to the amazing scenes of the garden and the cross. He came from heaven to earth *on purpose* to suffer and to die. He had the cross in view when he rose up to leave his throne in heaven in cheerful obedience to his Father's will, and to travel the infinite distance from that spotless throne to this apostate world. When he took from his brow the diadem of the universe, he knew well he must wear the crown of thorns ere he could resume it. When he hushed the anthems of praise from adoring hierarchies, he knew that ere they could again salute his ear he must endure the scoffs and "contradictions of sinners." When he laid aside the robes of royalty, he knew the nature and the body with which he should be clothed would be subjected to the greatest extremes of indignity and pain.

Any one who shall attentively trace the life of Jesus may easily discover, that from the beginning that blessed Being had before his mind some dreadful and overwhelming affliction which he must inevitably suffer; and as the crisis approaches, his whole soul becomes more absorbed in view of it and seemingly impatient for the hour. "I have a baptism to be baptized with, and how am I straitened until it be accomplished." The *death of Jesus of Nazareth*, then, was really the *great expiation* made to eternal justice for the sins of men by the second person in the adorable Trinity taking man's place and receiving upon himself the full discharge of divine wrath, which else must have been poured out without mixture and without remission upon the transgressor's head. This amazing *fact* gives a *meaning* to all the rest in the history. Here is the *heart* of the gospel. It is the *propitiation* of the Son of God for the sins of the world, by which he has become the "Author of eternal salvation to all them who believe." Having accomplished this, his subsequent triumph and glory was sure, and also the triumph and glory of all who trust in Him. The sufferings and death of Christ, as the great propitiatory sacrifice for the sins of men, is, without question, the *characteristic fact* of the gospel. Without this, there is no *gospel*. There are no glad tidings for condemned and dying sinners. The doctrine of propitiation may be clearly recognized upon almost every page of divine revelation. And the New Testament is redolent with its heavenly fragrance from one end to the other. It is this doctrine, under the phrase of *Christ crucified*, in the exhibition and elucidation of which the Apostle lavished the energies of as mighty an intellect as God ever kindled up in a human organization. And while unfolding its wondrous nature and its glorious consequences to man, his soul seems at times to take fire, and he pauses in the magnificent march of his argument to give vent to the irrepressible emotions struggling in his bosom. Strike this doctrine out of the "glorious gospel," and you would accomplish a far more fearful catastrophe than if you should blot out the sun and heap the darkling planets together into one wild, chaotic mass. If I cannot look to my Savior and believingly say,—

> "My soul looks up to see
> The burden *thou* did'st bear
> While hanging on the accursed tree,
> And hopes her guilt was there."

then I must sink in despair; my hope must go down in eternal night. It is past comprehension how men can believe the bible to be a revelation from God and yet repudiate the doctrine of a *vicarious* atonement through the propitiatory sacrifice of a suffering Christ. The speaker has more than once thanked God, though he trusts not in the spirit of a Pharisee, that He had not given him a mental structure which could endure so grievous a contradiction. If he should reject this doctrine, he must abandon the bible and pass over into the bleak and cheerless region of blank infidelity. In this doctrine alone I find a *whole* gospel, a *precious* gospel, a *glorious* gospel. I am not able to explain its philosophy, I do not understand it. I know not that I shall ever understand it; but in this respect the angels are my companions,—those holy and seraphic intelligences who, from the first announcement in heaven of the plan of salvation, have been intently studying its mysteries with ever increasing wonder without being able to fathom their depths.

But a practical experience of the efficacy of the doctrine does not depend upon an understanding of its mysterious nature. Let an individual be brought vividly to feel the dreadful truth, (and I know no truth more dreadful,) that

*he is a sinner against a holy God*, and that all the attributes of the divine character, and all the principles of the divine administration, and the very glory and stability of the Eternal throne itself, demand his everlasting punishment. Now whither shall he fly for a refuge? He cannot so much as lift his eyes to the throne of God. They would be blinded and blasted by the wrathful flames which issue from the burning seat of uncompromising *Justice*. Will he turn to the *Law* which he has transgressed and dishonored? It points a flaming sword, on which is inscribed, "*The soul that sinneth it shall die*," right at his heart. O what infatuation for the convicted sinner to look to the *law*, as many do. It is as if one should seek his life by madly throwing himself upon the deadly point of an implacable enemy's spear! Shall he hide himself in the grave? Alas! it is but the portal to the awful abyss beyond, whose fiery surges, as if impatient for their prey, lift themselves on high to meet him at his coming. Whithersoever he may go, he feels himself *environed* by the presence of one who is his enemy, and who is full mighty to inflict upon him all the vengeance which is in his heart,—even of Him who holds in his hand and wields at his will all the resources of wrath. In this intolerable condition let him look to the *Cross of Christ* and get a believing view of Him who suffered thereon for the sins of the world, and "whom God has thus set forth," in view of the intelligent universe, to be "a *propitiation for sin* through faith in his blood." What then? Why instantly *all* is changed! Let him now look to the throne,—the flames are no longer there, but a *Father's* face beaming unutterable tenderness upon him. Let him look to the law,—it has sheathed its sword. It had long before bathed it to its very hilt in the blood of the glorious sufferer, and *that* has satisfied it. The *believing penitent* need not fear its point. Shall he longer dread the fiery pit of deep damnation? It is closed forever to him. He is a *child of God*,—an heir of heaven. A benign and gladsome presence surrounds him "where'er he roams, where'er he rests." Think you this individual cannot tell you something about the practical efficacy of *propitiation*?—that he cannot say from his heart, "*sweet* propitiation?" and exultingly sing,—

> "To God I'm reconciled,
> His pardoning voice I hear;
> He owns me for His child,
> I can no longer fear."

The work of Christ in the salvation of men has received different appellations according to the different aspects in which it may be viewed. When the sinner is contemplated as a miserable *captive* under the galling yoke of sin, and the Lord Jesus Christ as moved with compassion at his wretched condition, stepping forward and paying the price of his ransom and taking him kindly by the hand and bringing him into joyous and glorious liberty, it is called *Redemption*. When he is viewed as *lost*, and exposed to a dreadful hell, and Christ as reaching forth his almighty arm and rescuing him from impending ruin, it is called *Salvation*. And so of other views. And the penitent and grateful disciple will delight to think and speak of Jesus by the name which best corresponds to the ascendant emotion in the process of his conviction. If the *bondage* of sin has been keenly and oppressively felt,—if the curse of the law has seemed to rest with a mountain weight upon his spirits, he will think of Christ as his adorable *Redeemer*. If a sense of his *utterly lost* condition and exposedness to remediless ruin has peculiarly pressed upon his despairing soul, he will speak of Christ as his blessed *Savior*. Again, if his thought has fixed upon the dreadful fact that the *wrath* of God *abides* on him,—that he has a con-

troversy with the tremendous power that sways the sceptre of the universe, he will delight to think of Christ, who has appeased and turned away that wrath and settled the controversy and made that power placable and friendly, as the *propitiation* for sin. In this connexion it is a sweet word; O, a very sweet word. Now while neither of these emotions excludes the rest, though in the ascendant when relief comes, *propitiation* in a general view seems to be the *capital* element in the work of Christ. That burning flood of divine wrath which was destined to sweep our whole apostate race into the gulf of eternal woe, the Lord Jesus Christ arrested in his own person, and suffered the fiery vengeance due to their guilt.

But let us take a more comprehensive view of our subject. Our blessed Saviour says to Nicodemus, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this declaration we have presented to us three parties interested in the work of human salvation. There is a fourth, indeed, deeply concerned in the work, even the Holy Spirit, whose peculiar prerogative it is to make efficacious the provisions and secure the consummation of the divine design. Let us briefly consider the Gospel in its relation to these three parties. We see it originated in the love of God,—in the yearnings of his heart after his apostate and rebellious creatures. I have read of some one, who denominated the gospel of John "the heart of Jesus." The whole gospel may be termed the *heart of God.* It is the channel through which the full tide of His fathomless love flows to our wretched race. "God is love." The gospel is all *love*, love too in its most affecting manifestations. We measure the strength of affection, not by the value of the favor bestowed, but by the sacrifice made,—the *cost* incurred voluntarily to procure the favor. If we apply this rule of estimating to the divine compassion, our imagination is at fault in its attempt to form any conception of its unfathomable depths and of its absolute boundlessness. God himself could make no costlier sacrifice than he has, in giving his only begotten and well-beloved Son to be a propitiation for the sins of men. We have seen to what he was given up. I know not why we should not be more deeply affected than we ordinarily are by the inspired expressions on this subject. They are overwhelmingly touching, and indicate an extreme soreness of trial on the part of God the Father in letting loose the fury of his indignation on the innocent head of the Son of his love.

> "Thou most indulgent, most tremendous Power,
> Still more tremendous for thy *wondrous love*,
> How our hearts tremble at thy love immense;
> The ransom was paid down,—the fund of heaven,
> Heaven's inexhaustible, exhausted fund."

It is true, the Son was to be indemnified for it all by an exceeding weight of glory; but the prospect of this would only sustain him in the endurance, it could not assuage the actual suffering. The divine purpose of mercy was consummated by the Son in *his own person.* The whole burden of accomplishment rested upon him. When he travailed in the greatness of his strength for a world's redemption, he *had none to help.* He embraced our nature and passed with it through the fiery furnace of God's intensest wrath, and by *that act* established an everlasting identity of nature and interest with redeemed humanity. In this view *Christ* is *himself* the gospel. To preach the gospel is to preach Christ, not as an example, but Christ as the propitiation, Christ as the Lamb of God, "on whom were laid the iniquities of us all, and by whose stripes we are

healed." This work is a *finished* work. No created being was competent to assist him in its execution. But now in its perfection it is freely offered to the acceptance of all who desire to avail themselves of its saving efficacy. This is done by a simple act of *faith*. Infinite as was the price of redemption, it is *freely* offered to every sincere penitent among the children of men. *Faith* in the *atoning blood* of Christ is the *characteristic fact* in the believer's experience. His experience is not worth any thing if this *prime* element be wanting.

(To be continued.)

## NATURE AND DESIGN OF A CHRISTIAN CHURCH.

The following remarks on the nature and design of a Christian church, are part of an address delivered by the Rev. E. C. Lord, on the occasion of organizing the 1st Baptist church at Ningpo, Oct. 31, 1847. After a few introductory paragraphs, suggested by the object and circumstances of their assembling together, Mr. Lord endeavors to impart to his brethren a just conception of the privileges and responsibilities which they were about to assume.

The question has been often asked, but very differently answered, *What is a Christian church?* This term, so frequently used in the scriptures, is sometimes employed to designate the whole body of true Christians, or "all the elect of God, of what nation soever, from the beginning to the end of the world." This church is purely a spiritual body,—a community bound together by no ties of confederation,—acknowledging no head but Christ; and amenable to no tribunal but his. This church can have no officers and no ordinances. But the term church is commonly employed in a much more restricted sense, denoting, as expressed in the "Summary of Doctrine" to be made the basis of our union and organization, "a company of baptized believers in Christ voluntarily associated in covenant relation, for the purpose of sustaining the Christian ordinances in their purity; of supporting among themselves the public worship of God; of spreading the gospel throughout the world; and of watching over each other for their spiritual welfare." Any number of baptized believers, however small or great, uniting upon these principles and for these objects, constitutes a Christian church. This church, it will be seen, differs in very many respects from the one before mentioned. That church can embrace none but true believers, this may embrace many who are believers only in profession. The members of that body are united only by a common Head, and common faith and a common object; but the members of this, in addition to these, have other bonds of union. The members of that body are amenable to none but Christ; but the members of this are amenable also to one another. That church can have no officers and no ordinances; but this has both. But while these churches have many points of difference they have this in common,—they have one Head, and that Head is *Christ*.

The expression, that Christ is the Head of the church, is a scriptural expression, and implies that he is its author, its lawgiver, its ruler, and its saviour. Now if Christ sustains all these relations to the church, (and if he does not, the expression has no meaning,) there is left in it no room for human legislation, or for the introduction of human rites and human ceremonies. The complaint is

frequently brought against us, for making our terms of communion too close, is as unreasonable as it is unjust. So far from making them too close, we do not make them at all. We have no right to do this. He who is the Head of the church, alone has authority to give it laws, and to fix its regulations. It is left for us only to see that these are strictly observed. Whoever, therefore, complies with these laws and regulations, and claims admittance into, and fellowship with, a church of Christ, claims what no man or body of men have a right to deny him. While, on the other hand, he who claims these privileges without complying with these regulations, claims what no man or body of men has a right to give. In human institutions men have a right to legislate. They can fix their own terms of admission and exclusion. They can make, alter, or abolish regulations as they may from time to time deem necessary for the accomplishment of their object. But not so in the church of Christ. Her code of laws has been written and sealed with blood. They need no amendment. They can never admit any. Had the teachers of religion been content to occupy the stations assigned them by their Master,—"But he that is greatest among you shall be your servant,"—how many dark and woful days had been spared the church of Christ! But the assumption of power and prerogatives on the part of the ministry and rulers has well nigh proved her ruin. But they who have done all this are only those who have dared to depart from the simple, but authoritative commands of Christ. Let the teachings of Christ and the Apostles be adhered to, and all is well. But if these are departed from, even though it may seem in a small degree, our talisman is gone,—we know not how soon we shall plunge into darkness and ruin. God grant that the church which we may this day constitute, may be preserved from such a fearful destiny.

In the Summary above alluded to, is stated also the design or *object of a Christian church.* It is to maintain the Christian ordinances in their purity; to support among themselves the public worship of God; to spread the gospel throughout the world; and to watch over each other for their spiritual welfare.

The ordinances which Christ has given to his church are two,—Baptism and the Lord's Supper. The utility of these ordinances the Christian surely, who has been permitted to enjoy them, cannot have failed to observe in his own experience. While the one has been to him the witnessing of a good confession, the answering of a good conscience towards God, and the opening of the door to all the privileges of the house of God; the other has been the frequent remembrancer of his departed Lord. It is in this latter ordinance, when these divinely appointed symbols are before him, that the Christian is more deeply affected with the view of the sufferings of Christ and the matchlessness of that love which constrained him. It is here that he is enabled to see, as perhaps he can nowhere else see, the appalling nature of sin. And it is here that he sees the strongest pledges of his hopes. But it is not to the Christian alone that these ordinances are useful. To the careless sinner they are often made the means of salvation. How important, therefore, since these ordinances have been established and set apart for such high and sacred purposes, that they should be preserved? and not only that they should be preserved, but that they should be preserved in their purity? Why should "the gold become dim;" why should "the fine gold be changed?" But however useful these ordinances may be, whether to the Christian in keeping alive and fanning the flame of his piety, or to the sinner in awakening and leading him to Christ, yet it is neither nor all of these circumstances that make them obligatory. Their obligation

rests upon higher authority,—the command of Christ. Were it not for t
divine sanction, these ordinances would be of no authority. And not only
but they would be *profane*,—of the same class with the pagan rites which
are compelled to witness with so much pain and disgust. While, therefo
upon the one hand we would not fail to note the utility of the ordinances wh
Christ has given us, we should, on the other, be careful not to mistake t
source of their obligation; for if we do not mistake, very much of their mi
apprehension and perversion is attributable to this error.

The public worship of God seems to have been a very prominent and im
portant object both under the legal and the gospel dispensations. It is tru
that public worship under these dispensations had formulas, which in some re
spects were very different. Yet it is not to be considered as two institutions
but as one, and, in all that is essential, the same. The latter is a continuation
of the former, with such modifications of form only as are required by the more
advanced state of the kingdom of God. Under the law this worship was en
joined and enforced by Jehovah in the most solemn and impressive manner.
Under the gospel it has the same sanction, not only because none of the divine
precepts by which it was originally enjoined, except such as relate to its out
ward forms, have been repealed, but because all these solemn precepts are
again and constantly reiterated in the very spirit and framework of Christianity.
It has furthermore the high sanction of Christ and his Apostles. "The ends of
the institution of public worship," it has been well remarked, "are of such ob
vious importance, that it must ever be considered as one of the most con
descending and gracious dispensations of God to man. By this his church con
fesses his name before the world; by this the public teaching of his word is as
sociated with acts calculated to affect the mind with that solemnity which is the
best preparation for hearing it to edification. It is thus that the ignorant and
the vicious are collected together, and instructed and warned; the invitations of
mercy are published to the guilty, and the sorrowful and afflicted are comforted.
In these assemblies God by his Holy Spirit diffuses his vital and sanctifying in
fluence, and takes the devout into a fellowship with himself, from which they
derive strength to do and to suffer his will in the various scenes of life, while
he there affords them a foretaste of the deep and hallowed pleasures which are
reserved for them at his right hand for evermore. Prayers and intercessions
are offered for national and public interests; and whilst the benefit of these ex
ercises descends upon a country, all are kept sensible of the dependence of
every public and personal interest upon God. Praise calls forth the grateful
emotions, and gives cheerfulness to piety; and that instruction in righteousness
which is so perpetually repeated, diffuses the principles of morality and reli
gion throughout society; enlightens and gives activity to conscience; raises the
standard of morals; attaches shame to vice, and praise to virtue; and thus ex
erts a powerfully purifying influence upon mankind."

The spreading of the gospel throughout the world we have reason to be
lieve was one of the principal objects which our Savior had in view in the con
stitution of the Christian church. His last solemn injunction, "Go ye into a
the world and preach the gospel to every creature," is not to be regarded as ad
dressed exclusively to the Apostles and their successors in the ministry. This
command involves a work in which all Christians have an interest, and in the
performance of which they must share a mutual responsibility. If there were
any doubt in regard to this, the question might easily be settled by a reference
to the history of the church, at least if we acknowledge that God ever speak

in the voice of mercies and judgments. For we find that so far as the church has acknowledged this claim upon her, and has labored faithfully to meet its obligation, so far she has enjoyed the divine favor; and in so far as she has failed to do this, so far she has experienced the divine displeasure.

But admitting that the command of Christ, to give the gospel to all nations, is obligatory upon all his disciples, it may be still asked, whether, by laboring in their individual and separate capacity, they cannot discharge this obligation? To this it must be answered, most assuredly not. The command is not given to them as *individuals*, but as *a community,—a Christian brotherhood,—a church.* It is true, that in their individual capacity Christians might do something towards spreading the gospel. They might seize the torch of divine truth and scatter here and there a feeble ray. But their efforts would be weak and fluctuating. In this way but little could be accomplished. Indeed this is too obvious to need proof or illustration. It was once, but it is no longer, a question among evangelical and enlightened churches, whether it is their *duty* to labor to spread the gospel throughout the world. The duty is now admitted. The commission of Christ is received.

But we may still ask, is its nature fully comprehended? are its claims sufficiently felt? It might be humiliating to confess that they are not. But these are questions which, had we a voice that could be heard, we would earnestly press even upon the most enlightened and efficient churches. At least we would not fail to press them upon ourselves. It is true, we have heard the voice of our Savior saying, "Go ye into all the world and preach the gospel to every creature." We had pleasant and happy homes,—we had kindred and friends whom we tenderly loved; and these we did not refuse to forsake. We saw before us privations, trials and danger; and these we have not refused to endure. And now it might seem to some, that, having to make sacrifices like these, we have but little more to make,—that but little now is required of us except the mere expenditure of our time and strength in the service upon which we have entered,—and that the few comforts that flow to us now in our rugged and solitary way we are at liberty to enjoy without any care or anxiety in regard thereto. But although this is a matter in regard to which others may not judge us, is it not one in regard to which we are required to judge ourselves? The disciples of Christ are required not only to consecrate *themselves* to his service; they are required to consecrate their *all.* Not that I mean to say, that it is required of all Christians, or of *any* Christian, that he should devote himself and his possessions exclusively to the support and propagation of Christianity. But I do mean to say, that Christians,—that *every* Christian is accountable both for the use that he makes of himself and of whatever he possesses; and that the missionary abroad can no more free himself from this accountability than the Christian pastor or the lay brother at home. It may be urged that missionaries generally possess but little of this world's goods, and, therefore, they are able to bestow but little except their personal efforts for the spread of the gospel. But this is no objection to what we urge. As it is required of others according to what they have and not according to what they have not, so it is required of them. But I need not add. While we from the high place we are permitted to occupy see so many of our brethren and sisters at home in their deep poverty abounding in liberality,—giving freely from their scanty store,—we surely have not a heart to withhold from ours. With them we will "remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

The last object of a Christian church to which I propose to refer on this occasion, is their *mutual watchcare.* There is no duty perhaps which has been more clearly explained and more solemnly enjoined than that of Christians to watch over each other for their spiritual welfare; and yet there is scarcely a duty oftener abused or neglected than this. While on the one hand, with a view, at least professedly, to the accomplishment of this object, unlawful and unworthy means are employed, on the other, through fear of giving offence, even a friendly admonition is withheld. A church of Christ was never intended to be a body of censors to scrutinize one another's conduct and character, much less was it ordained to be the tribunal at which to arraign every delinquency we may see or fancy that we see in our brethren. So far from any thing like this, we are constantly enjoined to look not so much upon the faults of others as upon our own. And in all our intercourse with others we are exhorted, "as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as God for Christ's sake has forgiven us." But yet there is a duty we owe to one another which we cannot discharge by passing over in silence the faults of our brethren. While we are required to *forbear* and *forgive*, we are also required to *warn* and *rebuke.* To discharge this duty properly, requires great wisdom and prudence, and we may add, no small share of self-denial. There is a way, however, in which we may administer reproof without the fear and pain of giving offence. It is by living ourselves above all reproof. There is power in such a life. It speaks with a voice that must be heard. If God shall permit us to realize our hopes, we shall soon admit to our fellowship and watchcare some who but a short time since were pagans. We shall, of course, expect to find in them evidence that they have been renewed, and also that, under the influence of the Spirit of God, they are being changed into the same image from glory to glory. But we can hardly expect not to find in them also much that will occasion us regret and sorrow. They have long been heathen,—their friends and associates are heathen still. The ten thousand rites and ceremonies with which they have been familiar from their infancy, and which have almost become a part of themselves, are heathen rites and ceremonies. Nor is this all,—they still think and speak a heathen language. Disciples placed under such circumstances must have made more than ordinary attainments in piety, not to be found frequently departing from the right way. This must be true in all heathen countries, but there are few countries where it is more emphatically true than in this. The peculiar system under which the Chinese are born and educated, has over them tremendous power when they would break away to become Christians. If it be true, as is sometimes asserted, that they are less strongly attached than other pagans to the ordinary forms of idolatry, it is also true that they have a form to which they are bound by chains of tenfold adamant. To pluck these asunder is difficult indeed. I allude to these things, not as demanding any mitigation in our mode of discipline, but as circumstances which we are not to lose sight of, lest we should not at all times be sufficiently patient and forbearing. Let us not forget that a precious gem may be much encrusted with dirt; and that we have need to be careful lest that which is most obvious turn our eyes away from that which is most precious.

We are about to take upon ourselves solemn vows and solemn obligations. We pledge ourselves to labor for each other's spiritual welfare. These vows will be heard in heaven. Oh may the last great day disclose that they were made in dependence upon God, and that they have been faithfully observed.

# American Baptist Missionary Union.

## Tavoy Mission.—*Journal of Mr. Bennett.*

### Yearly visit to the churches.

Dec. 20, 1847. Left home in my boat for the yearly visit to the churches of Newville and Yaville, on the Tavoy river, with mingled feelings of hope and fear. Other men have labored, and the writer is now about to enter into their labors.

These churches, where br. Wade has for the last several years labored, are left almost as sheep without a shepherd. When a retrospect is taken of the past, and we look over the history of these churches, it produces mingled feelings of pain and pleasure.

### Newville.

Newville, to which we are approaching, is a Christian village, two tides distant from Tavoy. The inhabitants are mostly from the banks of the Toungbyouk, a large stream emptying near the mouth of the Tavoy river, and considerably farther *south* of Tavoy than their present residence is *north* of it. There, this church was first formed many years since. Miss Gardner (afterwards the companion of our dear br. Abbott, and whose remains await a glorious resurrection in the Karen wilds of Arracan,) visited these people, and br. Mason has also labored among them. But the difficulty of reaching their abode, and the time necessarily consumed, preventing visits to other equally promising fields, led to the advising of their removal to a more convenient location for the missionary. Hence they were located on this river, and their place called Newville.

As a consequence of this change, the place from whence they came on the Toung-byouk, has not been visited for many years by a foreign teacher. Thus all the unconverted are left in their native wilds without instruction.

The propriety of settling the Christians by themselves, away from their heathen countrymen, though it may have an argument or two to recommend it, has often been called in question, and as we conceive, properly. But under the limited means, and paucity of foreign laborers at Tavoy, even from the commencement of the station to the present moment, far be it from the writer to intimate censure on those who have preceded him, though they may have practised what he here deprecates. He is well aware *they* would gladly have had it different if they could. As a consequence of concentrating the Christian families by themselves, *their* children are benefited by the schools, and the children of the unconverted *have not this advantage.* As a consequence, missionary operations, which ought to be aggressive into the dominions of the prince of darkness, are necessarily expended in keeping the churches in full strength and prosperity; and the accessions, of course, are mostly from Christian families. After all, there is much fear, if more laborers are not soon added, (and not one or two only, but *five* or *six* good and faithful men,) those who are now on the ground will scarce be able for the next ten years, (should they live so long,) to keep the respective churches at the same figures they now are. This, confessedly, ought not so to be. But where shall the blame lie? The writer does not wish to reflect upon the Committee, or the churches at home; he merely states facts as they stare him in the face, and really desires that measures may be taken, so that others, when he is in the grave and forgotten, may not from necessity be forced to write in a similar strain.

There are at least four, perhaps six, and probably *ten times* as many families of Karens living on the banks or head waters of the Toungbyouk river still unconverted to God,—without the Sabbath, without schools, without any means of grace, and some of them dying annually and going to the judgment of the great God,—as there are gathered in this peaceful, quiet and rural Christian village. Who will go to the lost sheep upon the mountains of the Toung-byouk valley, and tell *them* of Jesus and of heaven? Who will visit the water brooks there, and finding a hamlet, make known to its inmates that the blood of Jesus cleanseth from all sin? *Shall they be left to perish?*

21. Found myself moored to a steep bank of the river this morning, and the boatmen on shore preparing for

breakfast and waiting for the tide. Scrambled up the bank and found a Burmese house, surrounded by a luxurious plantation of sugar cane, plantains and other vegetables. Before sunset we reached Newville. In the evening the people assembled, and teacher Ko-la-pau, who is with me, preached to the people from the words of Christ to the sisters, on the resurrection of Lazarus. Assembly from fifty to sixty.

22. Meetings as usual to-day, and inquiries into the state of the church.

23. After the morning prayer meeting, the church met to examine into the case of two of their number who have sinned. In the evening teacher Ko-la-pau preached an impressive discourse that drew tears from many present.

25. Yesterday and to-day have been occupied in prayer, conference, covenant meetings and preaching. The members of the church here appear to be generally in a healthy state, and growing in grace.

An interesting up-country Shan.

After dinner to-day a young man came in, who has wandered far from his home and kindred. He says he is an up-country Shan, born north or east of Ava. He talks Burmese fluently, and a little Karen. He was made a Burmese priest when a boy and has been almost all his life a priest. His age I should think about twenty. In his rambles, when a priest, he says he has visited Rangoon, Bassein, Arracan, Ava, Bonau, Mo-goung, Toungoo, Zemmay, Maulmain, and various other places. He said he had never seen a Burmese printed book; I gave him Mr. Judson's Digest of Scripture, and he read off as fluently as if it was an old acquaintance. Said he had never seen such language before. On the subject of religion he seems light and trifling; but it is evident he is no Boodhist, though well versed in the system. Could we find half a dozen such young men as this, and the Spirit of God should convert them, and they go like Paul from city to city, and nation to nation, we might hope that with his Spirit they too might turn the world upside down. We did not wonder, when we looked upon this young man, that it is said of the Savior when the young man came to him and inquired the way to heaven, "he loved him;" for the good such young men *might* do is incalculable. I felt strongly for this young man, and my desire is, that he may become a child of God.

After a discourse by teacher Ko-la-pau this evening, two females were examined and received by the church for baptism. They belong to families that have removed here from the Palaw valley.

Worship—Baptism and the Lord's Supper.

26. Lord's day. Prayer meeting in the morning. At the usual hour the people assembled for worship, and heard a discourse from the words in Phil. 3:1. It was an interesting time, and we hope there were many who rejoiced in God. After worship, we gathered together on the banks of the clear stream, with singing and prayer, and the two candidates were baptized. In the evening, after a short discourse, the death of the Savior was commemorated.

27. Early prayer meeting as usual. About noon the head man from Yaville came down, who has had some difficulty with his wife, and they have separated and have been living separate for several months. She is living with her children she had by another husband. They are both old people and influential, and, of course, the difficulty affects others beside the two more particularly concerned. He seemed more tender and affected than he did when in town before Mr. Wade left, still he does not seem disposed to humble himself, or to live with his wife. He was most faithfully exhorted to do his duty, and rather to follow what God requires than the old nature, which is prone to ill. This is a very bad case, and needs much wisdom to advise, or to pursue a right course. A few years since, they had a similar difficulty, but made up their differences and lived together.

Preaching again in the evening. This church are about building a new chapel; of course, their contribution to the Tavoy Missionary Society was only about half as much as usual,—being only ten rupees, fourteen annas. There was a school here in the rains of eighteen pupils.

Passing the rapids—Arrival at Yaville.

28. People met for prayer meeting in the morning, as usual. After tiffin, left for Yaville, sending the boat up the river over the rapids while I go myself overland, at least a part of the way. After walking near an hour, came out upon the river, where we found boats waiting for us to take us

over to the other side. Here we stopped for the boat to arrive, and here are a collection of rapids, and a dangerous place to get over in the river. Here it is said the most of the accidents in the river take place. It was here where the Tavoy assistant to the Commissioner was upset, and himself, his people and all their effects in the boat, were emptied into the roaring waters, when he came up in company with br. Wade last year. When my boat came in sight, some half a mile or more down the stream, several young Karen men were despatched to bring it over the falls, the Burmans not being competent to the task. All the things were taken out of the boat, and the coolies brought them over the rocks, while the boat was being dragged by a rope and poled with bamboos over or up the falls, where at last all safely arrived. After all things had been properly arranged, we all took to our boats again, and arrived at Yaville before the sun had set.

### Shans or Siamese.

Here we found encamped on the bank sixteen Shans or Siamese, who emigrated from Siam some two years since, and have settled themselves on a small stream emptying into the Tavoy river on tide water, and near where it is said there was in former times a large Taling village, but broken up by the incursions of the Siamese. How strange often the changes in life. Here are Siamese leaving their own country, because of its oppression, and settling down in the very place, where, probably, Talings or Tavoyers, now living in slavery in Siam, once had their quiet gardens and peaceful homesteads! These people, I learn, are waiting for more of their party to arrive, when they all go up the Tavoy river some three or four days, where they employ themselves in washing the sands for gold dust. And they find it too; or rather I should call it gold sand or pebbles, for a specimen that was shown me was pure virgin gold, in flattened pieces, some rather small, from the third of a grain up to one piece of some twenty or thirty grains. I am given to understand these people can read Siamese, and regret I have not a Siamese book with me.

### Beautiful scenery.

We soon passed up the bank of the river to the village of Yaville, and through it on to the zayat, situated on a gently rising hill, and on looking around, beheld one of the most lovely spots I have ever seen in India. The village is situated at the base of the hill on which the zayat stands, and on a steppe, above the high waters of the river in the rainy season; and almost all traces of the river are lost, being hid by the dense foliage of the forest. From the zayat you look down upon the roofs of sixteen houses, some of them double ones, surrounded by their gardens and the primeval forest. Nine months ago it was all jungle; but these villagers then settled here, having removed down from the old location at Lur-tu,—some half a day's distance farther up the river. To the west, rise into sharp peaks the high tops of a chain of mountains running down the sea-coast from near Ya river to the mouth of the Tavoy. The peak opposite, or to the west of the zayat, is some 800 or 900 feet high, and has "dingly dells" and "sunny slopes" and sides in the dense foliage, enough to gratify even the most fastidious beholder. It seems to be very near,—not more than a mile distant; and the uninitiated would never suspect that the waters of the "majestic Tavoy river," as it has been called by some who have only seen its mouth, which is twelve miles wide, roll between him and the mountain. The appearance is very similar when you take an eastward view, where the mountains are nearly as lofty, though far more distant, and the base is washed by little rills, as they are now, but which swell into mountain torrents during the rainy season. On every side the trees and shrubbery are covered with jungle creepers and their flowers.

### The zayat and school.

The zayat is only a temporary one; the floor, however, is of Thengan boards, and the posts bamboo. It is a part of the old zayat removed, and the people intend to remove the whole here eventually. Their old zayat cost them 130 rupees. Here the assistant, the past season, had a school of thirty scholars.

### Religious services.

In the evening the people assembled together, and teacher Ko-la-pau preached to them an affectionate sermon. After which I made some observations on the loveliness of the place they had

selected for a residence here below; and though God had made it, and made it lovely too, he had a much better place, where he was inviting us to come.—It was a pleasant time, and indications were good.

29. People met for prayer in the morning, before sunrise, to the number of fifty-eight. Teacher Ko-la-pau read the scriptures and made some remarks, and one after another prayed. There was much weeping, and sighs and sobs were heard all over the house. At 9, A. M., the people assembled again, and teacher Ko-la-pau addressed them from 2d Thess. 5. He was much affected himself, and wept as well as others; when he had done, a few remarks were added, and a brother was called upon to pray, who proceeded a space and broke down through weeping; then another, and another, and another, not one of whom proceeded through his prayer; and, finally, Ko-la-pau prayed himself. It was a real Bochim.

Gold washers.

Toward evening went down to the bank of the river where the Siamese gold washers are encamped, and endeavored to hold some conversation with them through the up-country Shan mentioned on the 25th. He says his countrymen speak much the same language, but a different dialect, and that he learned this dialect while he was a Burman priest. Found them all Boodhists, extremely ignorant; they had never heard of the eternal God nor of the Savior. Two of them are old, grey-headed men. Endeavored to tell them something of the creation and fall of man, and of God's compassion in sending his Son to die for sinners. It seemed difficult for them to get hold of these ideas so as to understand them; partly, it is probable, for the want of suitable terms in the language to express religious ideas. They have, several of them, visited Bangkok, but they did not know that Christian teachers were there. They emigrated from the country in Siam, from a parallel a little north of Mergui. In order to satisfy myself whether they had ever visited Bangkok, I inquired if it was as large a city as Tavoy? A shout of laughter at the absurdity of the question, showed that they had been there. They replied that it was very much larger; and added, "there are villages in Siam as large as Tavoy."

A full assembly at the zayat.

In the evening the zayat was well filled, and the people listened to the gospel from Eph. 5: 1. As this chapter contains instructions to husbands and wives, it was selected for reading.

30. Meetings as usual to-day. In the evening the address was from 2d Cor. 5: 10,—on the general judgment. It was a solemn time. I was glad to see my up-country Shan friend present. May the truth reach his heart.

Affecting prayer meetings.

Jan. 1, 1848. The new year here was commenced by a prayer meeting before sunrise, and it was a real Bochim. At times there was probably not a dry eye in the assembly. Several who attempted to pray were choked by sobs. At 9, A. M., the people came together for covenant meeting, when many were so affected in confessing their sins, that they could not give utterance to words for some time. Some had one delinquency and some another to confess and mourn over. It has been a good day, and I hope the Spirit of God has been with us. Thus has opened another year, and an eventful one it may prove to many of us. O for more grace, love and joy in the Holy Ghost. It has been my desire, my earnest desire, that my visit here may be overruled for good,—that all we do may be done with right intentions, and all for the glory of God and the salvation of sinners.

2. Lord's day. Our prayer meeting this morning was another Bochim. At 9, A. M., the zayat was crowded, several boats of people having come up last evening from Newville, and all listened to an exhortation from John 14: 15. In the evening teacher Ko-la-pau gave us a short exhortation from Paul's departure from Ephesus, after which the death and sufferings of the Lord Jesus were commemorated. A pleasant season; between sixty and seventy communicants.

Thus closes our visit to this place. Here are many of the dear disciples of Jesus, and our earnest desire is for their spiritual prosperity. This village was originally formed by people from the vicinity of the Ya river and on its head waters, and the Christians removing here, have left the unconverted still uninstructed in the wild jungle. On this subject, we have already remarked in the commencement of this journal. Before these people removed, they were visited by brn. Wade and

Kincaid on the head waters of Ya river. Who will go and look for the sheep still on the mountains and beside the streams, who have no shepherd?

Return to Tavoy.

3. After prayer meeting and an early breakfast, left for home. On arriving at the falls, all the boats were unloaded, and it was a pleasing sight to see the boats shoot the rapids, which the Karens practise in fine style, bringing the boats to land close under the falls, where they are again loaded. I must say, I do not wonder the Burmans were frightened, for it is a ticklish business, to say the least of it.

Proposal by one of the brethren.

Before I left, one of the brethren came and sat down by my side, and said he wanted to say a word. It was to know if it would be well for him to go to his countrymen above Ya, where he has brothers and sisters, and get them to remove down to the sea-coast, near Heing-zai, where there is good paddy land for buffaloes. After hearing his plans, they struck me favorably, and I encouraged him to go. If the plan succeed, it may bring some near the gospel who are now afar off. We can send an assistant to Heing-zai, and, perhaps, I could manage to get there next year by land from Monnogan, or go by water. Time must develope the issue.

Toward sunset we were in some peril, as it being low water, in coming over the rocky barrier in Tavoy river, the boat struck on a rock and stuck fast, the water falling; but by much exertion we got off safely, and took up our abode for the night in a zayat near Kyouk-toung.

A great peril—Safe arrival.

4. Left very early, and soon were enveloped in a dense fog,—could see only a few feet around us,—feeling our way as well as we could; just at daybreak saw before us what I took at first to be froth, or floating stuff, and when close upon them, discovered it was a ledge of rocks, some sticking three or four inches above the water! The discovery was made just in time to bring the boat to shore broadside just above them, when we saw more fully the peril we had escaped. The tide was falling very rapidly. The boatmen pulled up stream some distance, and then put off for the other shore, and very soon we were upon a sand bank. However, we worked our way down to the village of Sen-seik, some two miles from Tavoy, where I left the boat and walked into town to a late breakfast. Found all pretty well, except poor little Francis Mason, whom I found ill with dysentery.

As soon as I can get away, I must leave for Matah. Through a merciful Providence, my health is pretty good.

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MAULMAIN MISSION. — *Letter of Mr. Haswell, dated Nov. 23, 1847.*

Encouragements—Christian death of two native females.

We have many discouragements in our work. The want of spirituality among the native Christians, and the slight hold which the fear of God and the love of his law have upon the hearts of many of them, is the chief. But we have encouragements too. We see some, who have been turned from the worship of idols, exhibiting the fruits of the Spirit, not only when in health, but also in sickness and death. We have lately been permitted to see two females go down into the dark valley and shadow of death, rejoicing in the hope of eternal life. One was a Karen, the wife of one of our Burman assistants. The other was an aged Burman disciple. Both of them had been sick for a long time, and, during their whole sickness, manifested a spirit of meekness and trust in God. The wife of the assistant was unwilling that her husband should be hindered in his work by her sickness; and even when she needed constant care, would urge him to leave her and go out preaching. When she appeared to be very near her end, he proposed to pray with her. She succeeded in placing her hands together to her forehead, as the natives are accustomed to do in prayer, and died with them in that position. Thus she fell asleep in Jesus while in the act of prayer, leaving us a full assurance that she has gone to the rest that remaineth for the people of God. The Burman disciple also gave the clearest evidence of being prepared for death. It was a pleasure to visit her in her sickness. While able to speak, she was ever ready to speak of the great goodness of God in sending his Son to die for sinners, and in causing his servants to come to this country to make known the truth. She delighted to have the

Christians and missionaries come in to see her and pray with her; and, when unable to speak, would by signs request those visiting her to pray. She finished her course on the Sabbath, and entered into the joy of her Lord. The aged husband, with whom she had lived upwards of sixty years, is left to finish his course alone. But their separation will be short; for his trust, too, is in the Lord our righteousness.

When we see one after another thus departing to be with Christ, we are encouraged to persevere in our work; for we *know* that our labor is not in vain.

Contrasted with the happy death of the two disciples abovementioned, was that of a woman who had heard the sound of the gospel, and several of whose relatives are Christians. But she had remained a heathen. When it became evident that she must die, she was greatly alarmed, and cried out, "I cannot die,—do take hold of me,—put your arms around me,—I cannot go;"—and with other such expressions. But her time had come; and there was no reprieve.

Preaching of the assistants and missionaries.

There are signs of good among the heathen. The truth is working its way into the hearts of the people in town and country. Many, very many acknowledge some of the great and leading truths of the gospel. The assistants are doing a great and important work; and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces. The fact is, no one knows what is being done by the assistants, who does not from time to time hear an account of their labors from their own mouths. They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad, as upon the wings of the wind. And though some seed falls by the wayside, some among thorns, and some upon stony places, some must fall upon good ground, and bring forth fruit to the glory of God. The assistants also preach from house to house, by the wayside, and in the market places. Much preaching, too, is done by the missionaries. Br. Stevens and br. Stilson preach, more or less, every week, as other duties permit. Br. Judson, though he feels it incumbent on him to confine himself, for the present, almost entirely to completing the dictionary, yet preaches in the chapel once on the Sabbath. My work is preaching and pastoral duties. To these I intend to confine myself, and to labor as much as I am able. Sometimes we find many to listen, and are much encouraged by the apparent desire to hear and understand. At other times we find but few to give us a hearing, and they appear listless.

A Lord's day evening at Maulmain.

Perhaps we have not been so particular in giving a statement of our labors as we ought. We desire so to labor as to have the approbation of God and our own consciences. We are in the habit of going into the different parts of the town to preach. The following sketch may serve as a specimen of our Sabbath evening labors. Last Sabbath evening Mr. Judson preached in the chapel; br. Stevens at one extremity of the town and br. Stilson at the other; while I found a good congregation at a house of mourning in one of the lanes of the city, where I met with a most cordial reception, and was urged to repeat my visit. Br. Stilson also had an attentive congregation in the street; and br. Stevens found several who listened to him with seriousness. I was more than ordinarily interested in my congregation that evening. It was, as above stated, at a house of mourning. A young married woman had died; and, according to custom, the neighbors and acquaintances assemble at the house seven evenings in succession. When the woman was past any reasonable hope of recovery, the family had heard by some of their relatives from Amherst, that I sometimes gave medicine. They, therefore, came and desired me to go and see her. I did so. And when I saw that *I* could do nothing for her, I got a physician to visit her. This little act of kindness opened the way for me; and Sunday evening, when I went there, I stopped at the head of the lane to converse with a few persons sitting there. The husband of the deceased woman soon came along, and after listening a few minutes, said, "Teacher, you will go to the house of mourning, will you not?" I replied; yes. And he said, "Do come; there are many gathered there." I immediately went; and the

parents of the deceased seemed to look upon me as a friend or brother, instead of a foreigner whom they had never seen until within a month. After a few expressions of sympathy, I began to preach, a part of the time in Peguan and a part of the time in Burman. I continued through the whole evening to make known the truths of the gospel to a good congregation,—all heathen. Only three persons were inclined to cavil. Some paid very close attention. And when I arose to come away, not only the husband and parents of the deceased, but several others urged me to come again.

When we find persons thus inclined to receive us, we feel encouraged in our work; but past experience has taught us not to be elated. It is a hard thing for a Burman or a Peguan to break away from the customs and religion of his fathers. We often see persons who appear fully convinced of the truth of Christianity and ready to receive it as their only hope; yet they draw back. Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans here are not converted. There are other causes. But let no one think that our labor is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel, as Dagon did before the ark of God. Yes, the fearful and unbelieving shall yet be put to shame. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God." *Pray for us.*

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## *Notices of Mr. Bullard's last labors.*

[Communicated by Mrs. Bullard.]

Gone to the grave in all his glorious prime,
In full activity of zeal and power.
Gone to the grave?—No, in his seat above,
His ransomed spirit dwells now with his Lord. *Montgomery.*

Mr. Bullard left Maulmain, with his family, December 14, 1846, and reached Dong Yahn on the 16th, after a tedious walk across the plain of four or five hours. He labored exclusively in Dong Yahn until the meeting of the Association in Jan., 1847. During this time he prepared a sermon in Karen, entitled the "Rewards of the Righteous," which has since been printed. Of this discourse, the only gentleman now in this country acquainted with the language writes thus:—"A most valuable original tract, adapted to do much good, and exceedingly appropriate as br. Bullard's last legacy to his people." Mr. Bullard's sermons to the church this season were unusually pungent, yet most affectionate; and the effect upon the church was plainly seen. Often the whole assembly gazed upon the teacher in breathless silence, except three or four hoary-headed disciples, sitting at his feet, who were constantly murmuring in softest tones, "That is true." "That is true." At one time, when preaching from the words, "Will ye also go away?" the whole assembly was bathed in tears. At another time, having preached from the parable of the talents, the next morning one of the brethren came in bringing ten rupees, saying, "Here, teacher, I do not wish to bury my talent in the earth."

### Preaching excursion.

Soon after the meeting in January, Mr. Bullard, with three of his assistants, left home for an excursion around Dong Yahn mountain. Having two babes to look after, it was deemed advisable for me to remain at the chapel; yet it was with much grief that I saw him depart alone, as I had ever found the greatest pleasure in accompanying him in his rambles. The first village reached was

### Kŏke-thonka,

or the "Island of priests." But it was long since forsaken by that holy order, and the people now listened to the gospel with apparent delight, saying, "By and by we will become Christians." Since the days of the faithful Eleanor Macomber, the priests of Boodh have been losing ground in all this region. As light has gradually spread, their numbers have continued to diminish until now one is seldom seen. Leaving this pretty village, with its gorgeous blossoms, the travellers proceeded to

### Pah-lăng.

distant but four hours' walk. Here the inhabitants are much scattered, and strongly opposed to the Christian religion. Many refused to listen or to admit the teacher into their dwellings, and some reviled.

The next village they entered was

Wyang-khyong,

on the banks of the Salwen. Darkness had already shaded the broad cotton fields when the travellers arrived. Though Mr. Bullard was supplied with blankets, yet he could not sleep, so intense was the cold. After shivering a few dreary hours, he rose, kindled a fire upon the ground, and wrapping around him his cloak, sat down upon a pile of sticks "and wished for the day." Here the villagers listened attentively to the gospel, saying, "Your religion is good; your words are true; to worship your God is best."

The next village,

Paung-pyà,

is also on the Salwen, distant from the former a day's travel. Mr. Bullard stopped with an old disciple whom he found endeavoring to walk in the "straight path," as also his wife and daughter. But his eight ungodly sons caused him much sorrow. These men have repeatedly heard the gospel, and assent to its truths, yet will not conform to its precepts because of their love of arrack. The next morning the company proceeded to

Ta-myôk-kă-tsing.

This village, threaded by winding streams and adorned with lovely gardens, is situated in a romantic valley within the mountains. On one side rises almost perpendicularly the majestic mount Quai-kă-bang, his lofty head capped with one of those hateful, yet everywhere present monumental piles of idolatry. On the opposite side stands in high relief, the "Rock of sparrows," or Juno's throne. This very singular rock is about a hundred and fifty feet in circumference at the base, rising abruptly from the plain below forty or fifty feet, then narrowing off to a circumference of only twenty-five or thirty feet. It then enlarges again and rises upward to about the same height as before, with a flattened top. The distance from the base to the summit of the pagoda which crowns it, is probably ninety or a hundred feet. And there it stands in its lofty grandeur all "alone." At this place the people spoke kindly, and said idols were nothing, and to worship them did no good. Many said they desired to worship the true God. After having preached the gospel to nearly all the villagers, Mr. Bullard went on to a large village called

Tă-myôk-kă-leak.

This romantic glen is shaded by tall forest trees and waving bamboos, pendant over and around in all the richness of nature's scenery. Here the simple-hearted people came thronging around their teacher, anxious to hear of the true God and of his Son Jesus Christ. "It was delightful preaching the gospel to this people," said my dear husband when giving me a sketch of his rambles.

In the centre of this village is a large green, with fruit trees in rich profusion. Here also is a rock thrown from some mountain's height in olden times. On this rock Mr. Bullard seated himself and preached to as many as would hear. Soon men, women and children, thirty or forty in number, were seated upon the green around him, listening with deep earnestness to the story of a Savior's love. After about fifteen minutes had elapsed, the younger portion began to scamper off in every direction, much to the annoyance of their speaker. But in a few moments they returned bringing their hands full of rice, plantain, eggs, betel nut and drink, and spread it upon the rock before the teacher. Having found no eatables but rice for some days, this humble repast in the shady wood was very acceptable. "There my heart thrilled with emotions of delight such as I never experienced in my native land," exclaimed Mr. Bullard, when describing the scene. "To see those children of the deep wild glen listen to the gospel's sound with delight,—to see, now and then, a tear glisten in the eye, as they heard of Jesus Christ and the cross,—and then to share the kind hospitality of their overflowing hearts, produced a joy in my soul which more than compensated for all the toil, weariness and hunger I had endured in reaching them."

The villagers expressed desires to have their children taught to read, and, added Mr. Bullard, "Had we a good, faithful assistant to place there, I have no doubt he might soon have around him a lovely school. But, alas! where is the man? Not one have we to send!" He often exclaimed in the anguish of his spirit, "'Come, Holy Spirit,' come, and prepare the hearts of the young men in these churches to forsake 'houses, brethren and lands,' for the gospel's sake!"

Leaving this place, Mr. Bullard proceeded to a small hamlet called

Chung-per-ting.

The people here knew very little of the Christian religion, but were sitting in gross darkness, because they "loved darkness rather than light." Mr. Bullard spent the night with them and labored hard to persuade them to listen to God's commands. But the next morning the chief came to them at early dawn, desiring their immediate departure; for, said he, "We wish to *worship*, and cannot so long as Jesus Christ's men are in the house."

Passing on with heavy hearts the company next reached

Tung-per-ting.

Nine years ago Miss Macomber visited this place and caused a chapel to be built, and one of the villagers numbered himself with the believers. But, alas! now there is not a disciple there! The old man died and there was none to take his place, and there the ruins of that little chapel, once dedicated to the true God, are still standing, speaking in saddest tones its mournful history.

This people have almost lost confidence in idol worship, but fear of the *nats* and love of strong drink prevent their embracing the Christian religion. From this village Mr. Bullard pursued a winding pathway over the mountain to his jungle home. He arrived late in the evening, worn out with excess of speaking and want of suitable nourishment. O, how did my heart bleed for him when he extended his hand for me to assist him up the ladder, and I saw him drop speechless upon the bed, his usually pale face grown paler still!

When my late husband left those children of the forest he fully intended visiting them again; but, ah! no more will he traverse those woods and dales.

"The feeble pulse hath throbbed its last,
The aching head is laid at rest."

"For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps."

Last jungle tour.

I gazed upon his pale brow in unutterable anguish. But the next morning he was so much refreshed that he preached twice, as usual. So anxious was he to accomplish his work in the jungles, that he could not be persuaded to rest even for a single day; but on Monday afternoon again set off for town with the intention of visiting his two little churches up the Ghaing river. He reached town just in season to sympathize with the Stevenses and Braytons in the late destruction by fire. Writing me a few days after, having spoken of his brethren's loss, he says, "Our things are also gone! Do not come to look after them. You will never see them again. All is gone; but, no doubt, it will be for the best. I want to go to you and blend my sympathies with yours, but I may not. I must nerve up my spirit and go about my Master's business. I may not see you again for weeks! Do not grieve; but trust in God; and may the loss which we have suffered draw our affections above."

After having assisted in the ordination of four Karen assistants in town, Mr. Bullard pursued his jungle tour.

Leaving Mr. Vinton and sister on the Ghaing, he, with his assistants, entered a narrow river, and late in the evening reached the small village of

Key-yong.

The next morning he assembled the church and preached to them from John 3:6. He then visited each impenitent family in the place, and in the afternoon went over to a small settlement distant two hours' walk. Here he preached the gospel to every family, and then returned to his lonely boat. After a slight dinner, more slightly served, he left the place and proceeded to Creing, where he rested several hours under the soothing care of his dear friends, the Vintons. Of this oasis in the desert, Mr. Bullard afterward often spoke with delight.

In the evening of the same day Mr. Bullard went on to

Crung-pung,

distant but one tide. He preached to the church here about the sufferings of Christ for sinners, and found all endeavoring to obey Gă-chă-yuah ă leu-ă-tah, "Lord God's commands." After preaching next morning, he went out with the assistants to talk with the impenitent. Some said they had not followed the devil's customs long enough yet; others said, "Our fathers and mothers do not worship God, and we must not." Some said again, "Gaudama is the same as your God, all the same." Others made the old plea, "Your God we cannot see, but our God we can see." None were ready to accept the offers of mercy.

The next morning Mr. Bullard accompanied his assistants to

Me-ap-per-ting,

a large village lying at the east of the former place a day's travel. Here the travellers took lodgings in an old zayat erected in years gone by for the gods of the yellow robe. The chief of this village listened with apparent interest to the truths of the gospel, and seemed to be thinking seriously of his soul's salvation. He said he had no doubt but his people would at some future time all become Christians. In the evening a company assembled to listen, to whom Mr. Bullard preached until midnight, and then they left reluctantly; saying, "Your religion is good; it is well to worship your God." The next morning, having visited several houses, the teachers left the village, the people calling out in every direction, "Come again, we will listen. Come and bring the teacheress and instruct our children. Come and live with us a month, and we will feed you. About God we know very little, we wish to know more." Mr. Bullard spoke of his reception at this village with unusual interest; often exclaiming, "O, for help!" and added, "were there teachers here, or native preachers to go forth to these jungle children, we should soon see lovely churches springing up in every direction."

Leaving Me-ap-per-ting Mr. Bullard returned to Crung-pung; preached again in the evening and then retired, but was too weary, unwell and lonely to sleep. In the morning he went out again to visit the impenitent. This village contains between twenty and thirty houses, and but four families have as yet become Christians.

The next day was the Sabbath, and Mr. Bullard preached three times. Finding the people somewhat excited on account of the reports brought by the Catholic priest, Mr. Bullard chose for his text John 10:27. "My sheep hear *my* voice, and I know them, *and they follow me.*" In the afternoon about a dozen idolaters came in, to whom he preached from Christ's words to Satan, —"Thou shalt worship the Lord thy God."

On the following Tuesday Mr. Vinton rejoined Mr. Bullard at Crung-pung, and spent two days with him in preaching from house to house and from hamlet to hamlet, and Friday morning the elephant having arrived, they set off with their assistants for a tour around the Shan mountains.

The first village reached by the teachers was

Fuŏk-ta-reik,

or island of cotton trees, situated at the foot of the mountain in deepest solitude. On the east and south lay spread out wide rich paddy fields, skirted in the blue distance by a tall forest. On the north also, close upon the village, stood out the dark, wild jungle. On the west of the hamlet a small crystal stream flowed down from the mountains above, wending its way through a narrow ravine until it falls into the Ghaing. Just opposite this village, across the stream, lies a large village of Toung-thoos. Here the inhabitants are wholly given to idolatry. The travellers found here a large multitude of Toung-thoos, Shos and Sgaus assembled for a festival. Some were busy in selling all sorts of merchandize, while others, more devout, were presenting their offerings of fruits, flowers, yellow robes and silver necklaces to their gods, the priests. The teachers spent the night at the house of the chief, where a considerable number assembled to listen, and were taught the way of life. This chief seemed to receive the word gladly. He said he believed, and desired the teacher to pray for him, and still farther, he promised never again to worship idols or priests, nor to feed the nats.

From this place the company went on to

Tă-reik-tă-kang,

distant one day's travel. This little hamlet takes its name from the abundance of *cotton* which grows along the stream surrounding it, and means Country of the cotton tree. This village was never before visited by a foreign teacher who spoke the Sho dialect, Miss Macomber excepted, who, it would seem, penetrated into nearly every Sho village in the province. In this village the Shos and Sgaus are commingled; and here Mr. Bullard found a little band of Christians, who had been brought in through the indefatigable labors of Mr. Vinton. They spent the Sabbath at this place, and baptized three. Leaving this village, they returned to Kŏk-tă-reik and spent most of the following night in preaching to the multitudes at the feast. They next returned to Craing, where Mrs. Vinton was awaiting her husband.

After passing a sleepless night, Mr. Bullard took a little skiff and set off again for Key-yong. Having preached again to the little church, and encouraged them to persevere, he left at midnight for the city, promising, if Providence permitted, to visit them again in a few weeks with his family and administer the communion, little thinking he would no more commune with them on earth.

Two days after, Mr. Bullard arrived in Dong Yahn, much to the joy of his people and family.

The assistant who gave this account of his labors and who was by his side throughout all these excursions, told me he had often seen Mr. Bullard so faint and weary while traversing those distant jungles, that he was unable to stand erect, and could hardly walk at all, for many miles before reaching his place of destination. It may be truly said, he laid down his life for the Karens. He toiled and prayed as one who felt the value of immortal souls, and as one expecting soon to meet them at the final judgment.—And now the devoted missionary,—the kind father,—and the tender husband rests from his labors. Yes,

"From the field of labor thou art gone
To thy reward,—like him who putteth off
His outer garment at the noon-tide hour
To take a quiet sleep. Thy zeal hath run
Its course untiring, and thy quickened love
Where'er thy Master pointed, joyed to go.
And now thou'rt risen
Up to that glorious and unspotted church,
Whose worship is eternal."

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## Assam Mission.—*Letters of Mr. Cutter.*

### Joy and gratitude.

Nov. 12, 1847. Your kind letter of June 30, found me (Sept. 25) confined to my cot, and thus prevented from acknowledging it at the time. I need not say the cheering announcement which it contained filled our hearts with joy and gratitude, and we immediately fell on our knees to return thanks for the most welcome intelligence that two missionary families had been actually appointed, and a promise that a third for Assam should soon follow. We now feel called upon to thank God and take courage. May the Lord bring the precious band, with our long absent and beloved sister Brown, on their way in safety; and we pray they may come to us in the fulness of the blessing of the gospel of Christ.

### The cholera.

At the time your letter was received, the cholera was raging at Sibsagar, and within about three weeks it swept away upwards of a hundred individuals from the population immediately around our doors. On the 3d of October br. Brown was attacked with this fearful disease, and for about twenty-four hours we entertained scarcely a hope of his recovery. Mrs. Cutter had the native Christians assembled, and most of the day was spent in earnest prayer that God would, in his infinite mercy, prolong the life of our dear brother. He graciously heard the petitions which were offered up, and br. Brown is now in the enjoyment of his usual health, and permitted to resume his important duties in the missionary field. O that we might feel sufficiently grateful to our Heavenly Father for all his great goodness toward us. Capt. Brodie and Mr. Thornton were very kind during br. Brown's illness.

In our compound alone, I think there were about sixteen cases,—five of which proved fatal. Among the latter, I regret to mention the little Naga boy, Hube, whose baptism I mentioned a short time since. He was living in our house, having a small room near where he prepared and ate his food. He was taken Saturday, the 9th of Oct., and after about fourteen hours of excruciating suffering, found relief in death early on Sabbath morning, the 10th. Three of the native Christians and myself remained with him during the night. He requested we would pray for him, and several times during the night he offered up short and appropriate prayers that God would forgive all he saw wrong in him, and grant him the comforting influence of the Holy Spirit. I told him to think of Jesus and that happy country where there would be no more sickness or pain. He replied, "I am thinking of it, and greatly desire to go to that happy place." A short time before he died, he raised his eyes and said, "Oh, Lord Jesus, do not forsake me." Soon after he said to Niobi, "I think the Lord will not forsake me, but will come and take me to himself to-day." About daylight he quietly fell asleep in Jesus. His countenance bore an extremely happy and peaceful expression after death. This was observed and remarked upon by all the natives who went to see his remains. We deposited his lifeless form in a small burial

ground we had a short time previously enclosed in one corner of our compound, where we trust it will remain till the resurrection morn. He was a most devoted Christian, and was greatly beloved by all our little band. He was very industrious, and devoted every leisure moment to reading and writing, and left one or two small books quite filled with fragments he had written. His happy spirit is now, doubtless, before the throne, joining in the song of Moses and the Lamb.

As I live in the centre of the population, there was scarcely an hour, night or day, but some one would call upon me to visit some friend or relative attacked with cholera, and I felt grateful that I had strength to go round, and medicines to give the poor, distressed people at such a time. I endeavored to improve all these occasions by directing their thoughts to God and the Lord Jesus Christ. Through the blessing of God, I think the medicines which were timely given were the means of saving many lives. Capt. Brodie, the magistrate of the district, spent two or three hours daily in going round administering to the wants of the sick and dying. That fearful scourge has, I am happy to say, now left Sibsagar, but is still raging in the villages near, and other parts of Upper Assam.

Baptism of two converts.

On the 24th of Oct., Ghinai, a young man connected with the printing office, and Homram, a respectable man, who has been in my employ as a common laborer for three or four years, were baptized by br. Brown in the small tank in the mission compound. Homram has, for about a year, been a secret worshipper of the true God; but when his wife and friends heard his intention of making a *public profession* of his faith in Christ, they bewailed and mourned over him as though he had been dead, and his wife's mother declared her determination to take away her daughter, and actually did so immediately after his baptism. The next day, on going to the village to see his own mother, he met her and a large concourse of people in the road, who said they had heard of his unaccountable proceedings, and were on their way to ascertain if he had lost his reason, or had lost all regard for his mother and friends, and inquired what should induce him to bring such a reproach and disgrace upon them. They thought he must be insane. He mildly replied, "I am not mad, dear mother and friends, nor has my affection for you declined in the least. The course which I have taken should be an occasion of joy to you instead of grief, and I hope ere long you will be altogether such as I am." He told them the reasons which, after long consideration, had induced him to embrace the religion of Christ, and urged them to give the subject their most serious attention. They told him he once had a good caste and was respected by all, but he had now rendered himself an outcast, and could now no longer enter their houses, cook for his aged mother, nor eat with them any more. He replied, that would rest entirely with *them*, for *he* was as ready to cook and eat with them as ever. Homram is now accompanying us to our annual meeting. Before we left home his wife expressed her intention of returning to him again, and I trust she also may soon become a disciple of Christ. Her sister (the wife of Nidhi Levi) was baptized last year. Her mother has, till lately, been a bitter opposer of the gospel. At the time the cholera was raging, I was called up one night to see and give her medicine. On reaching the house, she said she had provoked God by singing, before retiring to rest, some hymns in honor of their heathen gods, and begged I would pray God to forgive her; for although she persisted in opposing Christ and his religion, she inwardly felt she was doing wrong, and wished I would pray she might be forgiven and restored to health again. I inquired if I should pray there or at my own house; she said at my house would answer, but apparently fearing I should forget or neglect it, she and her husband also begged I would pray with them *there*. I prayed and administered medicine, and the next day she was quite recovered. I thought perhaps she would try to conceal the fact of my having prayed in their house; but both she and her husband boldly told all their neighbors that Christ alone had *heard* the prayers that had been offered, blessed the medicine and restored her; and she spoke of it publicly at the prayer meeting the next day.

Homram's father-in-law was absent the day he was baptized, and all expected he would make a great noise when he should return and hear what had been done. I, therefore, called him the moment he returned and told

I was sorry he had missed the opnity of seeing his son-in-law bap—that it was a very happy day im and for us all, and I hoped he d himself soon seek the Savior follow in his footsteps. To my ise, he expressed a wish to serve t, and requested I would give him books and portions of the scripto read. I cannot but hope that ong all this family will be brought the fold of Christ.

inai, the other man baptized, had been one of the most violent opn of the truth in the office, and ted upon him as the last person to embrace the gospel. But God not as man seeth. A marked ge came over him. He, his wife, nother and niece all came one ing to our house,—knelt at prayers, h they had never done before,—leclared their determination to be Christians. I sat up till about ight, conversing and praying with . It seemed to me more like a n than a reality. I sent him up to br. rn, and requested that the native stians would frequently converse and pray for him and his family. son indulged a hope that Christ had oned his sins, and expressed his e to obey all the Lord's commands be united with his children. He gives satisfactory evidence of g born of the Spirit, but I trust other members of his family will be brought to the feet of Christ. have all renounced caste.

### Prayer meetings.

se weekly prayer meetings which Cutter commenced for the object awing in the heathen women in neighborhood, after her return from last annual meeting, have been tly blest to the females immediateound us. Formerly these women inaccessible; now many gladly the truth, and the change which taken place in Homram's wife and mother and in Ghinai's wife and her, and in some others, may be buted to the Divine blessing upon e means.

here are a number of persons who ently feel convinced the religion hrist is true; and if we had a misary to go round through the dis from village to village to preach explain the portions of scripture ch are circulated, we might confitly hope that a blessing would fol these efforts and the work of conversion go on as it has never yet been witnessed in Assam.

### Nidhi Levi.

At the last church meeting before we left Sibsagar, Nidhi Levi was licensed by the church as a preacher of the gospel.

Your letter of July 30, conveying the cheering intelligence that the Board had voted relief to Assam respecting the debt for the printing and binding materials from Calcutta, came to hand just as we were leaving Sibsagar. We feel truly thankful, and our anxious minds are relieved of an oppressive burden. We beg the Board will accept our warmest thanks for this timely relief.

### Annual meeting.

Dec. 17. We are now on our way home from our annual meeting at Gowahati, and a most delightful time we have had; and the hearts of our little feeble company have been more closely than ever united in the bands of Christian affection, and I believe each one turns to his own field of labor with hearts encouraged and strength renewed for the pleasurable toils of another year.

On the 3d of November we reached Nowgong and found br. and sister Bronson, with the assistance of Mrs. Hill and Miss Christie, carrying on their operations in the Orphan Institution and mission as usual.

On the 4th of Oct., an examination of the Orphan Institution was held, which gave us very great satisfaction. The boys evinced a most thorough acquaintance with the works they had studied, and the proficiency they had made surpassed my most sanguine expectations.

### Baptism of three converts.

On the morning of Lord's day, the 7th, br. Brown delivered an excellent discourse in English. In the afternoon three candidates, who had been previously examined and approved by the church, were baptized by br. Bronson in the Mori Kullung. We proceeded to the water, singing as we went, the translation into Assamese of the hymn commencing,—

> "What poor despised company
> Of travellers are these?"

Br. Nidhi (who was licensed to preach just before leaving Sibsagar,) made an appropriate address to an at-

tentive audience of some hundreds assembled on the banks, and br. Brown led in prayer, and after the baptism we had another hymn and a benediction. You and many of our friends in America would have been delighted to witness the scene.

The Lord's Supper.

In the evening the little band partook of the communion, which closed the pleasant and solemn duties of that holy day. The three candidates were members of the Orphan Institution.

Religious exercises at Gowahati.

On Friday, the 12th of Nov., accompanied by br. and sister Bronson and twelve of the baptized orphans, we reached Gowahati. On Lord's day morning, the 14th, br. Bronson preached the annual missionary sermon from the words, "Lift up your eyes and look on the fields white already to harvest." It was a most interesting and animating discourse. Both here and at Nowgong we had daily prayer and conference meetings, both morning and evening, and one or two meetings in the day. We also embraced every opportunity to converse with those who seemed disposed to listen to the truth. A solemn interest was manifested by the foreigners who attended the mission chapel, and br. and sister Barker's labors amongst them appear to have been greatly blest.

Boarding school for girls.

Sister Barker has a very interesting boarding school for girls, who occupy a house adjoining the mission bungalow, and are kept constantly under the eye of Miss Sakes, the young woman who was baptized here last year. Three or four from this school have been hopefully converted, and have been baptized.

School for boys.

Br. Barker's boys' school in the mission compound passed a very creditable examination, conducted by Capt. Gordon, Lieut. Dalton (the magistrate of Gowahati,) and br. Bronson. Some of the boys appeared remarkably well, and if they should become subjects of renewing grace, would be likely to prove great acquisitions to the native Christian band here. About sixty boys were present on the occasion.

Baptism of four converts.

On the 16th of Nov. four willing converts were baptized in that noble stream, the Brahmaputra, one foreigner and three natives. Of the latter, one was from sister Barker's girls' school, one from the Orphan Institution, and the other br. Bronson's general overseer, (Jurmon,) a young married man most respectably and extensively connected, and who has long professed himself a believer in Christ; but his friends have united in placing every obstacle in his way to prevent his being baptized. Fearing he might take this step while away from them, some of them followed him from Nowgong to Gowahati; but, I believe, they arrived an hour or two too late.

The Lord's Supper.

In the afternoon forty church members (twenty foreigners and twenty natives) sat down to commemorate the death of our adorable Redeemer, and it was a most solemn and refreshing season.

Visit to Goalpara—Baptism there and the Lord's Supper.

On the 24th br. Bronson, Mr. Cutter and myself left for Goalpara, where we arrived on the 26th, and received a most cordial welcome from our old and esteemed friends, Mr. and Mrs. Bruce. They have, for some years, given satisfactory evidence of being born again, and had expressed their wish to obey the Savior's command and be baptized. On Lord's day, the 28th, early in the morning, we repaired to a branch of the Brahmaputra, and br. Bronson baptized them in the name of the Father and of the Son and of the Holy Ghost. There was a dense fog early in the morning; but just before the baptism, it suddenly disappeared, and the sun shone down upon the scene, which was to us one of peculiar interest. Several were present to witness the ordinance. At 12 we assembled at Capt. Reynolds' the magistrate's bungalow, and br. Brown preached an excellent sermon before the residents. In the evening there were nine to sit down to the table of the Lord. To-day was the first time a baptism was ever witnessed or the Lord's Supper administered by Baptists at this place.

Return to Gowahati.

The next day our kind br. Bruce engaged a passage for us on the steamer Nerbuddale to Gowahati, and paid for the same. We reached Gowahati in two days, and the boats which came on after us arrived in seven.

Sad bereavement.

On board the steamer was Mrs. Hebbert, a young lady with her infant child proceeding to Upper Assam to join her husband, Lieut. Hebbert, who recently came to the province. She was expecting to meet him at Gowahati in the enjoyment of health, but on arriving off the station Mrs. Cutter was requested to convey to her the sad intelligence that he had been attacked with fever, and was now numbered among the silent dead. At her request, Mrs. Cutter remained with her the three days the steamer remained at the station, under the hospitable roof of J. N. Martin, Esq., who, with Mrs. Martin, did every thing in their power to render her situation as comfortable as possible. Major Jenkins and the military officers of the station manifested the liveliest sympathy for the unfortunate lady in her deep affliction. May the Father of the fatherless and the widow's God be near to comfort and sustain her and her fatherless child in this season of severe affliction.

More baptisms.

On Lord's day, the 5th of Dec., Mrs. Martin, Mrs. Kemp, Mr. Fell and one Assamese woman were baptized in the Brahmaputra. The services of that day were throughout intensely interesting, and will be remembered with joy and gratitude by many.

On Tuesday morning, the 7th, our dear br. and sister Bronson started for Nowgong, and on the 9th br. Brown and ourselves left br. and sister Barker and turned our faces homewards. The oldest son of Mr. Bruce, a young man of seventeen, recently arrived from England, and who has suffered a good deal from fever since coming to Assam, left with us, hoping the change would be beneficial to him; but he was so ill the fourth day from Gowahati that he returned for medical advice.

Nidhi Levi and his wife and Boksi and his wife accompanied us from Sibsagar, and have been of great assistance in our labors amongst the Assamese. The father of Boksi, who is a Shyan noble, urged him a great deal to remain with him and renounce the Christian religion, promising wealth and honor and every assistance in life; but if he did not consent to remain with him he would entirely disinherit and disown him. But all these efforts to seduce him from the truth proved in vain, he choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Travelling about at this season of the year has done Mrs. Cutter so much good, and it appears to her so necessary that some female missionary should be at Sibsagar to endeavor to benefit the females there, that she has relinquished all thoughts of going home the present season, and will endeavor to labor on another year, the Lord willing.

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*Letter of Mr. Barker, dated Gowahati, Dec. 23, 1847.*

The following letter, while it mentions several of the facts already presented in the preceding communications of Mr. Cutter, connects with them several others also in such a manner that it can hardly fail of being read with lively interest.

Since I last wrote to you, we have enjoyed a visit from our brethren of Nowgong and Sibsagar. They were with us nearly a month, and their visit was made exceedingly pleasant by the presence of the Holy Spirit.

During this time two were received into our number who were baptized by Mr. Robinson about ten years ago in this place; since the time of the discontinuance of the mission of which he was a member, they have not been connected with any church. But there was no place for them out of the fold. For their errors and wanderings they appeared heartily sorry, and are desirous of living the life of a Christian. We hope their connection with us will be for our mutual benefit. There were also eight persons baptized on a profession of their faith in Christ. Four of them were English and four natives. Of the former, three had been connected with the Established Church. But becoming satisfied that our doctrines and practices were more essentially scriptural than those which they held, and more congenial to their feelings, they have, with a becoming zeal, acted up to their convictions of duty, —been baptized, and are now happy in view of the decision to which they, by the grace of God, have come. The other was for some time in the Rev. Mr. Robinson's school, at Dacca, and had been for nearly a year wishing to profess her faith in Christ and be united with his people. Two of the four natives were sisters, and have quite re-

cently become hopeful disciples. One of them,—the younger sister,—had for a short time been in Mrs. Barker's girls' school. She obtained a hope in Christ about a week before our brethren came. And deeper feeling and a clearer case of conviction and conversion I rarely ever saw any where. After hearing the word of God for a short time, she became alarmed on account of her sins, and soon seemed weighed down under the burden of them in a manner rarely witnessed. On a Saturday evening, when we had had a very solemn meeting and many hearts were affected, she wept the most of the evening. After this, she retired to her lodgings, but soon returned to tell of the distress of her mind, and ask what she must do to be saved. This was manifestly the burden of her desire; and it was highly interesting and truly affecting to behold such an evident work of the Spirit of God.

Immediately on her finding the Friend of weary and heavy laden sinners, she manifested a great concern for her relatives, and her sister's attention was from this time turned to religion, and she soon gave pleasing evidence of having received the same precious Savior. The remaining two were from Nowgong. One a lad in the Orphan School and the other a servant of br. Bronson's, who had been a disciple for some time, but had not received strength to come out and own Christ before his relatives. They were much opposed to it, and since his return they have persecuted him greatly and tried to turn him from the faith. But we believe he will abide the trial and be found among the blood-washed throng in *the great judgment day*. Br. Brown and br. and sister Cutter were absent about a week; during which time they went to Goalparah and had the pleasure of baptizing Mr. and Mrs. Bruce, who have long been known to you as our kind friends, and the liberal supporters of our mission. They have been with our brethren during frontier disturbances,—when an attack of the enemy was expected every hour of the night,—and in various trials and afflictions; and we hope they will be with us in heart and affection until death, and then, with all those who bear the cross now, be welcomed of Jesus to wear the crown in the kingdom of heaven forever.

Monday, Jan. 3, 1848. We, yesterday, had the pleasure of baptizing and receiving another into this church. He, too, had recently been led to doubt the validity of infant sprinkling, or the propriety of calling it baptism; confessed his lost and ruined condition as a sinner, and his full belief in, and whole reliance on Christ for salvation. He has witnessed a good confession before many witnesses, and his case has awakened in us much interest for him. He has received our full fellowship and cordial welcome. The day was one which we shall long remember, for the favor and grace shown us of the Lord. The church was constituted three years ago, with seven members; and now, after one of them has been excluded and one dismissed, we have four times that number save one. We find it pleasant to review what has taken place. We have, during some portions of our short history, felt the comfortable assurance that the hand of God was with us, and that for the sake of Jesus He had condescended to show his strength through our weakness. We feel it due from us to witness for the Lord, and acknowledge his kind hand in what has been done for us, and say, "Not unto us, not unto us," but unto the Lord, most high and most holy, be all the glory forever, Amen.

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## BASSA MISSION.—*Letter of Mr. Clarke.*

In a letter dated Dec. 24, Mr. Clarke gives the following views respecting the

### Prospects of the Bassa Mission.

The Bassa Mission has been in operation about twelve years. When it was commenced, the whole land was enveloped in darkness, and the most degrading superstition and withering idolatry prevailed. One dark and paralyzing wave after another had rolled over her, till she was prostrate in the region and shadow of death. The image of God was almost entirely effaced, and not a single ray of light revealed beyond the grave. The people were destitute of any knowledge of the Christian religion, and without any correct knowledge of God.

Not a single individual of them could read, nor were there any books in their language. The people had never thought of having books in their language, nor of educating their children. They considered themselves doomed

always to remain as they were, poor, ignorant and despised. They regarded white men as superior beings, possessing all the knowledge and wealth of the world. In speaking to me of the creation, one of their most intelligent men said, "God at first made two men, a black man and a white one. When he had made them, he offered them a bowl of rice and a book. The black man chose the rice, and had never been able to obtain any thing better. The white man took the book, which gave him knowledge and enabled him to secure whatever he desired." The people were so superstitious, they thought that if any of them attempted to learn to read, they would soon die. Indeed they seemed to think that education would be of no use to them. Their fathers and themselves had done without it, and so could their children.

The natives had no idea of benevolence. Selfishness and self-love were to them the only motives of action. Foreigners with whom they had had any dealings, were prompted by the same principles. Hence, when the missionary offered to teach them, and to support and teach their children without any compensation, they apprehended he had some sinister purpose. How men could interest themselves in the welfare of others without expectation of reward, they could not conceive. They regarded the missionary with a jealous eye, and scrutinized all his movements with all the penetration which they had. If a child was entrusted to his care, it was with reluctance and caution.

These prejudices and false impressions have been in a great measure removed, so that but few of the natives are now unwilling to have their children educated. We now have frequent applications to take their children and school them. They see that it is for their good. "Take our sons," they say, "and educate them. We wish them to have a good education, so that they may come and teach us and their brothers. If we were not too old, we would come and learn, ourselves." Several old men have said to me, they wished they were children that they might learn to read.

We have now gained their confidence. They believe missionaries to be good men, their friends, who are endeavoring to benefit them. They believe that the word of God is true, and that we preach to them the truth.

Many of them have lost all their confidence in their grigris, and are ashamed to have any thing to do with them. As they lose their faith in grigri, they must have something else in which to confide. Man is so constituted that he must place his confidence in something which he regards as superior to himself. The history of all countries and ages abundantly proves this assertion. In conversing with a very sensible native old man, on the absurdity and folly of grigri, he said they needed something to take away their fears and to sustain them in the hour of danger. And as they knew of nothing better, they had taken their grigri. But, he said to me, "If you will give us the gospel, we will renounce our grigri." Many of the people have done this; so far that they have no confidence in the efficiency of grigri. But there are few, however, who have courage enough to make an open avowal of their belief, knowing that this would expose them to the reproaches of their old men.

The more sensible young men are becoming dissatisfied with the whole system of heathenism. Wherever we go, they acknowledge the truth of the gospel, and that they ought to embrace it. But their wicked practices and the hardness of their hearts prevent it. The gospel has power to correct their lives and to subdue their hearts. In some instances it has done this; and the degraded, ignorant heathen has become an intelligent, faithful Christian.

Their language has been reduced to writing, and they have books which teach them the elements of literature, morals and religion. A spirit of inquiry has been awakened, and truth has been impressed on the mind with a power which many of them will not be able to resist. Scores of their youth are able to read the word of God, both in Basea and English. The Lord has raised up teachers among them, who are able to instruct them in the rudiments of literature and science. Some of these we believe God has called to be heralds of salvation to their brethren. They are going from town to town, preaching the gospel of Christ. These young men have gained the confidence of their countrymen, and are much respected by them. Old men respect them, and often consult them in matters of importance. This is a new thing among the natives. Other young men are regarded as

boys. We have other youths who, we hope, are pious. These say, they long to be prepared to teach their people the way of salvation.

The Bassa youth are now doing the greater part of the labor which is done in the mission, and are able to do more and more every month. They seem to have their hearts in the work, and are doing what they can to elevate their people. They, however, need a leader, and will for years. They are sensible of this fact, and seem to be anxious about it, especially when they see *us* unwell. They have inquired till they are discouraged, whether they are to expect any more missionaries from the States. They are apprehensive, that in case of our removal the mission would be broken up. This casts a gloom over their minds, represses their ardor, and weakens their faith.

### Plea for help.

This subject rests with great weight on our minds, and causes us seriously to question the propriety of wearing out our lives to sustain an institution which, in all probability, will be abandoned in a few years. We say abandoned, for it appears very evident to us, that but few of our friends at the north feel much interested in Africa. Ours are the only people who appropriate barely enough to keep their mission in existence. Our people alone estimate human life so highly, that it is too valuable to be sacrificed for the salvation of the heathen in Africa. Men of the world brave death in all its forms, in order to gain the perishing treasures of earth; but Christians, who have been saved from everlasting death, must not expose their mortal life to save the heathen for whom the Savior died. People of New England, it is said, "have a settled conviction that it is wrong to brave the dangers of so fatal a clime as Africa." It must be Baptists that have this conviction. Hundreds of seamen and scores of merchantmen brave these dangers for a little gold. Other Christians seem to have no hesitancy in sending white men to Africa. As soon as one falls, another takes his place. English Christians do not think that the lives of their missionaries are too valuable for Africa. More or less English missionaries die on the coast every year, but their places are soon supplied by others.

I can account for this timidity in our New England Baptists on no other ground, than the want of interest in the poor, oppressed and degraded African. In no other enterprise are they deficient, either in courage, energy, perseverance or benevolence. If war invades the land, or the glory of the nation is in danger of being tarnished, money and men at all hazard are at once in readiness. If famine is raging in a foreign land, her ships and her provisions are among the first to administer to the relief of the sufferers. If education is to be promoted, either at home or abroad, they promptly give their aid. But tell them that poor, neglected Africa calls for men to save her sons from everlasting burning, and *her* men are too valuable to send. "Send her colored men," they say. But where are they to be found? If you have suitable men of this complexion, send them. They are not to be obtained here. Our only hope of the perpetuity of this mission has been, and is now, that God would raise up native youth for that purpose. In this we are increasingly confident. But, as I said before, these must have men, *white men*, to direct them. They must also have some pecuniary aid. The appropriation for the African Mission within four years has been diminished eleven hundred dollars. We have not as yet diminished our number of laborers. But how long, at this rate, will it take to withhold the last farthing?

We doubt not the Board are doing all their means will allow, for the heathen. But when we hear them say that other missions ought to be strengthened, and say nothing of Africa's needs; and see our appropriation constantly diminishing, we are disheartened. We have no thought of abandoning Africa while the Lord gives us any strength. We have learned to labor amidst discouragements, to bear privations and neglect; but we are constrained to express our convictions and to plead for Africa. We renew our petitions; we ask only one faithful missionary. We implore it, as the only means of not losing what you have expended and sacrificed. We bespeak it in the behalf of these young men, who are laboring for the salvation of their fellow-men; in behalf of the poor heathen; in honor of the blessed Redeemer.

### Letter of Lewis Kong Crocker.

#### Fruits of the Spirit.

Fairfield, Little Bassa, Dec. 1, 1847.—It is through the ever abounding goodness and mercy of our kind Benefactor, that my short existence is as yet allowed me. Many of my relatives and friends have gone the way of all the earth since I last wrote you; also my beloved daughter, three and a half months old. She who was dear to me is gone. Shall I murmur? Shall I complain? Shall I say, "Jehovah, why doest thou thus?" By no means. If I am a Christian, I should bless Him who has taken her away from me, and say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

#### Appeal for Africa.

On contemplating the great and benevolent undertaking (the missionary enterprise), we are sometimes discouraged and almost ready to say, "Lord, why hast thou forsaken *us*?" And, again, when we look around and see the Lord's doing, we are constrained to say with the angels, "Glory to God in the highest; and on earth peace, good will toward men." My dear brethren, the Lord is with us; who has promised ever to be with all his faithful servants even to the end of time. He, whose promises are yea and amen in Christ, has declared in his word, that Ethiopia shall soon stretch out her hands to God. Shall Christians hesitate to believe these promises of God? *Nay*, I answer; it is the duty of believers confidently to rely on their Master's word. Then, Christians, do what your hands find to do with all diligence, for as much as your labor is not in vain in the Lord.

I am happy to say, we are still going on steadily with our work; i. e., the gospel is uninterruptedly preached and attentively listened to by the people. Our confidence is in Him who has said, "So shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please: and it shall prosper in the thing whereto I sent it." What a consolation! He who cannot lie has declared in his word, that his word shall prosper in the thing whereto he sent it. Cannot we properly say, this declaration of God's word is also applicable to us? I hope, dear brethren, the time is not far distant, when the sons and daughters of degraded Africa shall embrace the saving knowledge of the gospel, and join with the brethren and sisters in the family of Christ to hail Jesus the captain of their salvation.

#### Little Bassa station.

I am happy to tell you that two of my pupils were hopefully converted in April last, and they were baptized the following month. It was to me a joy unspeakable, the day I witnessed these youths following their Savior. It was, indeed, a time of refreshing from the Lord. Many of the neighboring natives came to our station to witness this solemn rite. I felt that the Lord was swaying the gospel sceptre around the world. Since these youths' baptism, their Christian conduct has exceeded my expectation. It appears that they are seeking those things which are above, and not the things on the earth. On the whole allow me, dear brethren, to say, that our society is in a prosperous state; and I am happy to say, it increases in numbers and interest. Each member feels very deep interest for its welfare and prosperity.

Some families have located themselves at my station,—a divine blessing! The *head men* of these families take great interest in learning to read. So far as we can judge, they are contented with us, and are willing to observe the Sabbath with us. They listen to the word with much attention. All the confidence in *grigris* is lost. They attend our worship morning and evening regularly, and take great delight in attending.

My venerable brethren, as the gospel is gaining ground in Africa, be not in any way discouraged; for He who is the author of your glorious undertaking, has promised you a crown of life. Therefore exert all your powers to advance the cause of our Lord and Redeemer.

Wishing you the light of God's countenance and a heart to labor aright in his vineyard, &c.

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### France.—*Extract from a Letter of Mr. Willard.*

In our Magazine for May, (p. 151,) mention was made of a statement respecting the persecutions against our brethren, which was to be laid before the Chamber of Deputies. Alluding to this, Mr. Willard under

date of Jan. 31, only about twenty days before the late Revolution, says :—

Mr. Lepoix has sent me a copy of the letter addressed by him to Mr. Lestiboudois, deputy from Lille, which he was to read to the Chamber. Lepoix's determination is fixed, viz.,—to go on as he has done and leave the consequences with a just and righteous God. With the certain knowledge that his little all will be stripped from him to pay an iniquitous fine and the costs of a vexatious lawsuit,—with destitution and a suffering wife and little ones on the one hand, and the certainty of condemnations and prisons on the other,—no power on earth can make him waver one hair's breadth. If an appeal to the American brethren for supplication in behalf of the French Baptists can excite sympathy or call forth a response, I beseech them to offer up earnest prayer for these men.

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### OJIBWAS.—*Journal of Mr. Bingham.*

From Mr. Bingham a journal has been received, extending from Feb., 1847, to Feb., 1848. It presents a variety of facts adapted to show the state of the Indians in his vicinity, and the character and influence of the labors in which he is engaged. We have room to insert only a part of his notes for the first month.

Feb. 3, 1847. Started for Gooly's Bay, intending also to visit Bajiuen*a*, as I supposed Shishib was there. He and his wife are members of the Michipicoton and Fort William church. On reaching the bay found Medoze encamped on this side the bay. From him I learned that Shishib left Bajiuen*a* last fall and proceeded up the lake. Consequently, concluded not to go to Bajiuen*a*, and put up with Medoze for the night. This bay is from four to five miles across. Preached from Luke 24 : 46, 47.

4. Proceeded across the bay, where the Indians were generally encamped. Towards night visited the lodges, and conversed with the people. In the evening preached from 1 Tim. 1 : 15.

5. Visited them at their lodges again, and conversed and prayed with some of them. Evening lecture, John 3 : 17. As several had expressed to me the sad condition they were in without any one to preach to them, and also a desire that I would visit them often, at the close of the religious service I inquired what their wish was in relation to the subject. Uaiabondibe, (who appeared to be their chief man,) replied that it was the wish of them all that I would minister to them constantly. I then said, If I will take you under my care, as a part of the people to whom I statedly minister, and visit you as often as I can, will you place yourselves under my instruction, and look to me as your minister, and listen to my instructions? The speaker replied, "We are all as one man in it," and to this they all responded. And when the interview closed, they all came and gave me their hand. I told them I should consider them as a part of the people of my charge, and should visit them accordingly.

6. Nearly all the youth and children at the place came in to receive instruction, and I spent considerable time with them. Towards night, when the men returned from the lake, I visited the lodges again, conversed and prayed with them; and in the evening preached from Joel 2 : 11,—latter clause.

7. Lord's day. Morning text, Matt. 4 : 10. At the close of the morning service, the children clustered around me, thirteen or fourteen in number, and I had an interesting Sabbath school. I have the Child's Evening and Morning Prayer translated, which I teach them, together with some hymns. They appeared much pleased with this part of the service. P. M. text, Ps. 34 : 15, 16. When meeting was closed, we harnessed our dogs and started across the bay, and had an evening lecture at Medoze's.

26. Again visited Gooly's Bay. Spent the night with Medoze. Found the chief's wife and daughter from Tikuamin*a* there. They spake of its affording them much happiness to meet their missionary there. Had a lecture in the evening, John Tanner being interpreter.

27. Morning, crossed the bay, and on visiting the Indians at their lodges, found that some of them had been drinking. On calling at Ogvbegabo's lodge, found his wife sitting in her usual place at work; and on inquiring if she and her family were well, she answered somewhat roughly, no. Said she had come very near dying since I was there last. And on being asked concerning her illness, she pointed to an infant lashed upon a board, and said it was in bearing that child; and complained much of her hard fate. I

told her she stood in special need of the consolations of religion to support her under her sorrows; and added that God had given a very encouraging promise of support to pious mothers who trusted in him. I inquired whether she ever listened to the gospel; she gave a negative reply, and continued her complaints. While I was answering her in relation to them, her husband came in. He never attends our meetings, and is a great lover of the fire-water.

## LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. L. Abbott*, Nov. 16, Dec. 16.—*L. Ingalls*, Nov. 18, Jan. 26.

MAULMAIN MISSION.—*J. M. Haswell*, Nov. 23.—*H. Howard*, Nov. 22, Dec. 22.—*A. Judson*, Nov. 22.—*F. Mason*, Dec. 21, Jan. 19; *Mrs. M.*, Nov. 6, Dec. 22.—*T. S. Ranney*, Sept. 1, Nov. 22, Jan. 22, 1848.—*E. A. Stevens*, Nov. 22.—*L. Stilson*, Nov. 22 (2), Dec. 23, Jan. 22.—*Miss M. Vinton*, Nov. 23.

TAVOY MISSION.—*C. Bennett*, j. Dec 20—Jan. 4, 10, 1848—*E. B. Cross*, Nov. 2, Dec. 6.—*Mrs. D. B. L. Wade*, Dec. 20.

ASSAM.—*Mission*, Dec. 17—*C. Barker*, Dec. 23, Jan. 4, 1848.—*M. Bronson*, Dec. 25 (2). *N. Brown*, Oct. 26, Jan. 5.—*O. T. Cutler*, Nov. 12, Dec. 21, and one no date.

SIAM.—*J. Goddard*, Nov. 16 (2).—*E. N. Jencks*, Sept. 25, Dec. 6, Jan. 6.—*J. T. Jones*, Dec. 22—Jan. 28.—*Miss H. H. Morse*, Jan. 24.

CHINA.—*W. Dean*, Nov. 3, 7, 22, 25, Dec. 29 (2), Jan. 1—26 (2).—*J. Johnson*, Jan. 24.—*E. C. Lord*, July. 11—Sept. 27, Oct. 13, Dec. 21; *Mrs. L.*, Sept. 2.—*D. J. Macgowan*, Oct. 5, Nov. 1, Jan. 4 (2), 10, 14.

BASSAS.—*I. Clarke*, Dec. 24, 27 j., Jan. 1 (2), Dec. 13.—*L. K. Crocker*, Dec. 1.—*J. Vanbrunn*, Nov. 24.—*J. N. Cheeseman*, Dec. 21.

GERMANY.—*J. G. Oncken*, Feb. 11, March 8, 22.

FRANCE.—*T. T. Devan*, Feb. 4, March 18, 23.—*E. Willard*, Jan. 1—14, 31, Feb. 29.

GREECE.—*A. N. Arnold*, Dec. 20, 23, Jan. 27, 28, Feb. 17, March 10, 15, 1848.—*R. F. Buel*, Feb. 29.—*Mrs. H. E. Dickson*, Dec. 28, March 8.—*Miss S. E. Waldo*, Jan. 27, Feb. 26.

CHEROKEES.—*E. Jones*, Jan. 14, Feb. 25 (2), March 25.—*H. Upham*, March 5 (2).

SHAWANOES.—*Mission*, April 3.—*F. Barker*, Feb. 12 (2).—*J. Meeker*, Feb. 1, 28, April 8.—*Miss E. S. Morse*, Jan. 25, April 4.—*J. G. Pratt*, Jan. 26, April 4.

OTTAWAS.—*L. Slater*, Feb. 16.

OJIBWAS.—*A. Bingham*, Dec. 31—Jan. 31, Feb. 3, 1847—Feb. 21, 1848.

## DONATIONS

*Received in April*, 1848.

### Maine.

| | | |
|---|---|---|
| Sedgwick, Temperance Miss. Soc., W. G. Sargent tr., | 8,00 | |
| Sullivan, ch. | 8,12 | |
| Hancock, do. | 15,61 | |
| North Hancock, C. Hutchins | 1,12 | |
| Addison, ch., Rev. J. Billings, 5,00; Mrs. M. P. Bowen 5,00; David Coffin 1,00; Samuel Small 1,00; Robert Plummer 1,00; Moses Austin 1,00; Joseph Nash 1,00; Adam Davis 1,00; Oliver Nash 1,50; Joseph Wass 1,00; Shadrach Wass and others 3,50; J. C. Wass 50c.; Jane Coffin 50c.; Joseph Bryant 25c.; Samuel Sumner 25c.; Mary Drisho 25c.; Mrs. Barton 25c., | 24,00 | |
| West Jefferson, 1st ch. 39,00; do., "Young Men's Concert" 13,00; for support of Rev. E. N. Jencks, | 52,00 | |
| Wiscasset, John Sylvester | 5,00 | |
| East Thomaston, J. Wakefield | 25,00 | |
| Piscataquis For. Miss. Soc., Rev. S. Adlam, tr. viz.—Clarissa Brown 50c.; Martha Young 1,00; Eliza Winchester 25c.; Juv. Soc. 2,10; Guilford, ch. and soc. 25,25; Canaan, "a sister" 1,00, and 1,00 from her deceased son; Hartland Village, ch. 1,00; Foxcroft, Mr. Arnold and wife 1,25; Foxcroft and Dover, ch. 23,94; Dexter, ch. 75,00; Calvin Copeland 20,00; friend of missions 1,00; to cons. Rev. L. Bradford L. M., | 153,29 | |
| | | 292,14 |

### New Hampshire.

| | | |
|---|---|---|
| Keene, ch. | 15,00 | |
| Newton, do. | 21,00 | |
| East Washington, Benj. Smith | 280,00 | |
| Hudson, Miss Abigail E. Burns | 10,00 | |
| | | 326,00 |

### Massachusetts.

| | | |
|---|---|---|
| Boston, a friend 1,00; do., a friend 1,00; do., a friend to missions 3,00, | 5,00 | |
| do., 1st ch., of which $85,40 col. at union mon. con. for April, | 100,00 | |
| do., Baldwin Place Infant school 1,26; Miss Susan Stowe, for Mrs. Mason's school, 1,00, | 2,26 | |
| do., Tremont Temple Sab. school, | 6,05 | |
| do., Union ch., G. W. Chipman tr., | 6,70 | |
| do., ladies of Charles St. ch. and cong., to educate an African child named Rizpah Warren Crocker, | 20,00 | |
| | | 140,01 |
| Lowell, "a friend" | | 2,00 |
| West Dedham, Miss Betsey Baker, for sup. of Miss Waldo, | | 8,00 |
| South Reading, Miss Elizabeth Wetherby | | 5,00 |
| Weston, ch. and soc., to cons. Rev. Origen Crane L. M., | | 109,24 |
| North Attleboro', Mrs. Mary E. Arnold, for sup. of Dr. Judson, | | 30,00 |
| Franklin Asso., J. B. Bardwell tr., viz.—Shelburne Falls, ch. | | |

and soc. 129,26, (100,00 of which is to cons. Rev. W. H. Parmley L. M.;) Colerain, 1st ch. and soc. 20,00; Bernardston, ch. 48,88; Deerfield, ch. 11,62; Harriet E. Miner 1,00; to cons. Rev. Edward Davenport L. M., of which 90,76 is per Rev. O. Tracy, agent of the Union, 210,76
Woburn, 1st ch., for L. M. to be named, 100,00
Worcester, 1st ch., Juv. Miss. Soc., Charles E. Converse tr., for sup. of a Karen boy named Samuel B. Swaim, 25,00
do. Academy, Boardman Miss. Soc., L. E. Leland tr., 4,72
Mansfield, ch. 4,25
Andover, Rev. M. J. Kelly 5,00; do., mon. con. 2,50, 7,50
Chesterfield, Asa A. Robinson 15,00
Charlestown, 1st ch. and soc., Joseph Carter tr., for sup. of Miss Waldo, 72,00
Framingham, Fem. Mite Soc., Selina Nixon tr., 14,65
—— 748,13

Rhode Island.

Westerly, E. A. Davis 20,00
Providence, 1st ch. and soc., "two little boys," for Mrs. Binney's school, 8,12
—— 28,12

Connecticut.

Suffield, 2d ch. 100,00

New York.

Hamilton, Sab. school, for sup. of a child in Mrs. Bronson's school named Monroe Weed, 12,00
Cazenovia, 1st ch., Samuel L. Hubbard tr., to cons. Rev. Isaac K. Brownson L. M., 100,00
Brooklyn, Central ch., Dan Dean tr., 103,00
Orwell, Stephen Weston, 1,00
—— 216,00

Pennsylvania.

Milton, James Moore, to cons. Rev. C. A. Hewett L. M., 100,00
Eaton, ch. and cong. 5,00
McKeesport, ch. 14,52; Mount Moriah, ch. 25,00; Freeport, ch. 13,49; Loyalhanna, ch. 7,51; Flat Woods, ch. 10,00; Cookstown, ch. 5,66; Peters Creek, ch. 7,00; Sandusky St. ch. 22,00; do., Sab. school 22,00; per Wm. Benson, tr. of W. P. B. Convention, 127,18
Philadelphia, Wm. Bucknell, Jr., annual sub., to cons. Joseph W. Bucknell L. M., 100,00
—— 332,18

Ohio.

Hillsboro', Highland Co., "a friend, for sup. of Dr. Judson, per B. C. Colburn," to cons. B. C. Colburn, Mrs. Hester A. Colburn, Rev. James Sargent, Rev. Eli Frey, Rev. Wm. Allgood and Rev. Albert Wedge L. M.; per Rev. J. Stevens, agent of the Union, 1000,00
Dayton, ch. 46,00; Cincinnati, 5th St. ch. 12,69; do., 9th St. ch. 10,00; do., 1st ch. Sab. school 1,81; Cesar's Creek, ch. 5,00; Kirtland, ch. and individuals 3,45; Perry, ch. and individuals 4,34; Ashtabula, ch. 1,50; Madison, ch. and individuals 18,13; Euclid, ch. 3,00; McConnelsville, H. B. 2,00; do., ch. 34,19; Sharon, ch. 13,00; (of which 30,42 was collected by Rev. L. Wilder,) per Rev. J. Stevens, agent of the Union, 155,11
——1158

Illinois.

Cordova, ch. 3,00
Quincy, 1st ch. 28,96
—— 31

$3229

Legacies.

Brookline, Mass., Mrs. Beulah Griggs, per Thomas Griggs executor, 100,00
Slippery Rock, Pa., Mrs. Euphema Rose, for Burman Mission, (in part,) 200,00
—— 300

$3529

☞ $14 of the sum from Hardwick Vt., in May Magazine, is by request credi to Passumpsic ch., Vt.

BOXES OF CLOTHING, &c.,

*From Dec.* 10, 1847, *to April* 28, 1848.

N. H., Stratham, Bap. ch., for schools in Assam, to be distributed under direction of Mrs. Brown, one chest of clothing, &c., 30
Mass., Boston, ladies of Harvard St. ch., for Mrs. M. C. Crocker, a box of clothing, 30
do., do., Ladies Sewing Circle of Tremont St. Bap. ch., for Nowgong Orphan School, a box of clothing, 56
do., Woburn, Fem. Bap. Miss. Soc., per Eliza C. Buckman, for Rev. J. G. Pratt, a box of clothing, &c., 27
do., Framingham, Circle of Industry, per Lauretta Nixon sec., for Rev. J. G. Pratt, a box of clothing, &c., 27
Conn., Norwich, Young People's Miss. Soc., for outfit of Messrs. Danforth and Stoddard,—cash, 26
N. Y., Utica, from D. Bennett, Esq., for Rev. C. Bennett, a box of clothing, 33
do., New York city. *No advice*,—for Rev. W. P. Upham, a box of books.
do., Cincinnatus, little girls of Cincinnatus, per Mrs. Stark, for Nowgong Orphan School, one quilt.
Penn., Easton, Mr. Samuel Taylor, per Z. Hosmer, Esq., three boxes of slates,—thirty-two dozen.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. JULY, 1848. NO. 7.

## AMERICAN BAPTIST MISSIONARY UNION.

### THIRTY-FOURTH ANNUAL MEETING OF THE BOARD.

*Troy, N. Y., Tuesday, May* 16, 1848.

The Board of Managers of the American Baptist Missionary Union met in Troy, New York, on Tuesday, May 16, 1848, at 10 o'clock, A. M., the Chairman, Hon. James H. Duncan, of Massachusetts, in the chair.

The meeting was opened with singing, and prayer by Rev. Alfred Bennett, of New York.

The roll of the Board was called, and the following members were found to be in attendance, or gave their names before the close of the meeting.

| *Ministers.* | *Ministers.* | *Ministers.* |
|---|---|---|
| A. Wilson, | B. T. Welch, | M. J. Rhees, |
| E. E. Cummings, | P. Church, | A. D. Gillette, |
| J. W. Parker, | E. Bright, Jr., | E. L. Magoon. |
| J. N. Granger, | J. H. Kennard, | |
| R. Turnbull, | G. I. Miles, | *Laymen.* |
| S. H. Cone, | J. Stevens, | P. W. Dean, |
| J. L. Hodge, | A. Bailey, | A. M. Beebee, |
| J. Smitzer, | M. Allen, | P. P. Runyon, |
| S. J. Drake, | D. D. Pratt, | T. Wattson, |
| E. Turney, | T. F. Caldicott, | S. Smith, |
| E. Hutchinson, | G. S. Webb, | V. J. Bates, |
| E. Nelson, | F. Wayland, | J. H. Duncan, |
| L. Porter, | A. Bennett, | A. Day, |
| T. C. Jameson, | J. G. Warren, | J. H. Smith, |
| D. Ives, | W. R. Williams, | W. H. Munn, |
| E. Tucker, | L. Tucker, | T. Gilbert. |

The pastor of the 1st Baptist church of Troy, in whose place of worship the Board was assembled, extended to the Board and Union the welcome of the church to its house, and of the members of this and its sister churches to their hospitalities during the sessions. The Chairman of the Board in a few remarks expressed the gratification of the Board at being permitted to meet under circumstances so favorable.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure during the year ending March 31, 1848, of $81,834 53; and the receipt, during the same period, of $86,226 36, exclusive of receipts from the U. S. Government and coördinate Societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid on the table.

The report of the Executive Committee was read by the Corresponding Secretaries, Rev. E. Bright, Jr., in reference to the different departments of the home work, and Rev. S. Peck on the foreign operations of the Board.

The times of meeting were fixed as follows:—at 9 A. M. and at 2 and 7½ P. M.; and of adjournment at 12 M. and 5 P. M.

Rev. Messrs. E. Bright, Jr., S. Peck, Baldwin, and Walden, were appointed a Committee to make arrangements for devotional and missionary meetings to be held in the evenings of the present week.

Adjourned till 2, P. M. Prayer by Rev. T. F. Caldicott, of Massachusetts.

*2 o'clock, P. M.*

The Board met. Prayer by Rev. E. E. Cummings, of New Hampshire.

A letter was received from William Colgate, Esq., of New York, excusing his absence from the meeting.

The reading of the report of the Executive Committee was resumed by Rev. S. Peck. The report having been concluded, on motion of Rev. E. L. Magoon, of Ohio, it was referred, with the reports of the Treasurer and Auditing Committee, to the following Committees :—

1. *On Finances.*—Rev. A. Wilson, and Messrs. P. P. Runyon, T. Gilbert, W. H. Munn and V. J. Bates.

2. *Agencies.*—Rev. Messrs. D. Ives, J. Smitzer, S. W. Adams, and Messrs. T. Wattson and P. W. Dean.

3. *Publications.*—Rev. Messrs. E. Nelson, S. S. Cutting, F. Snyder, G. I. Miles and Mr. S. Smith.

4. *Burman and Karen Missions.*—Rev. Messrs. E. L. Magoon, J. G. Warren, J. H. Kennard, D. G. Corey and S. J. Drake.

5. *Siam, China and Assam Missions.* — Rev. Messrs. B. T. Welch, D. D., L. Porter, E. E. Cummings, N. Colver and J. G. Collom.

6. *Bassa Mission*, Africa.—Rev. Messrs. J. L. Hodge, J. Blain, E. Hutchinson, M. Allen and T. C. Jameson.

7. *European Missions.*—Rev. Messrs. R. Turnbull, A. D. Gillette, B. Brierly, E. E. L. Taylor and H. Davis.

8. *Indian Missions.*—Rev. Messrs. E. Lathrop, J. C. Harrison, A. Bailey, L. Tucker and E. Turney.

Rev. S. Peck presented a report from the Executive Committee on "The Foreign Expenditures of the Union, and the policy to be pursued therein for the next five years;" which on motion of Rev. B. T. Welch, D. D., of New York, was referred to a Committee of seven: Rev. Messrs. F. Wayland, D. D., G. W. Eaton, D. D., G. S. Webb, J. Stevens, Z. Freeman, and Messrs. F. Humphrey and G. Cummings, were appointed the Committee.

Rev. E. Bright, Jr., in behalf of the Executive Committee, presented a report on "The Home Expenditures of the Union, and the policy to be pursued in home operations;" which on motion of Rev. G. S. Webb, of Pennsylvania, was referred to a Committee of five; Rev. Messrs. P. Church, D. D., M. J. Rhees, L. Leonard, G. W. Anderson and W. H. Shailer, were appointed the Committee.

Rev. S. Peck for the Executive Committee, presented a report on "The Expediency of Reinforcing the Teloogoo Mission;" which on motion of Rev. L. Tucker, of New York, was referred to a Committee of five; Rev. Messrs. W. R. Williams, D. D., E. Tucker, L. Tracy, J. Teasdale and A. P. Mason, were appointed the Committee.

Rev. E. Bright, Jr., for the Executive Committee, presented a report on "The Wants of the Treasury for the Year ending April 1, 1849;" which on motion of Rev. M. J. Rhees, of Delaware, was referred to a Committee of five; Rev. Messrs. J. N. Granger, J. S. Backus, M. G. Clarke, H. V. Jones and Mr. A. Day, were appointed the Committee.

Rev. W. R. Williams, D. D., Chairman of the Committee of Nine appointed at the last meeting of the Board, on a proposed amendment to the 3d Article of the Constitution, read the report of that Committee. The report was made the order of the day for to-morrow morning at 9 o'clock.

The Committee on Devotional Exercises recommended that the services this evening be conference and prayer, in concert with the brethren at our various missionary stations throughout the world. The recommendation was adopted.

Adjourned with prayer by Rev. B. T. Welch, D. D., of New York.

*7½ o'clock, P. M.*

The Board met, and the meeting was opened with singing the 895th hymn in the Psalmist. Prayer was offered by Rev. M. J. Rhees, of Delaware.

The Foreign Secretary read the resolution adopted by the Executive Committee, December 13, 1847, and which is as follows:—

"*Resolved*, That the Foreign Secretary write to the missions of the Union relatively to the time of holding the annual meetings of the Union and the Board, and invite the missionaries together with the native churches and preachers, to assemble at their respective stations within the week of the anniversaries,—which commence on

the Tuesday preceding the third Thursday in May and ordinarily continue till Friday following,—to offer united and "effectual, fervent prayer" for divine favor and aid; that God "will pour out in those days of His Spirit" on the members of the Union, and on all who at home or abroad are associated with them in the missionary work; that He will give to us all just conceptions of the nature and greatness of the work, and of our individual accountableness for its right prosecution; that He will impart to us all, according to our need, love, wisdom, zeal and concord in the adoption and execution of plans and measures, and give them large success; and that, having regard to the fewness of the laborers and the obstacles in the way of their increase, He will, in the language of the Union at its last annual meeting, '*induce* men to go as missionaries to the heathen, and *cause the churches* to be willing to let them go and to sustain them.'"

Remarks were made by Rev. J. Blain, of Mass., Rev. J. Peck, of N. Y., Rev. A. D. Gillette, of Pa., Rev. A. Bennett, of N. Y., and Rev. D. Packer, of Vt. Prayer was offered by Rev. J. Smitzer, of N. Y., and Rev. G. S. Webb, of Pa.

The doxology was then sung in Karen by Rev. J. H. Vinton, missionary from Burmah, and the Karen converts who accompanied him to this country; and again in English by the great congregation.

Adjourned till 9 o'clock to-morrow morning. Benediction by Rev. E. Tucker, of New York.

*Wednesday, May* 17.

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. John Bates, from Ireland.

The minutes of yesterday's proceedings were read and approved.

An invitation was presented by Rev. G. C. Baldwin, of Troy, from the Executive Committee of the Troy Young Men's Association to the members of the Union, to make free use of the rooms of that Association during the sessions of the Union.

On motion the invitation was accepted, and the thanks of the Board voted to the Association.

An Abstract of the Annual Report of the Executive Committee was ordered to be printed for the use of the members of the Board and Union.

The Board then proceeded to the order of the day, which was the report of the Committee on the Alteration of the 3d Article of the Constitution.* The report of the Committee was accepted; and the following resolution adopted.

*Resolved*, That the report of the Committee of Nine on the Alteration of the Constitution, be published with the proceedings of the Board, and be presented to the Union, and that the Home Secretary be directed to address a circular to every member of the Union, requesting his opinion on the question now at issue, and that he report the result at the next meeting.

* See end of Treasurer's report.

*Resolved*, That the Home Secretary be directed to forward by mail to every member of the Union, a copy of the report of the Committee of Nine.

Rev. Messrs. F. Wayland, D. D., J. Stevens and E. Worth, were appointed a Committee to prepare a circular in accordance with the foregoing resolution, to be submitted to the Board during its present meeting.

The Committee to whom was referred the paper on the "Expediency of Reinforcing the Teloogoo Mission," reported through Rev. W. R. Williams, D. D., chairman. The report was adopted, and ordered to be printed.

### EXPEDIENCY OF REINFORCING THE TELOOGOO MISSION.

The question submitted for consideration is, virtually, Shall the Teloogoo Mission be *continued*? For more than two years it has been left in charge of native assistants. They have been faithful, yet greatly need the presence and coöperation of missionaries. If missionaries are not to be sent, it can hardly be expedient to protract the existence of the mission. The expenditure would not be justified by the anticipated results; while, by seeming to retain the field, we should stand in the way of any who possibly would desire to enter it.

I. Among the reasons in favor of continuing the Teloogoo Mission, the most prominent are

The character, number and state of the Teloogoo people, giving promise of early success proportionate to the expenditure. We have not been disappointed in the character of the field we have been cultivating, in its extent, its accessibility, or its productiveness. The Teloogoos are found to be what they were said to be, and their position in regard to the introduction of the gospel among them as favorable as had been represented. In these respects, the motives which led to the establishing of the mission abide in full force.

The state and claims of the Teloogoo Mission were under consideration with the Executive Committee in August, 1846, immediately on the return of Mr. Day to this country. In the report then submitted and adopted in the Committee, were, among others, the following representations. "The Teloogoo country extends 700 or 800 miles along the (western) coast (of the Bay of Bengal), from Madras on the south to Ganjam on the northeast; and about 200 miles inland, circling from Cuddapah through Hyderabad city. Many Teloogoos also reside, it is supposed, beyond those limits. The population who use the Teloogoo language is 10,000,000. The Nellore district (the seat of the Teloogoo Mission) contains 2,000,000 of people, or 113 persons to every square mile. They are considered one of the noblest races in Hindostan. . . . . One half of the male population can read. The climate is as healthful as that of Burmah. The protection of life, limb and property, is entire. . . . . There is no hindrance to missionary labor, except from caste. . . . Missionaries are not received into private houses, but may preach without molestation in the streets to audiences of from twenty-five to 100, easily collected. Religious instruction may also be given in schools without offence. . . . . Missionaries could have any number of pupils under their immediate instruction or general superintendence," &c.

With regard to the prospect of early success proportionate to the expenditure, the history of the mission, if less marked and decisive, furnishes at the worst no ground of discouragement. No mission of the Union, in comparison with the work to be performed, has been sustained by us so feebly as this. Mr. Day commenced the mission in 1836, and in consequence of the early and continued sickness of the brother who some years later was

sent to help him, has labored in it single-handed, with the exception of a few native assistants. He returned to this country on account of illness in 1846. During the ten years of his residence in the Teloogoo country, the language was to be learned, the country explored, the character and ways of the people searched out, the sphere and site of the mission to be selected and a station built up; the foundation, in a word, was to be laid;—and all to be effected by one man, among a numerous and "strange" people, in an unaccustomed climate, under repeated visitations of sickness and with multiplied domestic cares. But more has been effected than mere preliminary labors, something more than simply laying the foundation. Much of the time of Mr. Day in subsequent years, as also that of the assistants, was spent in preaching, *preaching every day*. Schools also were established and regularly sustained, at one time twelve, at an average cost each of but $50 per annum. And says the report above mentioned, "The mission is in an encouraging state as to probabilities of success. A good impression has been made, especially on the minds of the scholars. . . . Six or seven persons, whose piety is unquestioned, are connected with the station. . . . There is a general expectation that the Christian religion will prevail." We may add, that in India and especially Southern India, there is a general preparation for the conversion of the people from dumb idols to the living God. The scriptures have been translated into the Teloogoo language, and the New Testament with portions of the Old, printed; also religious tracts; and widely circulated. South of the Teloogoos are the effective and prosperous Tamil Missions of the American Board of Commissioners. More than all, the promises of God to his servants, that his word shall not return to him void, and that Christ shall see of the travail of his soul and shall be satisfied, together with kindred declarations, are as applicable to the faithful ministration of the gospel among the Teloogoos as among any other people. And so far as concerns our faith and works, prior to the revelation of God's purpose in his *acts* of grace or reprobation, they are as encouraging and authoritative in behalf of one people as another. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good."

We have only to adduce further, in this connection, the testimony of the Rev. Amos Sutton, of the Orissa Mission, at whose instance originally the mission was undertaken. It is contained in a letter written near the close of 1846. Speaking of the Teloogoos and of the importance of reinforcing the mission, Mr. Sutton remarks:—"The population is immense,—they are a noble race,—the climate good,—the country always accessible,—the government favorable,—the language beautiful,—many elementary works prepared,—medical aid easily obtained,—the expense moderate,—intercourse with the people unrestrained, and a beginning made." "In my opinion," he adds, "you had better consider well, before you abandon your present ground in Southern India; you will, probably, never recover it if you do. The tide of conversion is rapidly rolling up from the far south, and you will one day wish your agents to be there, to share in the work. Though I have just returned from *Burmah*, yet I must say, that I have yet seen no country comparable to India as a missionary field."

II. Considerations derived from providential circumstances, with respect to the expediency of continuing the Teloogoo Mission, are of a more questionable bearing. At one time it was apparent that the providence of God had cast the Teloogoo people on our hands. So far as was known to us, the Teloogoos had none on whom they could so safely rely under God for salvation as ourselves. If we failed them, others more assuredly. Other benevolent societies or individuals had at different times made more or less inconsiderable attempts to introduce the gospel, but the stations were not vigorously sustained, and some were broken up. There was no station but our own in the Nellore district, containing, as before stated, a population of 2,000,000. Of late there are indications of a more favorable character.

"Not a few Teloogoo youths have been educated in Madras and Vizagapatam, in the English schools, i. e., in English science, including mathematics, geography, astronomy, mental philosophy, &c.; and while they have been pursuing these studies, the truths of God's word have been daily presented to their understandings and applied to their hearts by faithful servants of Christ." "Several Teloogoos have already turned to the Lord in connection with the Scotch Free Church school in Madras." It is understood that a missionary of the Church Missionary Society has recently been stationed even at Nellore. The Teloogoos are being more and more encompassed with the influences of the gospel, and at no distant day must be pervaded with them. Facts like these are encouragements to prosecute the Teloogoo Mission, but serve also to make less imperative the apparent necessity.

With respect to considerations more nearly affecting us;—we have a brother, well acquainted with the language, character and state of the Teloogoo people, who having regained his health is prepared to resume his labors among them, at least for a limited period; and there is another appointed missionary desirous to accompany him, who is qualified for the service; we have a station with mission house, school houses, &c., in good repair and well located in the heart of the people; and there are three faithful native assistants, a Christian church, and the pupils of five flourishing schools, to welcome our missionary brethren and usher them into their labors. The precise importance of this class of considerations it may be difficult to determine. At the time the Nellore station was all but dismantled by the sickness and removal of the missionaries, providential indications seemed strongly in favor of its abandonment. Outward circumstances are changeful. Still, the relations and claims of the mission differ materially from what they would have been, had the health of our brother continued infirm; were there no missionary brother prepared to go with him; or had the native laborers proved unfaithful, the schools been dispersed, and the mission premises laid waste.

We forbear to note, except by a mere allusion, the personal consideration that the brother who is desirous to reënter the mission, was appointed to it by the Board some twelve years since, and has faithfully executed his trust. We also, on the other hand, merely allude to a more general fact, the importance of which is diversely estimated by different individuals, that the Teloogoo country stands apart from the fields which Divine Providence has given more exclusively to American Baptists, and which lie on the eastern shores of the Bay of Bengal.

III. A third class of considerations relate to the *ability* of the Missionary Union to prosecute the Teloogoo Mission with a just regard to the claims of other missions. The resources of the Union are limited. Its annual income is less than $100,000. The income may increase; but will it increase by more than $10,000 a year? With but $10,000 increase, year by year, it will take the ensuing five years to place the stations in good condition, i. e., with a *full* complement of men and means,—without adding to the number of stations. In this supposed annual increase of income and expenditure, provision is made for reinforcing the Teloogoo Mission; but would not whatever might be withholden from the Teloogoos be so much in *addition* available for Burmans and Karens? Might not a full supply of all the stations retained be effected in a shorter period, or an additional station be founded in Burmah or Arracan?—Again, the *ordinary* expenditures of the missions in Asia, without any multiplying of stations, are continually augmenting, in proportion as the work advances. The income of the Union may increase; and so, too, may the demand for it. It is a question of grave importance, How may we apply our resources to the best advantage? Among what people and at what places and times may we hope to carry forward most effectively the work of evangelization?—These, and similar inquiries, have pressed with great force upon the minds of the Ex-

ecutive Committee, and demand in their judgment the maturest consideration of the Board.

IV. In close connection with fiscal considerations stands the more general inquiry,—and it is an inquiry not unattended with difficulty,—as to the policy of reducing our entire missionary operations within narrower bounds. It has been laid down as a principle in missionary enterprises, and we hold it to be a just principle, that missionaries and missionary institutions should "work *where* God works, and *when* God works." They are but instruments to do his pleasure, and without him they can do nothing. But how far shall this principle be carried out? The principle is not of difficult application within certain limits, whenever and wherever God *has* manifestly begun to work. The difficulty begins when we attempt to determine the extreme boundary to which the principle is to be advocated and applied. Shall we work *only* when and where God works, and where he is *seen* to work? Shall we then and there concentrate *all* our resources, provided there be opportunity and scope for all? or, are there other ways in which God indicates when and where we are to work, and by observing *those* indications shall we still do his pleasure, even though *he* may *not*, to *outward appearance*, have begun there to work?

On the other hand, it is equally a just and generally received principle, that opportunity and duty, power to do good and obligation to do it, go together. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Is it then a duty to do present good today, irrespectively of the opportunities and obligations which will be present to us to-morrow? Shall we expend our sympathy and strength and skill on *every* and *all* fields accessible to us and needy of culture, regardless of the limited nature of our capabilities, and the priority of claims of choice fields?

But not to enter upon an extended discussion as to the general policy of concentrating or englarging our operations,—especially as concerns the question of extreme concentration or extreme expansion,—we submit the following practical suggestions in regard to the case before us:—not, however, that they should by themselves determine the Board to a certain issue, but rather as points claiming with others some regard. And

1. Assuming that the income of the ensuing five years applicable to foreign expenditures, *be* what we have elsewhere intimated is desirable, i. e., $93,000 the current year and an annual increase thenceforward of $10,000, —the stations now held by the Union *can* be effectively sustained, so far as regards pecuniary ability, and the Teloogoo Mission be continued. The present disquieted state of the missions, from an inadequate supply of laborers, will soon be remedied. Five years, and we shall have attained. It is to be noted that the multiplication of stations is subject to our own power. The stations we have must be sustained, must be effectively manned and supplied; lest we lose our labor, or overtask our brethren, or fail to turn our opportunities to the best account. But we are not bound to multiply stations. The word of God may be sounded forth from a single "hill of the prophets" over all the land. Native laborers can be sent abroad, who will sow the good seed beside all waters.

2. With respect to probabilities that the designated amount will be realized,—it is worthy of careful consideration whether the Teloogoo Mission by its reflex influence, if duly sustained, would not do its part; whether, in some good measure at least, it would not "pay its way." The necessary outlay the first five years would not be large. If a single mission family were to accompany Mr. Day to Nellore, the *additional* expenditure for the mission the first year would be less than $3,000, would hardly exceed $2,000; and if a second family were sent another year, the *whole* annual expenditure would *then* not exceed $5,000. Would not a part of this sum come directly from interest in the Teloogoo Mission; and if the mission were abandoned, would *all* of it be saved to the Karen or other Mission? Different missions have their respective favorers and supporters.

Multiplication of interests in *this* direction may be strength; concentration hardly pressed, may be decrease.—Again, what would be the more general subjective influence of drawing back? Not what we *can*, but what we *will*, as respects the gross amount of our missionary contributions, has been the measure of our ability; and if we are able to go up and possess this land, yet refuse to go up, the temper of heart that faints through fear or loiters through indifference, may eat into our strength like a cancer, spreading dismay and death. Again;

3. Admitting that even with the aid of the Teloogoo Mission the supposed income would not be realized, and that by consequent necessity if the mission were continued, *all* the stations could not be reinforced to the extent of their demand within the ensuing five years;—it might still be a question for consideration by the Board, whether, for the sake of continuing the mission, the period for a full supply of one or more of the stations ought, or ought not, to be extended beyond five years; and whether the evils resulting in any case from want of reinforcements would, or would not, be too urgent to admit of such delay.

It is further worthy of note,

4. On supposition that the Teloogoo Mission be continued and the ratio of increase of income the next five years be all that has been indicated,—the full increase of subsequent years will be available for missions then most in demand of it, or towards which our affectionate sympathies may be most vehemently turned. The expenditures for home operations, Indian Missions and the Missions in Europe, are in their nature or by general consent of a permanently limited extent. They need not, nor ought they, to be *greatly* enlarged. They now constitute one third of our expenditure. Double our income and outlay the ensuing ten years,—as we have doubled our income within the last ten,—and these expenditures will constitute only a sixth. Five sixths of our income will then be applicable to Asia and Africa; and nearly half our *present* income to Burmah alone. Meanwhile, we are giving to Burmah one half of all the reinforcements sent to our Asiatic Missions, as we also have given to it from the time that the other Asiatic Missions were undertaken.

On the other hand,—

5. The extent of our operations ought to be proportioned to our means to prosecute them. Neither duty nor expediency requires us to go, or to attempt to go, beyond our ability. So many stations and so many missions *only* ought to be retained or prosecuted, as can be prosecuted effectively. The height of the column must correspond with its base. With $100,000 income we may do the work of $100,000; with $50,000 the work of $50,000.

6. If, therefore, the supposition we have made as to the amount of income, will *not*, in the judgment of the Board, be substantially realized; and if, *also*, the alternative be to continue all our missions and stations for an indefinite period with a deficiency of laborers such as exists at present, *or* to relinquish the Teloogoo Mission;—then it will demand the earnest consideration of the Board whether the latter,—the relinquishment of the mission,—would not involve the less evil. There was a time in the history of the Union, or Convention, when, beyond all question, its operations were too widely extended, as compared with its existing resources. The policy of the Board and its Executives has been for a long period to effect a juster proportion between the two,—between the extent of the field and the power to cultivate it. While, on one hand, since 1838 the annual income from churches and individuals has been doubled,—on the other, several Indian Missions with the Hayti Mission have been discontinued or transferred to the Indian Mission Association, and no new mission undertaken. Whether a sufficient reduction in the number of missions has or has not been made, and whether it would be unsafe or otherwise to await a further increase of income, so as to make *thereby* the relative scale of operations judicious and effective, it is for the Board to judge. And, further;

7. If, on a full consideration of the subject, it be the judgment of the

Board that the number of missions as contrasted with the income for their support, present and prospective, is still disproportionably large, and that a reduction at *some* point is yet to be made, the Executive Committee are of opinion that such reduction may be effected with least comparative injury, so far as concerns the *Asiatic* Missions, by discontinuing the Teloogoo Mission. Other missions have advanced to a greater maturity, or they involve interests a voluntary abandonment of which would inflict deeper and wider griefs, if not on individuals, yet on the Christian church at large.

8. We have only to suggest in conclusion, that, be the decision what it may, it ought to be regarded as final. If the Teloogoo Mission cannot be sustained, now is the most favorable time for withdrawal. Already the missionaries are withdrawn, by the providence of God, and the entire closing up of the mission, now in charge of native assistants, can be effected at comparatively little cost. If the decision be to continue the Mission, the missionaries ought to go forth with a well-founded assurance that, when by reason of death they shall cease to labor, others will enter into their labors.

All which is respectfully submitted.

By order of the Executive Committee,

S. PECK, *Cor. Sec. For. Dep.*

The Committee of this Board, to whom was referred the report of the Executive Committee on the "Expediency of Reinforcing the Teloogoo Mission," would respectfully submit the following report:—

The document laid before your Board by the Executive Committee presents with great thoroughness and in admirable equipoise the considerations that favor the reinforcement on the one hand, or, on the other, the prompt, peremptory and final abandonment of our mission station among the Teloogoo people, a race of many noble natural endowments, large in numbers, and receiving as yet but little share in the missionary endeavors of the age.

Your Executive Committee evidently shrink, with natural relentings, from the surrender of a field through many years the scene of faithful and not fruitless effort, where schools are planted and native assistants have been trained. It may seem, on some accounts, desirable to withdraw our limited resources from the western shores of the Bay of Bengal, where this is our solitary post, and concentrate them henceforth on the people of its eastern coast, where we have many other detachments of our missionary staff. But, beside all natural regrets, they evidently feel it a tremendous responsibility to take our last, lingering farewell of a race, some ten millions in number, resigning them unevangelized to such other sympathies and helpers as God may raise them up. If even our God is described as having "*His repentings kindled together*" when He would "*give up Ephraim*," our churches may well falter here, at the thought of closing between themselves and this vast multitude of dying idolaters the door, and barring and bolting that door in despair;—to be to us no longer a door of hope and access to evangelize their blindness,—to be to them no more a door of hope and escape, through which they may receive the light of salvation and evade the second death.

If the Executive Committee, familiar with the whole subject from close and constant study of its details and relations, shrink from the responsibility of decision, your Board, whilst willing to afford them all proper aid and counsel in such emergencies, may also shrink, quite as justly, from deciding the same question, when that Board approach it with so much less fulness of knowledge and their judgment in the matter must be the hasty verdict passed on the briefest examination. To depart from the Teloogoo field is a step critical and irreparable. As we look to the brother whose health, broken down by years of assiduous and devout toil there, has now been so far restored that he yearns to resume, at least for a term of years, his suspended efforts there,—as we look to the brother offering himself as a coadjutor in the same field,—as we then review our real means and opportu-

nities of sustaining and augmenting, even most widely, our existing missionary enterprise,—as we remember how often, in other portions of our field, accumulated discouragements, well-nigh overwhelming our faith, have but preceded unexpected and overwhelming deliverances received from our Father,—we look to this missionary cluster of schools and native assistants, and our hearts say: "*Destroy it not, for a blessing is in it.*" But, on the other hand, if, with all our means and opportunities as American Baptists, we have not the requisite zeal and faith,—if we are famishing into feebleness and despair many stations, where we might with the same means fully man and equip a few and important posts,—if there be, from the expanding labors and growing success of other churches, American and British, on the same western shores of the Bay of Bengal, hope that these desolations will not be long neglected,—it may be the duty of the Board and the Executive Committee (though it will not be the glory of the churches sustaining that Executive Committee and Board,) to withdraw missionary forces which these churches cannot or will not adequately sustain. If the Board do now abandon it, it should, in the judgment of this Committee be after solemn and public prayer, and with a deep sense of the vast results, interminable and incalculable, to these Teloogoos and ourselves, which such withdrawal involves.

If not prepared now for such step, then this Committee are prepared to recommend it, as what might be the expression of this Board to their Executive Committee, that, in their judgment, the continuance or discontinuance, the utter withdrawal or proper reinforcement of the Teloogoo Mission should be made to depend on the extent of funds received during the next six months. If these promise the probable receipt during the year of the revenue the Executive Committee have calculated as necessary to the proper support of all our existing missions, let the Teloogoo Mission go on. By such augmentation of funds, we mean not the sending in of contributions specifically designated for this Teloogoo Mission, but the general and liberal support of all our missions. If these be not forth coming, and it be thought that no other and European Mission should be instead of this the first victim of retrenchment, then it must be sacrificed; but the responsibility is, where, before God and in prospect of the judgment day, we as a Board leave it,—with the *churches* and the individual Christians composing those churches, and not with ourselves. *They* and not *we* will have said, "Quench the smoking flax. Let the light of that struggling mission go out." And if such be the reluctant act compelled by apathy in our churches and extorted from the Executive Committee, we will, whilst deploring the calamitous result, trust that God will put into the hearts of other Christians greater faithfulness or into their hands larger means. And as from the field of missions in South Africa, abandoned in *earlier* years by our Moravian brethren, our brethren of the English Congregationalists and Methodists and the French Protestants have in later years reaped abundant harvests, so from our lack of service in this mission, if abandoned, we will hope God may yet stimulate other Christians of our own or other countries to give to the Teloogoos the missionary, the bible, the Sabbath school, the tract, till they too are christianized. Blessed will the result be, if the full and augmented charities of our churches in the coming half year shall say to the Teloogoos, "We, the Baptists of America, will not desert you;" and shall say to our br. Day, "Reënter and hold for Christ and for us the field drenched by the prayers and tears of many weary years."*

All which is respectfully submitted.

WILLIAM R. WILLIAMS,
ELISHA TUCKER,
LEONARD TRACY,
JOHN TEASDALE,
ALANSON P. MASON,
} *Committee.*

* See also doings of the Union and the Board, pp. seqq.

**The Committee on Finances and the Treasurer's and Auditors' Reports, reported through Rev. A. Wilson, chairman. The report was adopted and ordered to be printed.**

The Committee on the Treasurer's Report and on Finances, report:—

That having examined the Report of the Treasurer and found it correctly kept and properly audited; they have proceeded to examine an inquiry over which many fast friends of the Union are very properly disposed to exercise a vigilant scrutiny. This inquiry relates to the *per centage* of our funds expended in the home work of the missions. Men of business are aware that the collection of dues, scattered in small sums over a wide extent of country, is usually attended with no inconsiderable expense; without at all taking into the account the operations which have created the demands. Our home work embraces the whole expense of obtaining, collecting and disbursing our funds. The Committee find that these three services together, cost a fraction less than 14 per cent. on donations and legacies, not including grants from coördinate Societies and from the U. S. Government.

The friends of the Union will bear in mind two ways in which they may very properly hope to diminish this per centage. One way is by increasing the amount of their donations,—as a large business can usually be conducted at a less per centage than a small one. The other way is by increasing our promptness in our contributions, thereby diminishing the expense of agency in their collection. The Committee would also present the inquiry whether *some* of the agents and secretaries might not increase their fraternization with the brethren among whom they travel, and thereby diminish the amount of their travelling expenses.

While we bear in mind the fact that the appearance of a debt at present against the Union, does not result from a failure of any part of the subscriptions to liquidate the $40,000 debt,—the full amount of that subscription having been paid,—nor from any new expenditures, but simply from an earlier charge of bills drawn, (as explained in the Report of last year, p. 5,) we are at the same time cheered with the fact that these liabilities have been diminished the past year by the sum of more than $4,000.

In closing, the Committee would call upon all the friends of the Union to unite with them in devout thanksgiving to the King of Zion, who has given them both their power to get wealth, and their hearts to use it in sending the message of life and hope to nations sitting in darkness and in the shadow of death.

ADAM WILSON,
P. P. RUNYON,
T. GILBERT,
W. H. MUNN,
V. J. BATES,
} *Committee.*

**The Committee on the Burman and Karen Missions reported through Rev. E. L. Magoon, chairman. The report was adopted and ordered to be printed.**

The Burman and Karen Missions will ever be greatly endeared to American Baptists. The first stands supreme in historical dignity, and the other is unexampled in its economy and success. There are many yet among us who fondly remember when the first messengers of truth sought those climes to diffuse the word of God. Delightful reminiscences will be forever associated with Judson and Burmah, Boardman and the Karens.

The mission at Rangoon has lately suffered new acts of tyranny, but it is believed that such resistance cannot long endure. The wave destined to disenthral the world is fast rolling from west to east, and will soon overtake despots in Asia as well as in Europe, sweeping away thrones and rending

every oppressive chain. Let the servants of Christ be patient and labor on; for deliverance and triumph are at hand. The results of missionary enterprise already attained in Burmah Proper, will form a prominent chapter in the history of self-consecration the most pure, the most persevering and the most sacred. A heathen poet has said that "To direct a wanderer in the right way, is to light another man's candle by our own, which loses none of its light by what the other gains." It is exactly this beneficent office which the Redeemer requires at our hands when he commands us to "love our neighbor as ourselves." Preaching in Burmah is sometimes interrupted, but the power of the press is perpetual. The work of translating and publishing goes steadily forward, and it is this sublime process that keeps the word of God constantly transfigured before millions of benighted men. Never were the labors of Judson and his associates more worthy of our sympathy and support than at the present moment.

In contemplating the progress of the gospel among the Karens, your Committee are reminded of the definition of Christianity given by Lord Bacon, when he said, "The kingdom of heaven is compared, not to any great kernel, or nut, but to a grain of mustard-seed; which is one of the least grains, but hath in it a property and spirit hastily to get up and spread." Surely in this field we have the greatest encouragements to renew our toil, for on every side we behold among the converts to truth the finest exemplifications of its spirit and power. Thousands have recently been enlightened, and yet millions remain in a worse condition than the Apostle John when he looked on the sealed book and "wept," because there was none to open it. Faith has its book sealed with seven seals. The latent immortality in every human bosom pants to feed on its glorious instructions. But reason alone has no power to open that book. The most fearful considerations urge us to go forth to the whole world, exclaiming as did the angel to John, "Weep not, for the Lion of the tribe of Judah has prevailed;" he has borne light into the darkness, life into the dominions of death, and has mercifully given us the means to follow in his footsteps to glory.

As ignorance is the chief source of evil, and as the antidote to ignorance is knowledge, it follows that he who retards the progress of truth countenances crime and is himself the greatest of criminals; while he who circulates that mental light which is purer and holier than the visual, is the noblest improver and surest benefactor of his race. One is a manufacturer of barbarism; the other diffuses a life divine. Jesus clearly taught that whoever is able, and does not relieve the sufferer wherever he is found, is his foe; whoever has the means, and does not feed his brother man, is his murderer. The dupe of opulence and luxury who refused a crumb of support to the suffering on earth, was himself refused a drop of comfort in hell.

Your Committee would earnestly hope that the missions now under consideration may receive the increased support which their great merits and wants demand. There will be no lack of means, when we shall have earnestly sought from our Lord his meek and beneficent spirit, praying him to "pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; without which, whosoever liveth is counted dead before thee." Love gentle and diffusive, permeating and universal, reposes in the heart of a true disciple, as a drop of dew in the bosom of a flower. Jesus Christ was a public blessing in the world; "He went about doing good;" and such should all his followers be. He was the Son of God, but the only title he ever invoked upon himself was, "the Son of Man;" and in that title he announced a new era for the world; then the era of humanity commenced in the beneficence of Him who taught that after the name of God, nothing should be more grand than the name of man, and nothing should be more efficacious than his miseries to obtain succor and fraternity. As soon as the atonement was offered, and he had thus arrived at the post of supreme command, he arose in the majesty of infinite benevolence and said, "Go preach the gospel to every creature." Let us

be imbued with the same spirit, and soon, with the chiefest of the apostles, no longer able to contain within his heart the triumphant chant of disenthralled mankind, we shall exclaim, "Now is there neither Jew nor Greek, bond nor free; for ye are all one in Christ."

E. L. MAGOON,
J. H. KENNARD,
S. J. DRAKE,
D. G. COREY,
J. G. WARREN,
} *Committee.*

The Committee on the Bassa Mission, Africa, reported through Rev. J. L. Hodge, chairman. The report was adopted and ordered to be printed.

The Committee on the Bassa Mission ask leave to present the following report:—

Having examined the condition and wants of the Mission to the Bassas, we cannot resist the conviction that it has peculiar and pressing claims upon the aid and sympathies of the Union and the churches, and that it ought speedily to be reinforced. We are aware that efforts to evangelize that benighted country are liable to interruption, especially by mortality among the missionaries; yet the Great Head of the church requires his redeemed disciples to go and "teach all nations," neglecting none on account of unhealthiness of climate or degradation of people. Christian zeal and benevolence, encouraged by a trusting faith in God, the power of the gospel, and the promised aid of the Holy Spirit, bid us brave all dangers and "sow beside all waters." We know not what blessings may result from faithful, self-denying labors. Unexpected prosperity may attend efforts put forth in the spirit of the gospel, when, to the eye of sense, the prospect is dark and discouraging.

But our mission in Africa has not been undertaken in vain. The Lord has crowned the toils of his servants with success. His blessing is now resting upon that mission, and its condition is as encouraging as at any previous period of its history. But it greatly needs reinforcement. Those who are laboring there, feel almost disheartened because additional aid is withheld so long. They earnestly plead for another missionary, as the only means of not losing what has already been expended and sacrificed.

Your Committee cherish the hope that the pressing wants of the Bassa people will be promptly and generously considered, and that the noble band of missionaries among them will not be forgotten; but every facility and aid furnished them, until the islands of the sea shall wait for the divine law, and Ethiopia stretch forth her hands unto God.

All which is respectfully submitted.

JAMES L. HODGE, *Chairman.*

The Committee on Publications reported through Rev. E. Nelson, chairman. The report was adopted and ordered to be printed.

The Committee on Publications submit the following report:—

That it must be highly gratifying to the members of the Board, as it is to your Committee, that the publications of the Society are now so conducted as to require no draft upon your treasury.

There is a balance for the year ending December, 1847, in favor of the Magazine of $331,94, and in favor of the Macedonian, published at Boston, of $79,67, and in favor of the Cincinnati edition of $39,65. Whatever can be done to diminish the expenditures of the Board and to place at their disposal available funds, is to be encouraged. But your Committee would most seriously deprecate a policy which should tend in any measure to circumscribe or lessen the circulation of these publications. They bring the

Missionary Board constantly in contact with the members of our churches. The Magazine presents a connected, historical view of our missions and of the operations of the Board in a form convenient to be preserved. If any Christian brother would, at a small expense, leave a valuable legacy to his posterity, let him subscribe for the Magazine, read it, and get it bound.

The Macedonian being made up generally of short, spirit-stirring missionary articles, is highly adapted to that class of persons in our churches who have not time for general reading. Its influence has never been overrated. None can duly estimate the missionary interest it awakens in our churches, who have not witnessed its workings. Your Committee can hardly conceive that any of our churches are so far advanced in the cause of missions as not to be materially benefitted by the circulation among all the members, of these periodicals. But to the more remote and less interested churches, the benefits are incalculable. The Committee make these remarks for the purpose of stating their deep conviction, that the Board should pursue a liberal policy, especially with their collecting agents, in diffusing these publications among the remote and destitute and feeble churches where they go. Hundreds of pastors no doubt have yet to learn, with how little sacrifice and pains and care they could, by the circulation of the Macedonian, stir up a missionary spirit among their people.

One of our largest benevolent Societies circulates gratis thousands of copies of a paper, sustaining the same relation to its Board as the Macedonian does to ours; and it is most certainly the conviction of that Board that this liberal distribution is as if they planted cents in their field and there came up dollars.

The circulation of the Macedonian will be as the planting of the seeds of piety in the minds of our children and youth, which, there is reason to believe, will, by the grace of God, yield a glorious harvest to the mission cause.

The announcement in the Secretaries' Report, of the preparation of a History of our Missions by a brother competent to the work, will awaken the liveliest anticipations. Such a work is greatly needed and desired by our churches; and if happily executed, it will undoubtedly be a means of enlarging our missionary operations, as well as a source of income to the Board.

All which is respectfully submitted.

E. Nelson, *Chairman.*

*Resolved*, That the Executive Committee be authorized to circulate gratuitously as many copies of the Macedonian as will equal the net profits of that paper, to pastors of churches who do not take it, for the purpose of increasing its circulation.

The Foreign Secretary introduced, with appropriate remarks, Rev. J. H. Vinton, one of the missionaries of the Board to the Karens, recently returned to this country; and Kone Louk and Myah A,—two Karen native assistants, who accompanied him to aid in the prosecution of the work of translation.

They were affectionately received, in behalf of the Board, by the chairman, Hon. J. H. Duncan.

Adjourned till 2, P. M. Prayer by Rev. H. Davis, of New York.

*2 o'clock, P. M.*

The Board met, and the meeting was opened with prayer by Rev. J. C. Harrison, of Pennsylvania.

A communication from Isaac Newton, Esq., proprietor of steamboat Hendrick Hudson, was received through S. H. Tupper, liber-

ally offering a free passage on said boat from Troy to New York city, to all the ministers of the Union.

On motion, the thanks of the Board were ordered to be presented to Isaac Newton, Esq., for his kindness and liberality.

The Committee on Indian Missions reported through Rev. E. Lathrop, chairman. The report was adopted and ordered to be printed.

The Committee to whom was referred that part of the Report of the Executive Board relating to Indian Missions, would respectfully present the following report:—

The developments of the past year have in no measure weakened the conviction expressed on former occasions, that the Missions to the North American Indians, though attended with some embarrassments, deserve to be prosecuted with undiminished interest and vigor.

In addition to the other obvious considerations which prompt us, as Christ's disciples, to engage heartily in this work, it ought to be distinctly remembered that the *pecuniary means* employed in sustaining these missions are furnished, to a considerable extent, by the U. S. Government; thus relieving our treasury from any serious pressure in this quarter, which might otherwise operate to the disadvantage of other and equally important claims. This fact is applicable, especially, to four out of the five missions which we have established among the Indians.*

It is not on this ground solely, however, that your Committee would recommend the continuance, and, if practicable, the increase of evangelical labors among these interesting, but too long culpably neglected tribes. The Indians of North America are a part of that great unchristianized portion of the human family toward which our sympathies and efforts, as a missionary body, are professedly directed. Besides, we are their debtors in a sense which cannot be urged as to any other of the nations whom we seek to bless. Having possessed ourselves so bountifully of their temporal things, is it demanding too much of us, that we give them in return somewhat, at least, of our spiritual treasure?

While, therefore, the cry of Burmah and of China and of the far off Teloogoos, awakens properly a response in the bosom of American Christians, your Committee would recommend that the cry of America's own perishing children should not be less heeded and effective.

In behalf of the Committee,

EDWARD LATHROP, *Chairman.*

The Committee on Agencies reported through Rev. S. W. Adams. The report was adopted and ordered to be printed.

The Committee to whom was referred the paper on Agencies, beg leave to offer the following report:—

They are gratified to learn that the difficult and often embarrassing work of home agency has been met with commendable industry and faithfulness. They rejoice that amid the discouragements unavoidable in fields sterile by nature, there are indications of improvement.

The Committee are deeply conscious of the pressing exigencies which impose the necessity of agency labor, nor do they conceive how contributions requisite for our missionary operations could at present be secured independently of this kind of service. But while we admit this humiliating fact, and deplore its existence, we insist upon the doctrine that it is the duty of pastors to carry out a well devised method of raising funds. The

* In the Tonawanda Mission the Treasurer merely remits to the New York Baptist State Convention what is received from the United States for that purpose.

agents appointed to this work are not to supplant or supersede pastoral effort, but to supply the deficiency where it exists, and, if possible, enhance efficiency wherever it abounds. There should be mutual cooperation between pastors and agents. Aid is thus interchangeably furnished, to cheer each in their work and promote the interests of a common cause.

The past year has been replete with instances of united and concentrated action, which betoken more systematic and permanent effort to sustain our missions in future. We advert with pleasure to missionary meetings, called at the suggestion of agents or leading individuals, in which the attendance of many ministering and lay brethren has been secured, and by prayerful consideration of missionary topics fresh interest has been elicited, much as decidedly favors improving changes in our fiscal affairs.

The Committee are fully aware of the desirableness of prosecuting this work with as little expense as possible. Meetings of the character just named, often originate measures which abate the expenses of the work, and enlarge the contributions to the mission cause, and furnish a rational hope of permanent supply.

The Committee would recommend rather an *extension* than a *contraction* of the field of labor. The portions that have been least productive, and whose past returns would seem to dissuade us from continuing their cultivation, still demand our notice. Of this character *Canada West* may be mentioned. It may, however, be advisable to bestow this labor in a different manner. Let the agent or agents be sent into the less fruitful sections in their harvest seasons. Thus, it is possible, an agent by being present at the associational sessions may secure, or be the means of securing, if not as much as though employed on the ground the whole time, a not return not inferior.

Your Committee concur in the policy now pursued, and recommend the continuance of the agency work. They cherish full confidence in the Executive Committee to select the men and direct their operations in this important branch of missionary enterprise.

All which is respectfully submitted.

D. Ives, *Chairman.*

The Committee on "Home Expenditures of the Union, and the Policy to be Pursued in Home Operations," reported through Rev. P. Church, D. D., chairman.

HOME EXPENDITURES OF THE UNION, AND THE POLICY TO BE PURSUED IN HOME OPERATIONS.

The home expenditures of the Union embrace whatever is paid from its treasury to make the organization a safe and successful agent in sustaining the missions. The items named in the Treasurer's Report under the heads of Agencies, Publications, Secretaries' Department, Treasurer's Department and Miscellaneous Expenses, are such expenditures; and their aggregate for the last financial year, exclusive of income from the fund for support of Secretaries and Treasurer, was $12,806 22, or about thirteen per cent. on the whole amount received into the treasury within the same time. It must not be inferred, however, that this has been the average per centage of expenses incurred at home in other years, nor that it will be the average in any number of years to come, even should expenditures be governed by the same general rules. Agents, for example, cannot deliver their accounts to the Treasurer so that his reports will uniformly shew the exact *annual* cost of their services; and no amount of care can secure uniformity, from year to year, in such items as most of those which are grouped under the head of Miscellaneous Expenses. The rule is, to make the closest estimate practicable of the expenditures of each year, several weeks before its

commencement, and to include in its accounts all the expenses pertaining to its transactions. The Treasurer's report may be consulted, therefore, as one of the safest guides in determining the probable amount of expenditures in each succeeding year, provided there be no change in the policy by which they are regulated.

In the year ending April 1, 1848, the sum paid for Agencies, including the travelling expenses of returned missionaries while in this country, and of the Home Secretary, was $6,150; but the salaries of eight agents, now in the employ of the Union, with an average of $120 to each, and an allowance of $440 to returned missionaries and the Secretaries, for travelling expenses, will swell the cost of Agencies the present year to $6,500. Publications, including the annual report, amounted last year to $320 64; and, governed by the same policy, this department will cost no less the current year. In the Secretaries' and Treasurer's Departments the net expenditure of last year was $3,283 33; from which $133 33, a balance paid one of the Secretaries on account of the previous year, may be deducted. The Miscellaneous Expenses of last year, including rent, postage, interest, etc., were $2,902 95; but what is saved in items which may not recur the present year, will probably be balanced by others not now foreseen. So long, therefore, as the present policy continues to prevail in home operations, and liabilities requiring an equal amount of yearly interest remain uncancelled, the annual home expenditure cannot be less than $18,000.

The question may now be considered, What changes should be made in the policy by which the home operations of the Union are directed? It is conceded that no more of what is received into the treasury should be used at home than is necessary to make the Union a competent agent in sustaining the missions. But it should be remembered that this work is complicated and arduous, involving grave and ever-growing responsibilities. Sixteen missions, with laborers in the four quarters of the globe, striving to evangelize many millions of people, look to the Missionary Union for remittances and instructions to meet necessities ordinary and extraordinary; to furnish which the organization must possess knowledge, minute and thorough, of the positive and relative wants of the missions; and must, also, maintain in the commercial world a financial credit commensurate with all its pecuniary liabilities—a thing which no charitable incorporation can do in an easier way than mercantile houses engaged in equally extensive transactions. It is known that the Union has a financial credit of such order that one of the wealthiest banking-houses in the world deems it safe to guaranty bills of exchange drawn by your Treasurer, to a large amount, with no other security than is found in the integrity and responsibility of the incorporation; and such bills, amounting to $31,950, are now in London or on their way thither. The fiscal facilities thus provided are little less than invaluable. But the protest of a single bill for non-payment, from any other than what the bankers might consider a "purely accidental cause," would inevitably bring to the Missionary Rooms a requisition for additional security, sufficient to cover every dollar which had been drawn for; the consequences of which, on the business operations of the Union, might be disastrous. No plea, based on the numerical strength of our people or the glory of our work, could avail with the bankers in averting these calamitous results. Weighed in their balances, the institution is "found wanting"—its debts are not paid according to agreement. We will not say that the preservation of this financial credit, nor that the perpetuity of the Union, even, is essential to the evangelization of the heathen. But we may declare that no incorporation, entrusted with such a work and acting for so many churches and individuals, can do otherwise than to hold the highest degree of financial integrity as an indispensable element in the ability with which its agency is to be performed.

How, then, are home operations to be conducted so that the financial standing of the Union shall be preserved and the missions sustained? Would it be possible thus to conduct them by yielding to the views of

contributors, who are known to do the least, according to their ability, for the missionary cause? Or, shall the attempt be made to preserve the pecuniary safety of the institution, by so restricting its operations, at home and abroad, that its outlays shall certainly and easily be brought within its income? To remove the ignorance and prejudice which may exist, in reference to the cause of missions, is a work on which the Board should bestow earnest care; and steadily to guard against improvident expenditure and visionary experiments is an imperative duty. But it cannot be any part of the province of such an incorporation as the Missionary Union, to conform its policy to the dictates of prejudice and ignorance; nor to be satisfied with the conviction that it is doing a "snug and safe business," in giving to a lost world the knowledge of eternal life. This was not the way of Him who said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished;" nor of that disciple of his who said, "I also labor, striving according to his working which worketh in me mightily."

The Missionary Union has no moral right habitually to spend more money than is paid into its treasury. But if it be proved that the missions need $93,000 the present year, and an annual increase of $10,000 for the next five years, the Board can do no less than to make the most liberal estimate of the amount which can be collected from year to year, that a careful and candid consideration of the facts bearing on the case will allow; and then, in the exercise of unwavering faith in God, annually to cover its estimate with its appropriations—diligently using such scriptural means as may be within its reach to bring to the treasury a yearly income that shall equal the whole sum appropriated. If this policy be objected to, on the ground that it involves uncertainties not compatible with the high financial standing contended for, it should be remembered that all human affairs are subject to vicissitudes. The contributors of missionary funds, and the missionaries on whom they are expended, experience painful reverses; and it cannot be for an organization standing between the contributors and the missions, as agent of both, to suppose that it has nothing to do in filling "up that which is behind of the afflictions of Christ." The truth should be had in remembrance, also, that an *enterprising* spirit has little less to do with success in prosecuting the work of missions, than with great achievements in human pursuits. That spirit, subdued and controlled by an abiding trust in Him whom they serve, without whom they can do nothing, but through whom they may do all things, will do more to enable an association of missionary men to preserve their credit and sustain the missions, than any number of purely precautionary measures. Every additional missionary sent to the heathen is to be regarded as a bond, given by another circle of relatives and personal friends, for increased interest in the missionary cause; and the missions, through the reports which they send home of their conflicts and triumphs, are the most influential agents known in the work of supplying the treasury. It is for the Union, therefore, to pursue a policy in its home operations which shall prove, before all men, that its works are conceived and executed under the influence of ever deepening confidence in its cause and in God.

In the application of these principles, to the different classes of home expenditures, it may be proper to say, that the expenses of the Missionary Rooms, including the salary of the *present* Treasurer, were last year no more than $345 41 additional to what was paid in 1845,—when a Committee appointed by the Triennial Convention, of which the chairman of your Board was a member, reported them, after patient investigation, to be "reasonable and proper." But it has long been acknowledged that the Rooms themselves, in number and arrangement, are not adapted to the most economical performance of the business for which they are used. The missionary library too, connected with them, should contain every work which gives light on any department of the missionary enterprise; and the missionary museum should be such a collection of interesting objects, gathered from all our missionary fields, as would illustrate the character and con-

dition of the people whom the missions are evangelizing. With the additional expense of $350 per year, such improvements in the rooms, library and museum, as are needed, might be secured.

Among the Miscellaneous Expenses of last year was this item,—"Interest on money borrowed, $869 33." The only way to prevent the annual repetition of a similar charge, is to provide the treasury with money as fast as it is needed for current uses, and to pay the "balance for which the Union is in debt,—$29,295 73." The manner in which these liabilities were incurred, and the reasons which induced the Treasurer to show their balance in his reports, were stated in the last annual report of the Executive Committee. But these things will be forgotten, and statements of balances against the treasury will be regarded as confessions of insolvency for their amount. It should be the fixed policy of the Board, therefore, to cancel this balance, for which the Union is now in debt, as fast as it can be done without violence to other operations: and it is respectfully suggested, for consideration, that it might be wise for the Board to apply to that object the proceeds of the sale of the "Grand Rapids' Land," and a specific per centage on all legacies paid into the treasury and not otherwise designated by the legators. The home expenditures will thus be reduced, the financial credit of the Union strengthened, and living contributors know that their donations are used in current operations. Were this plan of liquidation to be adopted, it should not be received as a precedent for accumulating a fund to *prevent* pecuniary embarrassment after the present debt is paid; for, however desirable it might be to have such a fund, as a safety measure, the time cannot be very near in which money given to the treasury will be worth more to the cause of God invested at home, on the usual rates of interest, than judiciously expended in sustaining the missions; and the policy of thus expending all that is collected cannot necessarily lead to the accumulation of another debt, if it be regarded as a settled principle that the Executive Committee make every annual deficiency one of the items to be covered by a specific appropriation the year next ensuing.

In the publication of the Annual Reports of the Union, the rule should be to circulate the largest number likely to find readers. Last year the demand so far exceeded the supply that an abstract, in an edition of 3,000 copies, was printed when it was too late to increase the number of the entire report. The plan of the Board, in placing the Magazine and Macedonian under the editorial care of the Secretaries, has been in operation since January, 1847; which plan, together with discontinuing the gratuitous distribution of the former, will save the treasury from much expense. The course pursued of separating the business affairs of the periodicals from the Missionary Rooms brings the smallest risk to the Union, and the least labor to those in its employ; and it may be that it is better adapted than any other to make these publications influential agents in the great work of missions. But if, after strict and careful comparison of the relative advantages and disadvantages of different plans, it were to appear that some other mode of publication would increase the influence of either or both periodicals, on the missionary cause, it ought to be adopted as soon as existing contracts will permit. Such a comparison might be made and submitted to the Board at their next annual meeting. The Board may occasionally have at their disposal manuscripts, the publication and widest circulation of which, in the form of books or tracts, would be of great and permanent service to the enterprise of missions. The principles on which such manuscripts should be disposed of and published, might be defined and presented for consideration at the same meeting.

It has been stated that the Agency Department, as now filled, will probably cost $6,500 a year,—an amount equal to one half of all the home expenditures of the Union. But shall returned Missionaries and the Secretaries travel less? or ought a smaller number than eight agents to be employed? This number might be reduced should the immediate productiveness of every district occupied by an agent be the standard by which to try

the question of his continuance; and the services of the entire corps might be dispensed with, were the question to be considered solely in view of what ought to be done without their aid. But the wisest among the practical men who conduct other pursuits, deem it profitable to expend large sums with reference to remote results; and seldom do they hesitate to employ distinct agencies of their own, when important enterprises are to be achieved. The people in the north-western States are rapidly acquiring ability to make large contributions to the foreign missionary cause; and the number of churches which need no agents to help them in doing their part of the missionary work, is gradually increasing in other States; but is it for a Missionary Board to save the expense of ploughing and sowing, by waiting for a harvest without doing either? or, is it for such a Board to take its own reapers out of fields already ripe, any faster than the harvest *will be gathered without their aid*? The contributors, then, are the persons to diminish the number of agents, by doing the work seasonably and thoroughly without their aid; and no class of men will be more grateful to learn that agents are no longer needed, than the agents themselves.

"There is that scattereth and yet increaseth,—there is that withholdeth more than is meet, but it tendeth to poverty,"—are divine maxims which have instruction for Christian institutions no less than for individual Christians; and for such institutions in all places and in every service. The tendency of withholding from home operations the full number of laborers required to do the work, or of depriving them of an equitable remuneration for labor performed, is to render the organization incapable of furnishing permanent supplies to the missions, which shall be proportionate to their necessities. The drafts made on the treasury for the support of a sufficient number of home laborers, may seem large. But it should be remembered that the payment of *their* salaries, with the means furnished to enable them to do their work, constitutes the *entire* cost of the *organization to the contributors*. Such items of expenditure as interest, discount, freight and postage, which amounted last year to $1,561 64 out of $12,806 99, are to be regarded as drafts made on the treasury on account of *contributors* and the missions. Exclusive of income from the fund for support of Secretaries and Treasurer, the whole expense of the organization for the last year was, therefore, a fraction more than *eleven per cent.* on the whole amount received and expended. But were the annual home expenditures to be increased for the next five years, their average per centage on the whole sum collected and disbursed might be diminished; not by unreasonably restricting the number or compensation of home laborers, but by increasing the *productiveness of the home field*. This mode of reducing the per centage may be acted on, and with safety, until the time come in which the work of agents shall be performed in all the churches by pastors and laymen; and nothing remain for the Union, in its home operations, but to perform a service at its Missionary Rooms, the whole annual expense of which may not exceed five thousand dollars.

In behalf of the Executive Committee.

EDW. BRIGHT, JR., *Cor. Sec. Home Dep.*

The Committee on Home Expenses ask leave to present the following report:—

This department requires the most careful and diligent cultivation. Whatever we judiciously expend upon it, is like the investments made upon dams, races and other arrangements for procuring the requisite power to propel hydraulic machinery. Without a vigorously prosecuted system of home agencies, the wheels of our machinery would soon stand still.

In saying this, we speak of what *will* be, and not of what *ought* to be. If a consistent and energetic piety pervaded our churches; if they fully carried out the vow of supreme consecration to God on which they commenced the Christian race; and if they duly understood and acted upon the final

commission of our risen Lord, to go into all the world and preach the gospel to every creature;—the spontaneous flow into our treasury would, no doubt, be sufficient to meet all demands upon it. We should in that case have rather to restrain the offerings of the people, than to urge them to the doing of what they are now so sadly inclined to neglect. How long shall it be, ere our brethren generally shall wholly give themselves unto the Lord and unto the church by the will of God? At present we know that their interest in missions is not such as to ensure a spontaneous flow of money to the treasury, in sufficient amounts to meet the demands which the providence of God has imposed upon our Board.

As practical men, therefore, who feel ourselves called to take things as they are and not as they ought to be, we cannot see wherein the *past expenses* of the Executive Committee, or the *future policy* as detailed in their report on Home Expenditures, could be materially altered or improved. The aggregate of these expenditures the past year, exclusive of the income of the Secretary fund, was $12,806 92, or about 13 per cent. This we deem a very moderate per centage as compared with the per centage in other Societies, or even with that of this Society in previous years.

It is proper that the Committee should state on this point, as the churches are liable to misjudge or to be imposed upon, that the amounts paid in the form of salaries for doing the business of the organization, are barely sufficient to sustain our Secretaries in their self-denying and arduous labors. If we were to recommend any change, it would be on the side of increase rather than of diminution.

It seems to your Committee, also, that the payment of $6,150 on agents and on the travelling expenses of returned missionaries, is moderate as compared with the extent of our operations. We ought to expect an increase rather than a diminution of this amount in future years. But our estimates for the time to come must necessarily be mere approximations to the actual demands upon our treasury for home operations, because we are exposed to various fluctuations and contingencies which no human sagacity can foresee.

The Committee are not prepared to recommend any material changes in the policy which the Executive Committee has marked out for itself in time to come. We deem it indispensable to take all possible measures to preserve our financial credit abroad. A protested bill would not only embarrass our operations, but by subjecting us to the demand for security from the commercial houses abroad through whom we make our transmissions to India, would expose us to additional expense, besides degrading us in the view of the commercial world. What American Baptist would not feel himself mortified by such an event? what one would not pay liberally, and according to his means, to avoid it?

We cannot sufficiently commend the policy of the Executive, therefore, in charging bills when they are drawn, to the actual liabilities of the Union, instead of waiting till the time of payment before the charge is made. The liability then exists in fact, though it may be some months before payment is demanded. By taking into account all these liabilities, it appears the Union is now in debt to the amount of $29,295 73.

Two particulars are suggested by the Executive Committee in their policy for providing for this demand; first, that we apply to its liquidation the proceeds of the sale of the Grand Rapids property, which we understand amount to $13,500; and, second, that we appropriate to this object a certain per centage on legacies not otherwise provided for. Your Committee can see nothing to militate against the wisdom of such a suggestion, and would, therefore, recommend that it be the future policy of the Union, under such limitations and modifications as the Executive Committee may deem advisable.

It seems that there was a deficiency last year in meeting demands for the published reports of the Union. We think that we should in future provide against this by increasing the number of copies issued, and that mea-

sures should be taken rather to increase than curtail the reading of our documents. We are the servants of the northern Baptist public, to whom we are bound to make report of what we do, and whose interest in the cause of missions will, probably, be as much promoted by a knowledge of our doings and the general course of events in our history, as by any other means.

We will now conclude our report with a few general remarks on the subject of home policy and expenditure.

1. The advantages of this expenditure must not be estimated solely by the amount brought into our treasury during any given year. The intelligence which it tends to diffuse among our churches on the subject of missions, the sense of personal obligation to do something towards preaching the gospel to every creature which it nourishes among them, the missionary spirit which it contributes to diffuse in extensive regions of our country and in the Canadas, which have hitherto failed of duly coming up to the help of the Lord against the mighty, and the improvement of piety in our churches which accrues from it, are all parts of this home work and expenditure, over and above the simple amount brought into the treasury. Let any one compare the state of our churches *now* with what it was *before* we embarked in the missionary enterprise, and he will see that the fruits of our labors are quite as propitious and abundant at home as on foreign lands. Your Committee would, therefore, recommend that secretaries, agents and all who are engaged in doing service for the Union, make it an object of their special concern and continual prayer, not merely to act in the specific business committed to their hands, but by all means and in every consistent way to diffuse around them, in families, communities, congregations and throughout the country, a spirit of holiness and love, that thus they may incidentally do the very thing at home which they are laboring to procure the resources to enable others to do abroad.

2. We think there should be both a gradual increase of our home expenditure, and, at the same time, a diminution of the per centage of that expenditure. We cannot increase our income without increasing this class of outgoes. It is visionary to expect otherwise. There are vast sections of our country that might be made to yield respectable amounts to our treasury, if they were duly cultivated by judicious agents; and the advantage of doing it would be greater, if possible, to them than to the heathen. He that watereth shall be himself watered.

But while we increase the number of our agents, we should urge the necessity of independent action in the churches, that they may make out their benefactions without cost to the Board. There is evidently a gradual increase in the number who act in this manner; and the greater the amount obtained in this way, the more prolific will be our home labors, and thus the per centage of this class of expenditure will be diminished.

3. We conclude with recommending the following resolutions:—

*Resolved*, That the Executive Committee be directed to institute an inquiry into the relative expense and advantages of issuing the periodicals of the Board through individual publishers, or by the direct agency of the Executive Committee; and also to inquire what advantages or disadvantages might accrue from the preparation and publication of missionary books under the control and direction of the Board; and to report fully at the next annual meeting.

*Resolved*, That the Executive Committee be authorized to make such alterations as they may deem necessary for their operations in the rooms, and for the increase and arrangement of library and cabinet of missionary curiosities, provided the additional expense shall not exceed $350.

All which is respectfully submitted.

PHARCELLUS CHURCH, *Chairman.*

The whole report was then adopted and ordered to be printed.

The Committee on the Wants of the Treasury reported through Rev. J. N. Granger, chairman.

### WANTS OF THE TREASURY FOR THE YEAR ENDING APRIL 1, 1848.

The treasury of the Missionary Union needs money to pay the expenses of its home and foreign operations as fast as they are incurred. Should their amount, as estimated in reports just made to the Board, be deemed no larger than is required for the successful prosecution of the missionary work, $111,500 will be needed the present fiscal year;—$93,000 for the missions, $13,500 for home expenditure, and $5,000 to cancel existing liabilities.

These are not the sums now appropriated to these objects. Adopting a schedule of appropriations in January last, when so large a deficiency remained to be provided for before April 1, 1848, the Committee have been making expenditures, thus far in the present year, on the basis of an income of $90,000 from all sources. But in forming this schedule the inquiry was not, What amounts will suffice to place the missions in good condition, and enable them to do their work to the best advantage? so much as, Which of them can forego with least injury their needed supplies? The Committee wish now, therefore, to bring before the Board the wants of the treasury as they appear when measured by the necessities of the work in which the money is to be expended,—with the hope that supplies will be furnished equal to its manifest and imperative demands.

The subject, in importance and perhaps in difficulties, is second to none likely to come within the deliberations of the present meetings; for the desideratum of our missionary operations is a well supplied treasury. The Committee have never been perplexed to know how and where money entrusted to them might be profitably expended. Their most painful anxiety and most laborious toil have been in balancing the claims of many stations, when each needed what was to be divided among several. The missions have not suffered from want of work, nor from the perpetual withholding of the Spirit's influences; but because men and means were not provided to do the work which God had made ready, and in the doing of which he waited to bless them. And more is involved in the subject, now submitted to the Board, than the amount to be raised within a single financial year. Reasons which now claim an increased expenditure, will require additional thousands next year,—and onward from year to year. *What, then, is the largest sum which may be made the basis of appropriations, during the present year, with the expectation that the advanced schedule will be sustained from year to year?*

Among the considerations in view of which this question should be answered, are the number and pecuniary ability of the people from whom contributions are to be sought. How much can they *afford* to give to the cause of foreign missions?—In the sixteen States and Territories known as the home field of the Missionary Union, there are not far from 3,500 Baptist churches, with 285,000 members; and, after deducting the sums received from Government, coördinate Societies, Officers' Fund, Magazine, in legacies, donations from Canada and other places not included in the above field, there was paid into the treasury last year, $77,473 46,*—an

* Of this amount there was received from

| | | | | | | |
|---|---|---|---|---|---|---|
| Maine, | with | 300 | churches, and | 21,337 | members, | $5,158 23 |
| New Hampshire, | " | 101 | " " | 9,266 | " | 2,127 67 |
| Vermont, | " | 110 | " " | 8,811 | " | 2,005 53 |
| Massachusetts, | " | 235 | " " | 29,634 | " | 21,612 07 |
| Connecticut, | " | 109 | " " | 16,061 | " | 4,048 45 |
| Rhode Island, | " | 47 | " " | 7,188 | " | 4,413 25 |
| New York, | " | 811 | " " | 85,133 | " | 22,013 15 |
| New Jersey, | " | 86 | " " | 11,637 | " | 2,425 77 |
| Delaware, | " | 1 | " " | 349 | " | 200 00 |
| Pennsylvania, | " | 289 | " " | 27,115 | " | 4,855 39 |
| Ohio, | " | 444 | " " | 24,497 | " | 6,119 09 |
| Indiana, | " | 392 | " " | 18,492 | " | 854 50 |
| Illinois, | " | 301 | " " | 12,594 | " | 696 49 |
| Michigan, | " | 165 | " " | 8,632 | " | 781 63 |
| Wisconsin, | " | 50 | " " | 2,326 | " | 146 75 |
| Iowa, | " | 38 | " " | 995 | " | 15 49 |

average of about twenty-five dollars to each church and of twenty-seven cents to each member. But it has been ascertained, from the most reliable data within our reach, that thirty individuals, the average of whose contributions was $123 each, and individuals in ten churches, whose donations were an average of nearly $1,670 to each church and of $4 to each member, gave more than *one fourth* of the amount of donations paid into the treasury last year. The balance of the *second* fourth came from individuals in sixty other churches, the average of whose contributions was $310 to each church and $1 to each member. Including the contributions of such persons as are not members of churches, and of two hundred individuals who gave an average of $10 each, without designating their membership, the *third* fourth came from one hundred and thirty churches, each paying $100 or upwards, and averaging fifty cents to each of their members. *Three fourths* of the whole amount of donations paid into the treasury last year, then, came from individuals not members of churches, two hundred and thirty persons supposed to belong to churches not named, and about two hundred churches embracing less than fifty thousand members. Every member of a few of these churches contributes annually, at least, to your treasury; but it is not believed that two thirds of all the members did so last year. So much of the first three fourths as was given by members of our churches may be regarded as an average, therefore, of about $1,90 to each *contributor*.

The last fourth came from among the remaining 250,000 members of, perhaps, 3,300 churches. Shall we say, a sufficient number gave something to make an average for the year of $15 to each contributing church, and of twenty cents to each contributing member? Even then the non-contributors in our home field would be two thousand churches and nearly one hundred and seventy-five thousand members! And were the whole amount of donations to be divided by the whole number of *contributors*, the average would be no more than $50 to each contributing church and sixty-seven cents to each contributing member.

If these statements are sufficiently accurate for the object which has induced them, the inquiry may be made, Will the pecuniary ability of *contributors* justify an increase of their donations? Six individuals gave enough to make good their own average last year, and to raise the "two mites," each, of more than six thousand poor widows to the same standard; and may we not believe that God will continue to incline the rich so to "give of their abundance" as to make good the average of all such contributors as *cannot afford* to give the amount of it—even if it be doubled?

But is the pecuniary ability of non-contributors so much less than that of their brethren as to leave no hope of enlarging the receipts by multiplying the number of donors? In the six north-western States and Territories there are 67,536 members of Baptist churches; and the amount paid last year into the treasury from that part of our field was $8,924 77,—which, reducing the average on the whole field no more than one half, shows that the entire number of non-contributors in the north-western section falls short of *forty-two thousand*. Where, then, are the remaining 133,000? There is scarcely one of the Eastern and Middle States in which non-contributors do not out-number contributors; in some of these States the disproportion is as three to one; and among those who give nothing are to be classed, for the year past, many wealthy members and some large and rich churches. Can there be any doubt as to the *pecuniary ability* of our people greatly to increase their offerings, so long as the average to each *contributor* does not exceed sixty-seven cents, for a year, and two out of every three give nothing?

But, admitting that the needful pecuniary ability exists, the desired enlargement should be graduated in all respects by the just claims of our missionary operations on the churches. How much, then, *ought* the enterprise of foreign missions to receive from the home field of the Union?

If Christ Jesus was none other than "God manifest in the flesh," if he did indeed allow himself to be "crucified and slain," if he did say to his followers, "Go ye into all the world and preach the gospel to every creature," those who call themselves disciples of Christ are bound to the missionary enterprise by obligations as absolute and complete, as are the relations which they sustain to him who is their Prophet, Redeemer, Lord; and if these obligations are not to be discharged by churches planted in such a field, existing at such a time, entrusted with such means, and having such missions, as are ours,—*of whom*, it might be asked, may Jesus Christ expect obedience to his last command? and *by whom* shall the light of his cross be conveyed to the lands "of the shadow of death?"

The estimated number of people in heathen lands *now* dependent for evangelization on our missions, is not less than twenty-five millions. Are these millions—more in number than the population of these United States—to be taught the doctrines of Christ? Are schools and books and an instructed ministry—the enduring elements of a Christian civilization—to be given them? Converts recently won from superstitions, whose vocation it is to impoverish and brutalize their victims, cannot do such things; nor can the missions find other agencies within their fields to share the work. By these missions, therefore, the same work is wrought, in heathen tribes and nations, which the entire fraternity of Christian institutions are doing for the illiterate and depraved among ourselves. The truth of this declaration is illustrated in the report "On Foreign Expenditures of the Union," and in the history of every successful mission. That to the Karens, for example, has been in existence less than twenty years. Ko Thahbyu, the first convert, was baptized in 1828; and at the time of baptism was almost the only individual of his race known to the Burman Mission. The Karens were a debased people; in their own words, "a nation most debased among the debased; having neither head nor ear; sons of the forest, a nation of slaves, a people of the deepest poverty; divided in every direction, at the sources of the waters and in the glens above them." And what has been wrought? *Missionaries* have given them the gospel, a written language, the New Testament and other portions of the word of God; have planted churches, established schools, founded Christian villages in their jungles; and have educated preachers from among the ten thousand converts who confess the power of the Son of God. But, with all that has hitherto been wrought, we have only laid the foundation. The three million Karens, the hill tribes and the tribes of the plains, are to be evangelized and blessed with the institutions of Christian civilization; and while this great work is progressing among them, other missions ask to be sustained in doing the same work for other tribes and nations embracing almost ten times as many more souls. The foreign missionary cause is, therefore, preëminent in the extent of its claims on the contributions of the members of our churches, if the amount of labor to be bestowed has any connection with the amount of work to be done.

But this question of duty cannot be separated from the relations which Christians at home bear to the missions, and to the millions for whose salvation they labor. Connected with the missions are "men that have hazarded their lives for the name of our Lord Jesus Christ;" men to whom more than a hundred native preachers and feeble churches look for counsel and succor; men from whom many millions of deathless souls wait to hear of the way, the truth, the life. How came these men into positions so fearful and glorious? The pioneer missionary was in India before it was known that one had gone there for our churches to sustain. The event was hailed as a signal from God, that the time had come for another Christian denomination to do their part in the work of preaching the unsearchable riches of Christ to the far off heathen,—and Judson was adopted as our missionary. By the same hand, more than twenty years after, Oncken was as unexpectedly given us with Germany for his missionary field. But every other ordained missionary supported by our people, went to his labor with their

sanction, and carrying with him the pledges of their succor. The relations existing between missionaries thus provided and sent forth and their brethren at home, give an impressiveness to the claims of the missions which makes it eminently perilous to disregard their cries for help.

But more is involved, in determining what ought to be done, than even such considerations as have been named. The author of, perhaps, the most pungent and powerful appeal* made for the cause of foreign missions in modern times, insists that it is the great and indispensable work of Christians of this generation to preach the gospel to the people of this generation;—because, if Christians now on earth make it their chief object to prepare a subsequent generation to convert the world, those thus prepared, following the example rather than the precepts of their teachers, will be likely to commit the work to their children. But should it be otherwise, the masses of the generation which we are under the highest obligation to evangelize will be left to die without knowing the way of reconciliation to God,—and that, too, while "the harvest of the earth is ripe," and hundreds of thousands, who call themselves stewards of God, hold in their hands the last command of their Lord, and carry in their hearts the proofs of his power to "save to the uttermost." Within the week devoted to these missionary meetings nearly half a million will pass from heathen lands into eternity; and week after week will pay the same mighty tribute, until every individual of all the millions of this generation is in heaven or hell. What, then, *ought* the cause of foreign missions to receive from the home field of our Union? what number of missionaries? what amount of prayerful, self-denying effort?

Finally, if it be admitted that the ability and the obligations are such as to call for the proposed enlargement of our foreign missionary resources, the increased expenditure must be moreover warranted by the available and reliable agencies to be employed in the collection of funds. What, then, are the *means* through which this work may be accomplished?

The Union publishes two monthly periodicals; employs eight collecting agents; has one secretary whose time is occupied in labors connected with supplying the treasury; and avails itself of the occasional aid of returned missionaries. But it is not probable that this number of individuals visit more than 1,200 churches within any year. The remaining 2,300 churches may be informed of the progress and necessities of the missions through the correspondence and publications of the Board; but, however great the value of information thus given when combined with timely and thorough *individual effort*, it cannot alone be relied upon to induce *every member of every church* to make *annual contributions* that shall be "*according to his ability.*" With the knowledge of what is needed, truer conceptions must be *formed* of the nature and extent of Christian stewardship, and systems for the collection of funds must be devised and faithfully executed. By whom, and how, shall this work be wrought?

It might be impracticable to do the work in all churches, through the agency of the same class of individuals and in the same way. But however diversified may be the plans of operation, the Missionary Union has no moral right to seek the coöperation of any person by placing motives before him other than such as *God will approve*; nor can the Union hope to receive the amount required to sustain the missions, unless such motives are placed at the best time and in the best way before the minds of all the members of the churches. The men by whom this can be done more effectually than by all the distinct agencies of the Union combined, are the 2,500 *pastors* of our churches; and no fact has come to our knowledge within the past year fraught with richer hope to the missionary cause, than that the number of missionary pastors is increasing. As their number is multiplied, missionary knowledge will be diffused; the monthly concert for prayer will gather interest and power; the number of cheerful and permanent contributors

* Dibble's "Thoughts on Missions."

will be enlarged; and the treasury will have an income that shall more perfectly correspond with the ability of the churches and the just claims of the missions. As to the methods of securing the coöperation of missionary pastors, if the influence of the last anniversary be consulted, it may be doubted whether the Union can use means more effective than spiritual and purely missionary anniversaries, the reports of which shall be spread throughout the land.

With this statement of facts and considerations relating to the pecuniary ability of our people, the claims of their foreign missions, and the agencies by which the income of their treasury may be augmented, we submit the inquiry, What is the largest sum which may be made the basis of our appropriations in the year ending April 1, 1849, with the expectation that the advanced schedule of the same shall be sustained from year to year?

By order of the Executive Committee,

EDW. BRIGHT, JR., *Cor. Sec. Home Dep.*

The Committee to whom was referred the paper from the Executive Committee on the Wants of the Treasury for the year ending April 1, 184[illegible], respectfully present the following report:—

The Committee are of the opinion that the facts and principles embodied in this report demand the most serious consideration of the Board and of the Union.

The report states that the amount needed the present fiscal year is $111,500; $93,000 for the missions, $13,500 for home expenditure, and $5,000 towards cancelling existing liabilities. The report then proceeds to discuss the practicability, duty, and method of raising this sum.

Your Committee have been deeply impressed with the subject as thus treated. They are desirous that it be laid before the Union. They accordingly recommend that the report be adopted; and also that the following resolutions be adopted by the Board, and, with the report, be referred to the Union, with the recommendation that they be made the special order of the day for the forenoon of Friday next.

The first resolution, based upon the first section of the report, is as follows:—

*Resolved*, That the pecuniary ability of those on whom our missions may reasonably depend for support, is sufficient to meet all their necessities.

The second resolution, based upon the second section, is as follows:—

*Resolved*, That our people are under obligations the most imperative and sacred, to give to their missions the men and money which they need.

The third resolution, based in the same way upon the corresponding part of the report, is as follows:—

*Resolved*, That the most successful and reliable agency in the home work of foreign missions, is the personal and permanent example and coöperation of the *pastors* of the churches; and that with such example and coöperation the missions will receive the men and money they need.

All which is respectfully submitted.

J. N. GRANGER,
J. S. BACKUS,
M. G. CLARKE,
HENRY V. JONES,
ALBERT DAY,
} *Committee.*

The resolutions and report were adopted and ordered to be printed, and the subject directed to be presented to the Union for its special consideration on Friday morning.

The Committee on the Foreign Expenditures of the Union, &c., reported through Rev. F. Wayland, D. D., chairman. The report was adopted and ordered to be printed.

FOREIGN EXPENDITURES OF THE MISSIONARY UNION, AND THE POLICY TO BE PURSUED THEREIN THE ENSUING FIVE YEARS.

The foreign expenditures of the Union are for missionaries, including reinforcements; native preachers and assistants; schools; publications; and miscellanies, ordinary and special.

1. *Missionaries.*—Expenses for missionaries already at their places of labor, are for their personal support and employment. Personal support includes salaries, rents or repair and wear of dwellings, ordinary expenses of sickness, postage, and by usage, freight. Salaries of missionaries, which are graduated in different countries according to the supposed necessary cost of living, average $375 each individual, male and female, or $750 a mission family, per annum. The average cost of a dwelling-house may be set at $600. Supposing a house to last twenty years, or in other words to depreciate $30 annually, and allowing $20 annually for repairs, the annual cost on dwellings owned by the Union is $50 each. A few houses are rented, but the number is too small to affect the average materially. The other items of support, together with expenses incident to missionary employment of even the simplest kinds, cannot be reasonably rated at less than $100 per an. each household, making an aggregate of $900 per an. for the support and employment of each mission family, and an annual expenditure for 100 missionaries or fifty mission families of $45,000. 100 missionaries, male and female, are in connexion with the Union;* but five of these are on reduced allowances in this country, and seven are single females or widows; so that the *present* expenditure for support and employment may be put at $42,000. To this sum ($42,000) we are to add the amount requisite for sending out additional missionaries, or reinforcements. Supposing that five mission families be sent to foreign stations within the current year, besides a single missionary to one of the Indian stations;—and we make this supposition because so many, at least, are now waiting or desirous to be sent;—there will be needed for each family, to provide outfit and contingencies, passage, dwelling-house (first cost), means of preparation for labor, and salary from time of arrival, $2000; and for the single missionary to be appointed to an Indian station, $500;—making an addition of $10,500, and an aggregate for missionaries, of $52,500.

In this department of expenditure belong also, we think, expenses incident to the return of missionaries to this country for health, and their second passage outward. Regarded simply as a pecuniary arrangement, and without respect to the claims of justice, humanity and Christian love,—it is the least expensive and most expeditious method of sustaining, not to say reinforcing the missions, to renew the strength of missionaries exhausted by sickness and toil, and thus double the term of missionary life;—the second term more valuable, it may be, than the first;—rather than within the same period to send twice the number of missionary laborers at a third increase of expense, yet without a correspondent increase of efficiency. The very heavy expensiveness of home passages, which is incurred in some instances, is burdensome; but this could be abated by the adoption of a system authorizing missionaries after a ten years' service to avail themselves of favorable opportunities to return, rather than to abide in the field to the last point of endurance and until removal *must* be effected, however unpropitious the circumstances and at whatever charge.

Supposing that two mission families on an average are thus compelled to return from year to year, the extra expense for both home and outward passages may be estimated, in consideration of the reduction of sala-

* In this enumeration we include Mr. and Mrs. Day, Mr. and Mrs. Van Husen and Mrs. Crocker; also, in the Indian Missions, Mrs. J. Kelly Jones and Mr. Cameron; but not Mr. and Mrs. Warren, of Tonawanda station, who are more directly in charge of the New York Baptist State Convention, nor Mr. and Mrs. Osgood, who are now in the home field. Mrs. Brown, Mr. and Mrs. Vinton and Mr. and Mrs. Wade are considered as still connected with their stations abroad.

ries for the time being, at $1,500. On the other hand, the number of missionaries is subject to continual reduction from removals by death or other cause. The average term of missionary service has been scarcely fifteen years. Suppose that three mission families are thus removed year by year, and we balance by a correspondent diminution in salaries the extra expense of home passages; leaving the aggregate charge for missionaries and reinforcements the year ending April 1, 1849, $52,500, as before.

II. *Native preachers and assistants.*—In Germany fifteen native preachers are employed, at an average expense each, including ordinary incidentals, of $200; in France nine, at $250 each; and in the Basse Mission four, including two colored Americans, at an average of nearly $300 each. In the Indian and Asiatic Missions are about 110 native preachers and assistants, at an average cost each of $60; making an aggregate expenditure in all the missions of $13,000. To this amount an addition of $1,500 might be advantageously made, were the funds at command;—$500 for Karens and Burmans, $500 in China, and $500 in the French Mission;—making $14,500; and a total for missionaries and native laborers of $67,000.

III. *Schools.*—These are day or boarding schools, common or theological. The cost of day schools, exclusive of salaries of teachers or superintendents, and with as liberal support from near residents as in former years, may be estimated at $1,000, or an average of $25 each for forty schools. The number of boarding schools; including three Indian schools *supported by Government appropriations*, one in Africa, one in Assam, and seven Burmese and Karen, of which three are theological; is twelve, at an average cost of $600, or an aggregate of about $7,000. To this should be added $1,000 for repairs and depreciation of school-houses and for books and apparatus, &c.; also $1,000 for the establishing of two additional schools, one an Ottawa boarding school under the superintendence of Mr. Meeker, and the other for the education of native preachers in France, if the operations of that mission be enlarged; and we have an aggregate expenditure in this department the current year of $10,000.

IV. *Publications.*—The expenses of this department, including translation, printing, binding, purchase and distribution of bibles, tracts, school books, &c., may be estimated in the gross at $12,000; but they have been partly covered in the estimated allowances for missionaries and assistants. In several of the printing establishments, and those especially where the greatest amount of labor has been performed, the avails of "job work" have also contributed very largely to reduce the *direct* annual charge. The *balance* of cost, if we include depreciation and repairs of buildings and apparatus in six printing establishments, and purchases in China and elsewhere, may be estimated for the year, exclusively of missionaries' labors, at $3,000.

V. *Miscellanies.*—Under this designation we intend not only incidental expenditures not conveniently embraced under either of the preceding heads, but some provision for variations which are almost sure to occur between estimates however carefully digested and the ascertained results. The preceding calculations are based on an extended and minute analysis of past expenditures, but they involve a multitude of particulars, and a slight departure in several or a large discrepancy in any one might seriously affect the balance of expenditure and should be guarded against. One or more mission families may resume their labors abroad sooner than was contemplated, or God may mercifully preserve the lives of his servants beyond the average term, or the aid usually afforded by residents to the support of assistants and schools may be partially withdrawn, or the expenses of the printing department, having for a time little employment from others, may fall more exclusively upon the treasury; and so of many other liabilities from sickness, fire and flood.

On the other hand, some provision ought to be made for peculiarly favorable opportunities which God may open for the advancement of our work, and which must be improved on the moment or not at all. Even

the ordinary progress of our enterprise demands some provision of this kind. It does not move with observation and by sudden and huge strides, at the beginning or the ending of a year; but like the blade, which groweth up we know not how. Experience abundantly confirms this view, shewing the necessity if we would be safe from continual and painful embarrassment, of providing for miscellanies, including unforeseen contingencies, a sum not less than $13,000.*

To recapitulate.—The several departments of expenditure require for their ordinary support the current year the following appropriations.

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| For missionaries and reinforcements, . . . . | $52,500 |
| " native preachers and assistants, . . . . | 14,500 |
| " schools, day and boarding, . . . . | 10,000 |
| " publications, (balance of cost,) . . . | 3,000 |
| " miscellanies and unforeseen expenditures, . | 13,000 |
| Total, | $93,000 |

In the remarks we have made as compared with the schedule adopted by the Executive Committee, we have sufficiently indicated the policy which, it is thought, ought to be followed the current year, provided there be an adequate income. As to the policy to be pursued in succeeding years, with the like provision of an adequately *increased* income, the manifest necessities of the missions preclude all reasonable doubt.

Passing by the European and Indian, there are connected with our missions in Asia and Africa fifteen stations and about fifty out-stations;—which are in charge of thirty-five missionaries, including three in this country or on their way,†—an average to each station,—not regarding out-stations,—of a fraction more than two missionaries, including preachers, teachers and printers. At a few of the stations this average might suffice, were the missionaries equally distributed: but so widely diversified are the forms of missionary labor and so abundant the demand in each, and so far are the stations generally removed from one another, there is a painful insufficiency of laborers. The largest body of missionaries is at Maulmain; but *there*, virtually, are two stations, belonging to what should be regarded as two missions, each embracing two dialects or languages, and embodying for each all the varieties of missionary labor, preaching, translating, teaching and printing. There is also connected with each division a large population with Christian churches and day and boarding schools, including one theological. The Burmese population of Maulmain amount to 35,000 or 40,000; while in the Karen section are three large districts, embracing each from fifty to 100 hamlets and villages and a population of some tens of thousands, scattered over a territory as extended as New England; besides those who come from Burmah Proper. All this furnishes abundant opportunity for labor to the resident missionaries, and might profitably engage others, if there were not more urgent demands from other places. One additional missionary at least is needed in this wide-spread field, beside one or more female assistants. At Amherst, Mr. Haswell in the Peguan department ought to be speedily supplied with a fellow-laborer; he has waited for years. Two missionaries should go to Tavoy to fill the vacated places of Messrs. Mason and Wade, one of them to labor for the Tavoy Burmese. Two additional missionaries are needed for Akyab, one of them in behalf of the Kemmees; two for Ramree, to reap the harvest of which Mr. Comstock sowed the seed; one missionary to join Mr. Beecher at Sandoway, and one to accompany Mr. Abbott to Rangoon. Two missionaries are still needed for Assam, one to preach the gospel around Sibsagar, and one for

* We place under this head all miscellaneous charges of freight, wharfage, insurance, agent in London, forwarding agent's salary, mission postage, and the like, estimated at $3,000, as well as the other items above indicated.

† Mr. Day, Mr. Vinton and Mr. Wade.

the neighborhood of Nowgong. Two are in immediate request for Siam; one for Hongkong and one for Ningpo; two to accompany Mr. Day to Nellore, and two for Africa. At this moment twenty missionaries are needed, besides female assistants, to place the Asiatic and African Missions in a healthful and prosperous condition, without adopting a single new station; and there will also be needful a *further* average supply of three missionaries a year to fill the places of such as may be removed by disease or death. In other words, and distributing the supplies through the proposed period of five years, there ought to be sent to the stations in Asia and Africa, to furnish them with their lowest complement of laborers, five mission families the first year, and eight for each year succeeding.

This would be giving to each isolated station but three missionaries, and two to those more nearly associated together, with a proportionate number for principal stations where necessarily there is a greater variety and concentration of labors. And a less number than this would continue to expose the stations to occasional destitution or abandonment, the evils of which, whether on the heathen, the native churches, the missionaries, or even on the pecuniary interests of the Union, are known from sad experience to be not few nor small.

Assuming that a prominent and indispensable feature of our policy be the sending out of new missionaries, and that their number and yearly ratio be as above indicated,—five the first year and eight the second, and so on,—we shall need the second year for this department an additional expenditure of nine thousand dollars. The average expenditure for each mission family sent out is the same from year to year; but in the second year we have a surplus of $5,500 from the first $10,000 allowed for reinforcements the first year, the ordinary support of five missionaries *after* the first year being $4,500; and for three of the second year's reinforcement, designed to fill vacated places, an inconsiderable charge only will be required for repair of houses.

To the departments of native preachers and schools some additions will be requisite the second year, but the increase of expenditure will not be large. Supposing the proportion of native laborers to missionaries to remain as at present, or about four to one, this would involve an annual addition of twenty native laborers or an additional expenditure of $1,200. For increase of schools, an addition of $800 might suffice; making the increase of expenditure for these two departments about $2,000.

For printing operations and for miscellanies no considerable addition of income would be needed. It is one of the encouragements to liberal devices and liberal deeds in the conduct of the missionary enterprise, that when once a sufficient basis has been provided, all increase of contributions goes directly to the main object of building up the superstructure and to reduce the proportionate or *per centum* cost of the scaffolding and machinery.

The ratio of increase for the three following years would not need to be very dissimilar to the estimate for the second; except that in regard to reinforcements, a larger surplus would remain for the third and subsequent years, and the *additional* cost in that department would be proportionably diminished.

To state the estimate summarily. In order to place the missions and stations in good condition at the expiration of five years, without aiming at further expansion or increasing the number of stations, there will be needed for the foreign expenditures of the Union,

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| In the year ending April 1, 1849, . . | $93,000 |
| " " " " " 1850, . . | 104,000 |
| " " " " " 1851, . . | 114,000 |

and an annual increase of $10,000 for 1852 and 1853.

We have said that the necessities of the missions preclude all reasonable doubt as to the policy to be pursued the ensuing five years; meaning by

this remark, that beyond all question their *first* want is a reinforcement of missionaries. It is a pertinent inquiry, however, in view of the urgent need of more missionaries, Why distribute the supply through so many years? Why not reduce the expenditure at other points, so as to concentrate a larger proportion of the annual income upon the single object of sending out missionaries?

But at *what* points shall the reduction be made? Shall we reduce the number of native preachers and assistants? To derive from this quarter substantial aid, our number of dismissals must be large. A reduction of *one fourth* of all our native preachers and assistants would not provide a sufficiency for sending out two mission families. A dismissal of one fourth in our Asiatic Missions alone, where the substitution would be designed to be made, would not provide for sending out one missionary. Besides, if a substitution could be made of one missionary for thirty-three assistants,—for in Asia that would be the proportion the first year,—it would be a substitution of which we might well challenge the expediency. Native helpers are helpers of exceeding value, for the services to which they are appointed. *They* are emphatically the successful preachers. They can labor unwearyedly and uninterruptedly where missionaries may not, and ought not, venture. They are often the right arm of the missionary;—teachers, interpreters, assistant translators, messengers, representatives among the churches, pastors. They are eminently *the* fruits of missionary labor; and their coöperation with missionaries and eventual capability to dispense in good measure with foreign aid in evangelizing their own people,—a capability with which they can be endued only by this very course of preparatory training as auxiliaries,—is one of the most cherished and gainful results which missionaries are sent to achieve.

Shall we reduce the number of schools? Dismiss *all* the *day* schools and we release *half* the funds requisite to send one mission family. Dismiss all the *boarding* schools, except those supported from Government appropriations, and we can send three, perhaps four, missionaries. That is, dismiss the Bassa school in Africa, the Nowgong orphan school, the school for Karen assistants in Arracan, and the schools of Maulmain and Tavoy. But in dismissing these schools, we pluck up the seed which we have sown; we lay waste the promise of future years. We do more. We wrest from the hands of missionaries already in the field, skilled in labor and diligently urging forward their appropriate and chosen tasks, the very implements, together with the subjects, of their successful toil; we condemn to comparative inactivity or to forms of labor of secondary utility, trained as they have been to particular kinds of service and placed in favoring circumstances, workmen chosen and tried and who need not to be ashamed; and we do this, that we may a little sooner place by their side strangers yet to be acclimated, helpers who have yet to acquire their instruments of labor and the ability to use them, fellow-laborers who, when they shall have become equally with themselves inured to labor and at home in their work, may be also, like them, constrained in turn to stay their hands from the reaping. These schools are not mere incidents to the missionary enterprise; they are part and substance; they enter into the essential texture of every plan of permanently profitable evangelism. They are not the *immediate* instrumentality of preaching the gospel;—although they generally furnish the most auspicious opportunities for its dispensation;—but they are an *indispensable* instrumentality. They are not literally native pastors and teachers; but they are nurseries and seminaries of a native ministry.

In a more unrestricted view, schools are of highest moment to the *general* evangelizing of a people. In lands so destitute of intelligence and intelligent thought as are heathen countries, mind must be quickened, and fed with thought and disciplined. Knowledge must be communicated, and all the varied helps to knowledge as well as to piety must be provided. This is done by schools. And in missions of the Union these schools are multi-

plied in the lowest possible proportion with other instrumentalities, consistent with any good degree of efficiency in themselves or those.

The only other departments from which to withdraw funds so as to enlarge our reinforcements, are the publishing and the miscellaneous. Of the former,—the publication department,—to which specifically and as a net surplus we have apportioned but $3000, the expenses are for the greater part defrayed by Bible and Tract Societies, whose appropriations we are not at liberty to divert to purposes of our own. The balance, with a very inconsiderable exception, is embraced in the allowances to the missionaries and assistants, or is covered by the earnings of the several printing establishments from occasional services to others,—services which they would be ill able to render, if suffered ordinarily to lie unemployed and by almost unavoidable consequence to become disarranged, and covered with dust and mould.

As to miscellanies and unforeseen exigencies, it is, doubtless, *possible* to reduce the expenditure, provided the Executive Committee will maintain against all appeals from the missions an inexorable ear, and will shut their eyes to all indications of Divine Providence, however clear and authoritative. The experience of the past is, nevertheless, replete with instruction. It would remain an open question, to say the least, whether in such a substitution of measures the greater good would not be sacrificed to the less, the suggestions of sound discretion to the promptings of a short-sighted zeal.

Our conclusion is, that the ratio of expenditures in the several departments should remain essentially as it is now. To send larger supplies of missionaries we must have a proportionably larger income. We say nothing of larger supplies of candidates for missionary appointment. We apprehend little embarrassment from want of *men*. Ordinarily, the supply is proportionate to the demand, and to the liberality of the churches in supplying the requisite funds.

Two inquiries remain to be considered or noted. The first respects the *order* in which reinforcements ought to be sent. Without attempting very minute specifications, we suggest the following principles as a directory.

1. Regard must be had to the relative necessities of the stations,—the amount of labor indispensable to be performed, and their liability to partial or total abandonment in consequence of sickness or death of missionaries; —*or* to the general importance and promise of the several fields, and the peculiarly favorable crises which one and another may present at any moment for effective labor. Thus, of all the missionaries to be sent within the ensuing five years, we have designated one half for the Burman and Karen Missions. For the other half it would be difficult to determine the priority of claims, provided the stations be continued. China, Siam, Assam, the Teloogoos, the Bassa Mission, each in turn pleads for succor with an earnestness and importunity that cannot be resisted.

2. In the perplexity occasioned by the apparently equal validity of conflicting claims, God may enlighten our darkness by the diverse peculiarities of gifts and graces which he bestows on those who are to be sent to the missions. Apart from individual predilections for one or another field of labor,—predilections sometimes implanted at almost the moment of one's spiritual birth, and growing thenceforth with his growth and strengthening with his strength;—there are often adaptations of character, native and acquired, mental and corporeal, which indicate with great clearness the appropriate field and sphere, and may not without improvidence be set aside. The Committee recognize in such adaptations some of the ways in which Christ by his spirit and providence expresses *his* will; and they obey.

The second inquiry alluded to, respects the expediency of attempting to reinforce *all* the stations; in other words, the expediency of allowing one or more of the stations to become extinct, so as to enlarge or strengthen more expeditiously at the remaining points. On this question we have purposely, in this paper, forborne to speak. Our remarks have been

based on the *contrary* assumption, inasmuch as the agitation of this subject would be to call under revision a part of our admitted policy. Still, it is a subject for grave inquiry, and pertinent to the present occasion, whether all our missions and stations ought to be continued; and it is proposed to submit the question for consideration in a separate paper.

All which is respectfully submitted.

By order of the Executive Committee,

S. Peck, *Cor. Sec. For. Dep.*

The Committee to whom was referred the paper of the Corresponding Secretary on the Expenditures of the American Baptist Missionary Union, and the policy to be pursued therein the ensuing five years, have attended to that duty and ask leave to report:—

The document submitted to their consideration has been prepared with great care, and presents an amount of statistical information of great value to the friends of missions. It, however, embraces a great variety of detail, and looks forward to the operations of the Union for so long a period in advance, that there are many of its suggestions which require a more deliberate examination and a wider knowledge of facts than in the time allotted can be given to it by your Committee. A few suggestions in regard to the principles which it involves, are all that can be expected on the present occasion.

Your Committee are in doubt as to the propriety of making any estimate of the increased contributions for the next five years a basis for present action. Nor does it appear that such a basis is of any practical value. In this respect we must rely upon the annual contributions afforded us, while we must make every effort in our power to increase their amount.

The document also suggests the ratio of appropriation to the several branches of missionary labor for five years in advance. On this subject they could not decide without farther information. If a decision on this question is to be had at the present meeting, they would recommend that the Treasurer be requested to report before the adjournment the salaries at the different stations, the annual expenditure for buildings and schools in each, and the amount of incidental expenses, together with the manner in which such expenditure is usually incurred, whether by the missionary or the vote of the missionary community, or by the order of the Executive Committee. Without such information the Board could not decide so intricate a subject so long in advance.

In regard to the relative importance of the various departments of missionary labor, your Committee offer the following suggestions.

1. The first and great object of the Union is to send the gospel to the heathen by the living voice of the preacher. This is in obedience to the explicit command of Christ, and to it every other should be subordinate. Experience has shown in the history of missions, that where the preaching of the gospel has abounded, converts have been multiplied; and where this has declined, the Spirit has been withheld. Your Committee would, therefore, urge the increase of preachers of the gospel both by missionaries and native assistants, to the widest extent that our means will allow.

The printing of the bible and of tracts is chiefly sustained by kindred Societies, and, therefore, it needs but a passing remark. This means of converting the heathen derives almost all its efficacy from the preaching of the gospel. In vain are bibles and tracts printed and given away, unless the living voice has aroused the slumbering conscience of men dead in trespasses and sins. Hence it is deserving of inquiry, whether this means of doing good has not assumed too great importance. To follow the preaching of the gospel, it is invaluable; to precede it, comparatively useless. Hence the number of printing establishments should be no greater than the necessities of the stations demand. It would be bad economy to employ two when the work could be done by one.

Schools among the heathen are of two kinds;—one for the religious instruction of native assistants, the other for the literary education of children. Our expenditure in this department is estimated, aside from the salaries of teachers, at $10,000, or at two thirds the cost of native assistants.

The schools for the instruction of native assistants are invaluable, and are essential to the promulgation of the gospel among heathen nations. They ought not, however, to be multiplied beyond necessity. It is to be seriously considered whether our theological schools could not be united, and thus additional means afforded for the preaching of the gospel.

The education of the young by day and boarding schools is, in the present condition of our missions, a matter of secondary importance. The missionary who is by profession a preacher of the gospel, should never leave his appropriate work for that of teaching school. If, during the rainy season, labor abroad is impracticable, then the time of the missionary may be thus appropriated. But such labor should not be suffered to interfere with proclaiming the news of salvation to the perishing. To spend that time in teaching children to read, which might be spent in leading men to Christ, cannot be the duty of the missionary of the cross.

Again. In determining the relative importance of different missions, care is to be taken. The rule we suppose proper to be observed is, that we should send laborers most abundantly where God has set before us the most abundant harvest. We have not at the present time a sufficient number of missionaries to baptize the converts whom God has given us among the Karens. This mission should, therefore, occupy the first place in our expenditure, so long as the present encouragement continues. Again; when a people may by other means than our agency, be supplied with the preaching of the gospel, the demand upon us becomes less urgent. Again; a mission of equal promise easily accessible should be preferred to one far distant and difficult of approach.

On the matter of the temporary return of missionaries, if they choose it after a given period of foreign labor, your Committee fully coincide with the suggestions of the Secretary. They believe that such a measure would be both wise, economical, fraternal, and fraught with rich blessings to the churches at home. They recommend that the statistics on this subject be presented by the Secretary at the next annual meeting, in order to prepare the Board for passing a general regulation for the government of our missionaries.

Your Committee offer these brief suggestions as the result of the limited opportunity in their power for reflection. They are well aware that the pecuniary means at the disposal of the Board are insufficient to accomplish the tithe of the good which they desire. It is, therefore, our duty to employ our means to the best possible advantage, so that our efforts may tell with the best effect on the spiritual good of the souls to whom the Son of God has commanded us to bear the message of salvation.

All which is respectfully submitted.

By order of the Committee,

F. WAYLAND, *Chairman.*

The Committee on European Missions reported through Rev. R. Turnbull, chairman. The report was adopted, and ordered to be printed.

The Committee to whom was referred that part of the report of the Foreign Secretary which concerns European Missions, beg leave to report:—

The principle seems to be universally conceded, that it is our duty to act in the direction of the Divine purpose, so far as we can ascertain it from the movements of his providence and grace. This has been our settled policy in missionary operations. Following out this principle, we have been encouraged to prosecute with vigor our operations in Germany, where

God has most evidently opened for us "a wide and effectual door." Pious and able men have been raised up in that interesting country, and churches formed at the most important points, in the vallies of the Elbe and of the Rhine, in Hamburg, Berlin, Breslau and other cities. Notwithstanding the intolerance of the established churches, and the various embarrassments and difficulties thrown in their way by despotic governments and the prejudices of the people, our missionaries have prosecuted their labors with cheering success, and the churches formed under their ministry, in almost every part of Germany, have increased in purity and numbers, and extended their labors upon every hand. The recent political changes, all of which look to the establishment of civil and political freedom, have removed the principal obstacle, in the structure of society and of government, to the promulgation of the gospel and the formation of independent Christian churches. All Germany, from the Rhine to the Danube, has felt the shock which has passed through Europe and roused the nations to the assertion of their rights. Hamburg is free. All Prussia is open to the gospel. Hanover and Saxony, Baden and even Wurtemburg have established entire religious liberty. Indeed, no part of Germany remains under the shackles of intolerance, and all invite the proclamation of an unfettered Christianity. Much confusion of a political and social kind will, doubtless, ensue; and it is not impossible that Germany may become the battle-ground for freedom among the nations of Continental Europe; but these changes are under the control of the Almighty, and will, doubtless, prepare the way of the Lord. "Ask of me," says God, addressing his Son, "ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." That this has reference to impious and tyrannical empires and states, cannot admit of a doubt; for it is immediately added, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little; blessed are all they that put their trust in Him." Thus Jesus Christ is king in Sion, and controls the nations of the earth; and thus, by means of change and revolution, he dashes them to pieces whenever they impede the progress of his reign. The gospel advances, and erects its noblest triumphs upon the ruins of broken empires and fallen dynasties. Though kings and judges "perish from the way," the people that remain are the objects of his love and pity, and will yet receive the glad influences of the gospel. "For the mountain of the Lord's house shall be established upon the top of the mountains and exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Sion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations and rebuke many people. And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Germans, through all their political changes and revolutions, are becoming prepared for free institutions. They possess some of the noblest traits of character; and although agitated by speculative doubts, are longing for the truth. They are precisely in that transition state which is favorable for the triumphs of Christianity. "God has broken off our fetters," exclaims the noble and devoted Oncken, "and the whole land lies open before us for the most extensive missionary efforts."

In France the prospect is equally promising. Indeed, no country at the present moment presents a more important and encouraging field of missionary labor. In the recent revolution, so sudden, so startling and complete, no one can fail to discern the hand of God; and whatever may be the issue, it cannot fail to secure entire religious liberty, and prepare the

way for the preaching of a pure gospel. Our missionaries there feel this, and urge the necessity of reinforcing the missions, too feeble by far, and utterly inadequate to occupy the vast field which invites their culture. France has a population of thirty-five millions, the great majority of whom have either thrown off or are now ready to throw off the superstitions of the Papal church. Of these, one million and a half are nominally Protestants, among whom prevail much formalism and doubt, with an increasing spirituality and devotion. Many, both among nominal Protestants and Catholics, within a few years have been converted to vital religion. Whole villages have abandoned their superstitions, and manifest a desire for a purer and more powerful faith. The nation, though greatly infected with infidelity, has made surprising progress during the last fifty years. The rampant atheism of 1789 has passed away. It has been superseded by a milder scepticism and a spirit of inquiry which make a nearer approach to the gospel, and in many minds by a profound conviction of the divine character of Christianity. The thinkers of that country are by no means satisfied with their position. They long for some clearer light,—some better and purer faith. The great body of the people will listen to the gospel, and notwithstanding all their frivolity and sensualism, will feel its transforming influence. The Republic of France fraternizes with that of the United States. Ties the strongest and tenderest are about to unite the two countries. Every where Americans are received with enthusiasm; and the way is now opened for the most generous reception of the missionary who goes from this land, hailed as he must be not only as the representative of religious but of civil freedom. The attention of the Provisional Government has itself been turned to the position occupied by the Baptists in that land, as the defenders of religious freedom and the asserters of the very principle contended for by the Reform Banquets, and upon which turned the revolution. The Lord has raised up an interesting and devoted class of native preachers, and now six or eight young men in France are awaiting the decision of the Executive Committee, to prepare themselves for the promulgation of the gospel in their native land. Shall we give them the means? Shall we reinforce the mission? We unhesitatingly reply, that we believe this to be our duty to the fullest extent of our ability. Evangelize France and Germany, and with England and the United States you have secured the means of evangelizing the world. You follow in the footsteps of revolution, and advance with the progress of society, the means by which the Almighty appears to be preparing the way for the universal triumph of Christianity.

As to the Mission in Greece, your Committee cannot speak with the same confidence. Dear to the hearts of many, from early associations, long struggles and severe persecutions, it has not yielded the return which we might have reasonably anticipated. But the changes now passing over Europe will reach Greece, and God himself may decide the question as to the propriety of sustaining or altogether abandoning this interesting but somewhat unpromising mission. We have ample confidence in the good judgment and eminent piety of our missionaries there; but whether they might not be more usefully employed in some other field, Asiatic or European, may become a grave question for the consideration of the Union. In the meanwhile, let us trust in God, and with promptitude, earnestness and liberality, perform our duty to the perishing of every land. The Committee, in conclusion, wish to say, that while they are aware of the inadequacy of the means placed at the disposal of the Missionary Union, to meet the increasing demands of nearly all our missionary stations, it is our imperative duty, in the present exigency, to plant ourselves strongly in the widening fields of missionary labor in Continental Europe.

Respectfully submitted.

ROBERT TURNBULL, E. E. L. TAYLOR,
A. D. GILLETTE, HENRY DAVIS,
B. BRIERLY,
} *Committee.*

The Committee on Siam, China and Assam Missions reported through Rev. B. T. Welch, D. D., chairman. The report was adopted, and ordered to be printed.

The Committee on the Siamese, Chinese and Assamese Missions, respectfully report:—

That they are deeply impressed with the conviction that the section of your Secretary's report relating to this important part of the missionary field, must be regarded as of the greatest interest. It is but a few years since the churches could speak of her Siamese and Chinese Missions; it is but recently that humble prayer has gone up to the throne of grace for the interposition of Divine power on their behalf, and now their teeming millions stretch forth their hands and cry unto us for the bread of life; and all that is solemn and authoritative in the obligation to "*freely give*" as we "have freely received," demands the response of Christian love and self-denying devotedness.

Your Committee are aware of the formidable obstacles that oppose the advancing progress of the Redeemer's kingdom in these regions enveloped in the gloom of the shadow of death. Long have they been regarded as the darkest places of the heathen world, as a department of Satan's empire over which he has ever maintained the most jealous guard, and around which he has drawn up his strongest legions. And now, when they appear to be slowly and reluctantly retreating before the invading soldiers of the cross, and in the good providence of God a breach is partly opened in their apparently impregnable defences, for the admission of the gospel; although a few missionaries have effected an entrance with the word of God in their hands and the love of God in their hearts, yet so vast are their numbers, so degrading their idolatries, so inveterate their habits, so profound their darkness, that the skepticism of the world has confidently affirmed their conversion impossible by any resources that Christianity can command; and even hearts animated and sustained by a holy faith have engaged in the enterprise in weakness and fear and much trembling. Other idolatrous tribes have been induced to renounce their false gods and worship the only living Jehovah. But where among the inhabitants of this dark world do we find a people who regard foreigners with so much suspicion and supercilious contempt; who are so proud of their antiquity, learning and fancied superiority, or so ardent in their attachment to their ancient habits and customs, religion and laws?

But what are these antagonistic forces in contrast with His glorious power who is "mighty to save and strong to deliver?" What combination of influences concentrate an amount of energy sufficient to resist the accomplishment of His purposes, or arrest the Omnipotent hand that suspended the earth upon nothing and spread forth the heavens as a curtain? His immutable decree has gone forth, "Ask of me, and I will give thee the heathen for thine inheritance," and it includes in its all comprehensive grace, even these strong holds of the powers of darkness. Upon this promise may his servants confidently rely, and in joyful anticipation of its certain fulfilment, lift up their banners in His name who "hath said and will do it, who hath spoken and will bring it to pass." But while faith cheers the heart, and hope sheds its brightness upon the prospect, it is not to be expected that the whole dark empire of the god of this world is to be suddenly reduced into humble submission to the government of the Son of God, or the grand design attained by other instrumentality than the strenuous effort and liberal devotedness of his people. The spirit of prayer and self-consecration, the strong consciousness of personal obligation to engage in the work in some form, must pervade the churches and precede the displays of Divine power and the fulfilment of the promise. Nor are the kingdoms of idolatry and superstition to be won to the dominion of Jesus, by efforts directed merely to the destruction of external obstacles and influen-

ces hostile to the reign of truth, peace and righteousness. The gospel is a religion of holy principle, and not of outward forms and compliances; it has relation, therefore, to what is in man, rather than to what is around him. Its design is to convince the judgment, to control the will, to direct and purify the conscience, elevate and sanctify the affections. It makes the tree good, that correspondent fruit may be produced to the glory of God. It was designed to act upon individual minds, transfusing its holy peace into the heart; rather than upon masses of men or entire communities, impelling them at once to its benign results. It constrains man to realize his individuality as the subject of God's moral government, to act for himself and for eternity. It was in this way the world was lost, and in this way it must be won. When the prince of darkness invaded paradise, he assailed not the beautiful residence of man, prostrated not its luxuriant trees, nor turned the rivers of Eden from their natural courses; he acted on mind, on a solitary mind. The tempted in turn became a tempter, and when sin had once entered, the work of destruction was complete; all external beauty was involved in the common ruin, and Nature,

> "Sighing through all her works, gave signs of woe
> That all was lost."

Thus when Jesus came in the glory of his power to restore the fearful ruin, although the Sovereign and Lord of all and with infinite ease he could control the mental and moral elements of the world, and though all was offensive to His immaculate purity, he interfered not with its external arrangements. He fomented no political revolutions, counselled no revolts against the government of Cæsar; and while iniquity in every form of development quailed beneath his stern and indignant rebuke, he attempted no violent changes in the structure of society, no innovations upon its political or social institutions. His was a nobler, a more glorious and gracious aim,—the perfect renovation, the ultimate and eternal freedom and happiness of man. In accomplishing this grand design, He not only assumes our degraded nature and descends to the depths of his mysterious humiliation, but prosecutes his work upon the principle evolved in his own interesting and instructive parable. The little leaven is thrown into the corrupt mass; the grain of mustard-seed cast into the earth; from causes invisible and minute proceed results the most grand and sublime, and that wake the harmonies of heaven to the praise of redeeming love. Individuals are delivered from the bondage of corruption, and influenced by love divine reflect the light they have received upon others, until the rays multiplied by grace are concentrated upon a whole community, and a nation rejoices in the beams of the Sun of righteousness.

It is this principle that confirms our hope for China, Siam and Assam, and gives assurance of their ultimate emancipation. A single convert is the pledge of their subjection to the King in Zion. But we have more to encourage hope and stimulate zeal. Their translated bible, their constituted churches, their gathered schools, their native preachers and devoted missionaries, unite with the promises of a faithful God in giving the assurances, that these realms of darkness and death shall soon become the kingdoms of our Lord and his Christ.

Respectfully submitted, &c.

B. T. WELCH, *Chairman.*

The Committee on Religious Services recommended that the Board meet this evening to hear from their missionary, Rev. J. H. Vinton, with such remarks from others as may be offered; and also that the annual sermon be preached on Thursday evening, by Rev. J. N. Granger. The recommendations were approved.

The Committee to prepare a Circular to the members of the Union on the proposed alteration of the Constitution, reported

through Rev. F. Wayland, D. D., chairman, the following form of a Circular; which was adopted.

DEAR SIR,

At the annual meeting of the Board of Managers of the American Baptist Missionary Union, the following resolution was with great unanimity adopted.

*Resolved*, That the report of the Committee of Nine on the Alteration of the Constitution, be published with the proceedings of the Board, and be presented to the Union, and that the Home Secretary be directed to address a Circular to every member of the Union, requesting his opinion on the question now at issue, and that he report the result at the next meeting.

In compliance with that resolution, I respectfully request your answer to the following question:—Are you in favor of so amending the Third Article of the Constitution, that annual memberships may be created by the payment of fifty dollars?

Please answer Yes or No. Sign your name, and return this letter by mail to

Yours respectfully,

—— —— *Home Secretary.*

On motion, the report on the Teloogoo Mission was referred to the Union for its special consideration.

*Resolved*, That the reports of the Executive Committee and Treasurer be accepted and printed with the proceedings of the Board.

*Resolved*, That the Chairman and Secretary of the Board be instructed to report to the Union the proceedings of the Board.

*Resolved*, That the Treasurer and Corresponding Secretaries be instructed to present abstracts from their reports to the Union.

The Minutes of the proceedings were read and approved.

Adjourned till 7½, P. M., with prayer by Rev. M. Allen, of Michigan.

*7½ o'clock, P. M.*

The Board met, and the meeting was opened with singing, and prayer by Rev. P. Church, D. D., of New York.

The chairman introduced to the large audience Rev. J. H. Vinton, missionary from Burmah, who addressed the congregation upon the interests and necessities of the Karen Mission. The meeting was also addressed by Rev. P. Church, D. D., of New York, Rev. E. L. Magoon, of Ohio, and Rev. S. H. Cone, D. D., of New York.

A collection was taken in aid of the Missionary Union, amounting to $213.

The Board then adjourned *sine die*, after singing the doxology; and the benediction was pronounced by Rev. S. H. Cone, D. D., of New York.

M. J. RHEES, *Rec. Sec'y.*

## SECOND ANNUAL MEETING OF THE UNION.

12TH TRIENNIAL, 2D SESSION.

*Troy, N. Y., May* 18, 1848.

The American Baptist Missionary Union assembled this day at 10 o'clock, A. M., in the meeting-house of the First Baptist Church, to hold its second annual meeting.

The President, Hon. George N. Briggs, of Massachusetts, took the chair.

Prayer was offered by Rev. J. H. Vinton, returned missionary from Burmah.

The President, in entering upon his duties, made an appropriate and highly interesting address.

Rev. Messrs. I. Wescott of N. Y., C. W. Mulford of N. J., A. Bailey of Ill., H. Seaver of Mass., S. W. Adams of Ohio, and J. P. Tustin of R. I., were appointed a Committee to ascertain the names of members present; who subsequently reported as follows:—

*Maine.*

| | | |
|---|---|---|
| S. L. Caldwell, | J. W. Sawyer, | Joseph Wilson, |
| A. H. Gould, | N. W. Williams, | Adam Wilson. |

*New Hampshire.*

| | | |
|---|---|---|
| E. R. Bailey, | T. O. Lincoln, | Henry Toukin, |
| E. E. Cummings, | D. G. Mason, | E. Worth, |
| E. Dodge, | S. W. Miles, | T. G. Wright. |
| J. A. Gault, | G. Robins, | |
| N. Hooper, | O. O. Stearns, | |

*Vermont.*

| | | |
|---|---|---|
| N. W. Bottom, | J. C. Foster, | A. Lamb, |
| Rufus Brown, | C. H. Green, | G. P. Metcalf, |
| Josiah Cannon, | S. Griggs, | Daniel Packer, |
| P. W. Dean, | C. W. Hodges, | O. C. Skinner. |
| L. A. Dunn, | M. G. Hodge, | |
| Horace Fletcher, | E. Hutchinson, | |

*Massachusetts.*

| | | |
|---|---|---|
| J. Andem, | William Crowell, | V. R. Hotchkiss, |
| William E. Battey, | Henry Clark, | William Heath, |
| R. Babcock, | M. G. Clarke, | A. W. Hammond, |
| John Blain, | George Cummings, | W. Hague, |
| A. J. Bellows, | T. F. Caldicott, | J. Jennings, |
| G. W. Bosworth, | L. E. Caswell, | H. Jameson, |
| R. K. Bellamy, | G. J. Carleton, | T. E. Keeley, |
| E. Bright, Jr., | Amos Deming, | H. Lincoln, |
| George N. Briggs, | J. H. Duncan, | G. W. Little, |
| B. Brierly, | R. E. Eddy, | William Lamson, |
| W. L. Brown, | A. Fisher, | W. Leverett, |
| D. M. Crane, | C. W. Flanders, | George Millard, |
| N. Colver, | T. Gilbert, | A. Merriam, |
| A. Chapin, | J. M. Graves, | Bradley Miner, |
| William C. Child, | B. C. Grafton, | R. H. Neale, |

H. Richards, J. C. Stockbridge,
stead, W. C. Richards, O. S. Stearns,
ker, G. S. G. Spence, Wm. H. Shailer,
ins, Horace Seaver, J. S. Shailer,
Edward Savage, L. Tracy,
kins, Daniel Sanderson, O. Tracy,
nsley, T. Shaw, D. S. Tyler,
Parker, J. T. Smith, J. G. Warren,
Peck, S. B. Swaim, J. Wadsworth,
ippen, Barnas Sears, A. Ward.

*Rhode Island.*

s, T. C. Jameson, J. P. Tustin,
wn, P. Miller, F. Wayland.
ger, H. G. Stewart,

*Connecticut.*

E. Denison, J. S. Swan,
an, Dwight Ives, R. Turnbull,
sman, L. Muzzy, P. C. Turner,
y, S. D. Phelps, Charles Willett.
ison, J. R. Stone,

*New York.*

es, Orrin Dodge, W. H. Lane,
. Ainsworth, Ezra Dean, J. S. Ladd,
abcock, W. W. Everts, E. Lathrop,
. Bates, Joseph T. Evans, H. Miner,
son, G. W. Eaton, Reuben Morey,
lingham, C. M. Fuller, John Monroe,
nnett, David Foote, W. H. Munn,
bee, N. Fox, R. M. Miner,
ner, Albert R. Fox, W. McCarthy,
wn, Z. Freeman, A. P. Mason,
an, H. W. Gammatt, J. O. Mason,
J. W. Green, J. N. Murdock,
ius, S. T. Griswold, S. M. Osgood,
op, John Goadby, J. B. Olcott,
llard, Joel H. Green, J. W. Osborn,
dwin, George Gault, Alfred Pinney,
on, S. B. Grant, Daniel Putnam,
Brandt, E. S. Gallup, F. S. Park,
Barton, C. Hartshorn, W. F. Parrish,
happel, L. J. Huntley, D. A. Peck,
, Benjamin M. Hill, E. G. Perry,
Clarke, D. Hascall, John Peck,
pron, Josiah Hatt, N. A. Reed,
ing, J. S. Holme, S. S. Relyea,
ey, E. L. Harris, S. Remington,
se, George Hatt, Philip Roberts,
n, Leland Howard, Charles Randall,
ey, J. L. Hodge, J. F. Richardson,
Clark, J. Hastings, J. H. Raymond,
rtis, O. B. Judd, R. R. Raymond,
urch, A. C. Kendrick, S. R. Shotwell,
Daniels, A. S. Kneeland, John H. Smith,
Denison, Franklin Kidder, J. E. Southworth,
vis, D. W. Litchfield, John Smitzer,
Lewis Leonard, Marsena Stone,

Ira R. Steward,
J. W. Sarles,
James Scott,
C. P. Sheldon,
A. H. Stowel,
H. K. Stimson,
Joseph N. Stockbridge,
H. Silliman,
Smith Sheldon,
Gaylor Sheldon,
John T. Seely,
Levi Tucker,
E. E. L. Taylor,
J. J. Teeple,
J. W. Taggart,
C. Thompson,
Elisha Tucker,
G. M. Vanderlip
T. V. Van Husen
J. B. Vrooman,
Calvin Warner,
William R. Williams,
Isaac Wescott,
James Wilson,
J. H. Walden,
O. Wilbur,
F. N. Wilson,
Lyman Wright,
W. H. Wyckoff,
C. Wordner,
Gibbon Williams,
B. T. Welch,
S. White,
F. Wayland, Sen.
W. R. Webb.

*New Jersey.*

E. M. Barker,
J. G. Collom,
J. M. Challis,
S. J. Drake,
H. C. Fish,
Z. Grenell,
D. T. Hill,
James Hague,
H. V. Jones,
C. W. Mulford,
C. Morton,
D. S. Parmelee,
P. P. Runyon,
B. Stelle,
T. Swaim,
Samuel Smith,
L. F. Stelle,
John Teasdale,
D. M. Wilson,
J. E. Welch,
W. V. Wilson,
O. C. Wheeler.

*Pennsylvania.*

G. W. Anderson,
Emerson Andrews,
E. B. Caldwell,
James Durnell,
A. D. Gillette,
W. F. Hansell,
J. C. Harrison,
F. Ketchum,
J. H. Kennard,
H. Lincoln,
T. S. Malcom,
G. I. Miles,
P. B. Mingle,
W. S. Roberts,
N. R. Snowden,
T. C. Teasdale,
Thomas Wattson,
E. W. Watkinson,
G. S. Webb.

*Delaware.*—M. J. Rhees.

*Ohio.*

S. W. Adams,
C. A. Clark,
P. C. Dayfoot,
E. L. Magoon,
F. Snyder,
J. B. Sackett,
B. D. Sprague,
J. Stevens,
Edmund Turney,
J. B. Wheaton,
S. B. Webster.

*Illinois.*—Alvin Bailey.

*Iowa.*—J. M. Hope, J. N. Seeley.

*Michigan.*

Marvin Allen, John Harris, Supply Chase.

*Wisconsin.*—Lewis Raymond.

*Burmah.*—J. H. Vinton.

*Southern India.*—S. S. Day.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body.

To the American Baptist Missionary Union, the Board of Managers respectfully report:—

That their annual meeting was held in Troy, N. Y., on Tuesday and Wednesday, May 16 and 17, 1848.

During this meeting the reports of the Treasurer and Executive Committee were read, and the respective departments submitted to the investigation of Committees of the Board, whose reports will be published in connection with those documents, showing the action of the Board on each subject.

Abstracts from the reports, both of the Treasurer and the Executive Committee, will be submitted to the Union.

The report of the Committee of Nine, on the Alteration of Article 3d of the Constitution, in relation to membership in the Union, will be presented to the Union and published. On that report, the Board resolved to elicit as far as possible the desires of the friends of the Union, and have, therefore, directed a copy of it to be mailed to every member of the Union, together with a Circular asking his opinion on the question at issue. In this way, it is hoped that at the next meeting of the Union the Board will be prepared to submit such a recommendation as will secure the confidence and harmonious coöperation of all the true friends of Missions.

The Board congratulate the Union on the prosperous state of the missions, and feel that the thanksgiving of the Union should be manifested in the increased zeal and liberality displayed in sustaining the missions already established, and in entering in at the "wide doors and effectual," which God has opened in his providence in Europe and Asia, and in spreading the "glorious gospel of the blessed God" throughout the earth.

The state of the finances is also an occasion for gratitude. The receipts into the treasury have not only met the expenditures of the year, but reduced the liabilities of the Union. It is however evident that, if we follow as, and when, and where God leads us, our expenditures must be increased. The Board would, therefore, urge upon the members of the Union the consideration of their solemn responsibility to labor and to pray more for the increase of the Redeemer's kingdom.

The Board present to the special consideration of the Union the report and resolutions of its Committee on the Wants of the Treasury for the year ending April 1, 1849, with the document from the Executive Committee on which these are based; and recommend that this subject be made the order of the day for the Friday morning session of the Union.

They also submit to the Union a report of Committee on a paper relative to the Teloogoo Mission, and ask the serious and prayerful consideration of the Union to the suggestions therein presented.

The Board also recommend that the annual sermon be preached on Thursday evening, at 7½ o'clock, by Rev. J. N. Granger, of Rhode Island.

The Board would unite with the members of the Union in fervent prayer that the Great Head of the church may vouchsafe His presence during the meetings, and fill all the members with His Holy Spirit; and that from these meetings He may cause to go forth a holy impulse in the cause of missions, which may hasten the day when the earth shall be filled with the knowledge of the Lord.

JAMES H. DUNCAN, *Chairman.*

M. J. RHEES, *Rec. Sec.*

*Troy, May* 18, 1848.

A Committee consisting of Rev. Messrs. S. H. Cone, D. D., of N. Y., D. Packer of Vt., J. H. Kennard of Pa., R. Babcock, D. D., of Mass., E. L. Magoon of Ohio, L. Raymond of Wis., and E. Worth of N. H., was appointed to nominate twenty-

five persons to serve on the Board of Managers for the three years ensuing.

Rev. Messrs. G. I. Miles of Pa., M. Allen of Mich., W. W. Everts of N. Y., Z. Grinnell of N. J., and E. Bright, Jr., of Mass., were appointed a Committee to designate the place for the next annual meeting; also to nominate some person to preach the annual sermon.

A Committee consisting of Rev. Messrs. F. Wayland, D. D., W. Hague and W. R. Williams, D. D., was appointed to confer with Committees of certain other Societies in respect to the time and place of holding their anniversaries.

The Treasurer of the Union, R. E. Eddy, Esq., presented a summary of his annual report to the Board of Managers; which, by vote, was accepted.

*Voted*, That the time of holding our sessions during this anniversary be from 9 o'clock, A. M., to 12, M.; from 2½ to 5, P. M., and at 7½ in the evening.

*Voted*, That 4 o'clock this P. M. be assigned as the time for electing the officers of the Union for the ensuing year.

Adjourned till 2½ o'clock. Rev. John Peck, of New York, offered prayer.

*Thursday, 2½ o'clock, P. M.*

The Union convened according to adjournment. Rev. L. Leonard, of New York, offered prayer.

The Foreign Corresponding Secretary read an abstract of the annual report of the Executive Committee to the Board of Managers.

*Voted*, That the report be accepted.

*Voted*, That the report of the Executive Committee, on the Wants of the Treasury for the year ending April 1, 1848, be made the order of the day to-morrow morning at 9½ o'clock.

*Voted*, That so much of the report of the Board of Managers, as pertains to the deferring of the proposition to change the 3d Article of the Constitution for one year, be accepted.

*Voted*, That the annual sermon before the Union be preached this evening at 7½ o'clock.

The report of the Committee to the Board of Managers on the document prepared by the Executive Committee on the Teloogoo Mission, was read by Rev. W. R. Williams, D. D.

*Voted*, That the above report be amended by instructing the Executive Committee to continue the Teloogoo Mission.

The report, as amended, was then adopted.

*Voted*, That the parts of the report of the Board of Managers presented to this body, which have not already been acted upon, be now accepted.

The Committee to nominate twenty-five persons to serve on the Board of Managers, reported. The report was accepted, and the names ordered to be printed for the use of this body.

At 4 o'clock, the Union went into an election of officers for the ensuing year.

Messrs. D. R. Barton of N. Y., D. M. Wilson of N. J., A. Day

of Ct., and Rev. Messrs. B. Miner of Mass., S. B. Webster of Ohio, and J. N. Seeley of Iowa, were appointed tellers; who, on counting the ballots, declared the following officers to be elected.

Hon. George N. Briggs, of Mass., *President.*

A. H. Dunlevy, Esq., of Ohio,
Rev. B. T. Welch, D. D., of New York, } *Vice Presidents.*

Rev. Wm. H. Shailer, of Mass., *Recording Secretary.*

A memorial was presented to the Union by Rev. J. W. Sawyer from the American Baptist Free Mission Society.

By vote, the abovenamed memorial was referred to a Committee consisting of Rev. Messrs. E. Tucker of N. Y., B. Sears, D. D., of Mass., B. T. Welch, D. D., of N. Y., G. S. Webb of Pa., and J. Stevens of Ohio.

Adjourned until 7½ o'clock this evening. Prayer was offered by Rev. F. Wayland, Sen.

*Thursday Evening, 7½ o'clock.*

After prayer by Rev. J. H. Kennard of Pennsylvania, the annual sermon was preached by Rev. J. N. Granger of Rhode Island, from Gal. 2 : 9.

Adjourned till 9 o'clock, A. M., to-morrow. Prayer by Rev. A. D. Gillette of Pennsylvania.

*Friday Morning, 9 o'clock.*

The Union assembled, and the services were opened with prayer by Rev. John Bates of Ireland.

The records of the preceding day were read and approved.

*Voted*, That the order assigning a specific subject to the hour of 9½, be suspended, and that we consider said subject at 10½ this morning.

*Voted*, That the thanks of this body be rendered to the proprietors of those railroads and steamboats that have facilitated its members in coming to, and in returning from Troy at reduced prices.

*Voted*, That we proceed to elect twenty-five persons to serve on the Board of Managers.

Messrs. J. B. Wheaton of Ohio, J. E. Southworth of N. Y., T. Shaw of Mass., and Rev. Messrs. S. Chase of Mich., J. G. Collom of N. J., and S. D. Phelps of Ct., were appointed tellers; and declared the following persons to be duly elected.

| *Ministers.* | *Ministers.* | *Laymen.* |
|---|---|---|
| Caleb B. Davis, Me. | Isaac Wescott, N. Y. | Anthony Colby, N. H. |
| Edmund Worth, N. H. | J. G. Collom, N. J. | Byron Greenough, Me. |
| Daniel Sharp, Mass. | C. A. Thomas, Vt. | Asa Wilbur, Mass. |
| John Jennings, Mass. | J. L. Burrows, Pa. | Daniel Sanderson, Mass. |
| James P. Tustin, R. I. | Horatio G. Jones, Pa. | John Conant, Vt. |
| Elisha Cushman, Conn. | S. W. Adams, Ohio. | Parkes Loomis, Conn. |
| Edward Lathrop, N. Y. | Lewis Raymond, Wis. | J. N. Wilder, N. Y. |
| E. E. L. Taylor, N. Y. | Charles Evans, Mich. | Wilson Jewell, Pa. |
| | | John C. Davis, Pa.* |

* Appendix A.

The Committee to designate a place for the next annual meeting and to nominate a preacher, reported; recommending that the meeting be held in the city of Philadelphia; that Rev. M. J. Rhees, of Delaware, preach the annual sermon, and that Rev. E. L. Magoon, of Ohio, be his alternate. The report was adopted.

The Committee to whom was referred the Memorial from the American Baptist Free Mission Society reported as follows :—

The Committee to whom was referred the communication of the American Baptist Free Mission Society, have taken the same into consideration and report :—

That, while it is a matter of deep regret that there should be any differences of opinion, effecting separation in action, yet the position of the American Baptist Missionary Union on the subject referred to in the resolution of said communication, was regarded by that body as sufficiently indicated by the circumstances under which it was formed.

The other questions presented for the consideration of the Union, as they involve a change in the provisions of the Constitution, cannot be entertained by the Union except upon the previous action and recommendation of the Board of Managers.

ELISHA TUCKER, *Chairman.*

The report was accepted.

The following report was presented by the Committee to whom was referred the application of some kindred Societies in respect to the time of holding their anniversaries. The report was accepted.

The Committee to whom was referred the application of several kindred Societies for such change in the time and manner of holding the annual meeting of the Union as might render the several meetings contemporaneous, have attended to their duty, and ask leave to report :—

That the change contemplated is rendered impracticable by the terms of the Constitution.

All which is respectfully submitted.

In behalf of the Committee,

F. WAYLAND, *Chairman.*

*Troy, May* 18, 1848.

At 10½ o'clock, A. M., the report of the Executive Committee to the Board of Managers on the Wants of the Treasury for the year ending April 1, 1849, was taken up, and made a subject of an interesting discussion. After which the following resolutions were adopted.

*Resolved*, That the pecuniary ability of those on whom our missions may reasonably depend for support, is sufficient to meet all their necessities.

*Resolved*, That our people are under obligations the most imperative and sacred to give to their missions the men and money which they need.

*Resolved*, That the most successful and reliable agency in the home work of foreign missions, is the personal and permanent example and coöperation of the pastors of the churches, and that with such example and coöperation the missions will receive the men and money which they need.

Rev. J. Stevens, of Ohio, offered the following resolution, which was adopted.

*Resolved*, That in our respective States, associations, churches, and circles of influence, we will endeavor to secure for the treasury of the Union, what shall be deemed our fair proportion of the amount needed to the vigor and enlargement of the operations of the Union.

*Resolved*, That the thanks of this Union be presented to the Rev. J. N. Granger for his scriptural and weighty discourse delivered before them last evening, and that a copy of it be requested, to be placed at the disposal of the Board of Managers.

*Resolved*, That the thanks of the American Baptist Missionary Union be presented to this church, the other Baptist churches of this vicinity, and the citizens generally, for the generous hospitality we have received during the present session.

*Voted*, That we adjourn to meet in Philadelphia on the third Thursday in May, 1849.

The records were read; and prayer was then offered by Rev. Dr. Beman, of Troy.

The meeting throughout was one of great interest and unanimity, and we trust will be permanently beneficial in its influence upon the missionary cause.

WM. H. SHAILER, *Recording Secretary.*

## MEETING OF THE BOARD OF 1848-9.

*Troy, N. Y., May* 19, 1848.

In accordance with the provisions of the Constitution of the American Baptist Missionary Union, the Board of Managers met after the adjournment of the Union, at 2½ o'clock, P. M.

The meeting was opened with prayer by Rev. J. Jennings, of Massachusetts.

The roll was called, and the following members were found to be in attendance:—

| *Ministers.* | *Ministers.* | *Ministers.* |
|---|---|---|
| E. NELSON, | T. F. CALDICOTT, | E. E. L. TAYLOR, |
| T. C. JAMESON, | G. S. WEBB, | I. WESCOTT, |
| E. TUCKER, | L. TUCKER, | J. G. COLLOM, |
| E. BRIGHT, Jr., | A. BENNETT, | B. T. WELCH. |
| J. H. KENNARD, | M. J. REESS, | |
| E. HUTCHINSON, | E. L. MAGOON, | *Laymen.* |
| A. D. GILLETTE, | E. WORTH, | V. J. BATES, |
| O. J. MILES, | J. JENNINGS, | J. H. DUNCAN, |
| J. STEVENS, | L. RAYMOND, | T. GILBERT, |
| A. BAILEY, | J. P. TUSTIN, | D. SANDERSON. |
| M. ALLEN, | E. LATHROP, | |

The Board proceeded to the election of Chairman and Recording Secretary. Rev. Messrs. T. F. Caldicott, J. P. Tustin and E. Nelson were appointed tellers.

Rev. Messrs. A. Bennett, J. H. Kennard, J. G. Collom, E. Lathrop, E. Nelson and M. Allen, and Mr. T. Gilbert, were appointed a Committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee.

The tellers for the election of Chairman and Recording Secretary reported the following persons duly elected:—

JAMES H. DUNCAN, of Mass., *Chairman.*
MORGAN J. RHEES, of Del., *Recording Secretary.*

*Resolved*, That the Executive Committee be, and they are hereby instructed to publish the sermon preached before the American Baptist Missionary Union last evening by Rev. J. N. Granger, of Rhode Island, in a suitable form for general circulation, and that a copy of it be sent to every pastor of a Baptist church in the home field of the Union.

*Resolved*, That the salaries of the Corresponding Secretaries and Treasurer be fixed at $1200 each per annum; and that the subject of the necessity and propriety of increasing the salaries be referred to the Executive Committee, with instructions to report to the Board next year.

The Committee to nominate an Executive Committee, &c., reported. The report was accepted, and the Board went into the election of officers.

Rev. E. E. L. Taylor and Mr. V. J. Bates were appointed tellers, who reported the following persons duly elected.

EXECUTIVE COMMITTEE.

| *Ministers.* | *Laymen.* |
|---|---|
| BARNAS SEARS, | HEMAN LINCOLN, |
| BARON STOW, | GARDNER COLBY, |
| WILLIAM LEVERETT, | FREDERICK GOULD, |
| J. W. PARKER, | JONATHAN BACHELLER. |
| W. H. SHAILER. | |

SOLOMON PECK, *Corresponding Secretary for Foreign Department.*

EDWARD BRIGHT, JR., *Corresponding Secretary for Home Dep.*

RICHARD E. EDDY, *Treasurer.*

GEORGE CUMMINGS, CALEB PARKER, } *Auditors.*

*Resolved*, That the proceedings of the Union and the Board be published under the direction of the Executive Committee.

*Resolved*, That the Executive Committee be authorized to publish such parts of the proceedings as they may deem advisable, in separate documents, and in such quantities as may be necessary.

During the discussion of a resolution on the Teloogoo Mission, the Board adjourned till 7½ o'clock, P. M. Prayer by Rev. O. Tracy, of Massachusetts.

*7½ o'clock, P. M.*

The Board met. Prayer by Rev. L. Raymond, of Wisconsin.

The consideration of the resolution on the Teloogoo Mission was resumed, and the resolution was adopted as follows:—

*Resolved*, That the Executive Committee be instructed to continue the Teloogoo Mission.

*Resolved*, That the Executive Committee be instructed to prepare an address to the churches in reference to the Teloogoo Mission, setting forth the circumstances of the mission, and the necessity of increased contributions to reinforce the Karen and other missions of the Union, and to sustain the Mission to the Teloogoos.

*Resolved*, That the Board earnestly request the churches and friends of the missions, in making their contributions, to make their appropriations for the general objects of the Missionary Union, rather than to appropriate the funds for specific purposes.

*Resolved*, That when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1849, in Philadelphia.

Adjourned. Prayer by Rev. E. Hutchinson, of Vermont.

M. J. Rhees, *Recording Secretary.*

# THIRTY-FOURTH ANNUAL REPORT.

MR. CHAIRMAN,

The missionary year, of which the Executive Committee now make the report required by the Constitution, has been laden with mercies rather than judgments. Death has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary laborers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned "the year with his goodness;" the memory of which fills our hearts with gratitude and hope.

## FINANCIAL OPERATIONS.

The following sums have been received within the year:

| | |
|---|---|
| Donations, from Churches and Individuals, | $80,444 85 |
| Legacies, | 5,449 57 |
| Profits on Magazine, | 331 94 |
| Grants of U. S. Government, | 4,000 00 |
| " Am. and For. Bible Society,* | 5,750 00 |
| " Am. Tract Society, | 1,400 00 |
| Interest on Fund for support of Officers, | 1,200 00 |
| Making the receipts, from all sources, | $98,576 36 |

* The Am. and For. Bible Society has made additional grants to the Union of 2,000 copies of its German edition of the Bible, for distribution in Germany; and of Scriptures in English, valued at $74 60, for distribution among the Cherokee and Shawanoe Indians.

The expenditures during the same time have been, for

| | | |
|---|---|---|
| Objects specified in Treasurer's Report, | $81,834 53 | |
| Civilization of N. A. Indians, . . | 4,000 00 | |
| Translation, Printing and Distribution of Scriptures in Greece, Germany, Assam, Burmah and China, . . | 5,750 00 | |
| Tracts in Germany, France, Siam and China, . . . . . | 1,400 00 | |
| Support of Secretaries and Treasurer, | 1,200 00 | |
| Making the whole amount of expenditures, . . . . . | $94,184 53 | |
| And leaving a balance of . . | 4,391 83 | =$98,576 36 |

which has been used in reducing liabilities, with which the year was commenced, to $29,295 73.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favor and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio,* Indiana, Illinois and Wisconsin; and nearly 14 per cent. in those from Maine, New Hampshire, Vermont, Massachusetts, New York and New Jersey;—and that from these States $12,163 39 have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware and Michigan of 28 per cent.;—and from these States the receipts have been less, by $10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen States and Territories embraced in the home field of the Union, has been $1,928 80 for the past year. But on those received from *all* quarters, the in-

* This statement corresponds with the books of the Treasurer and the financial year which closes with the month of March. The progressive increase of contributions from Ohio for several years, each year terminating with the close of the Ohio State anniversaries in *May*, is thus stated by the Agent, Rev. J. Stevens:—May 1844, $1,495 95; 1845, $2,864 21; 1846, $3,894 84; 1847, $6,187 03; 1848, over $6,900. Average amount for ten years, from May, 1834 to 1843, inclusive, $962 per year.

crease has been no more than $885 18. The remaining balance of increase is to be credited to the liberality of the two coördinate Societies, whose appropriations have been expended in Bible and Tract operations.

The Committee have sold the "right, title and interest" of the Board in what is usually termed the "Grand Rapids' Land" for $13,500,—payable in seven annual instalments with interest from May 1, 1848. This property was at one time deemed to be worth five or six times the price for which it has been sold, and will probably yield very large profits to the purchasers. But in consideration of its distance from the seat of the Board's operations, the character of the property, and the amount of labor and expense incurred personally by the late Treasurer, Hon. Heman Lincoln, in fruitless attempts to effect a settlement with other claimants, the Committee thought it better to make the sale at the price and on the terms named, than longer to retain the land. The purchasers will doubtless fulfil the conditions of their bond, which the Treasurer will at any time submit to the Board.

The executor of the Will of the late Mrs. Prudence Farwell has informed the Committee of the disposition which the deceased made of her property. While the estate, excepting so much as may be necessary to pay the just debts of the testator, is left to the Missionary Union, the Will is so drawn that the entire balance is held by it for the redemption of certain trusts—one of which is a *perpetual* annuity, of $400 per year, to the Massachusetts Baptist Missionary Convention. The estate, yet in the hands of the executor, is not likely, in any event, to be worth more than $8,000 to your treasury; and it may be found impossible so to release the property from the perpetual trust, as to make any thing more than interest or rents available in the work of missions.

The executor has paid the subscription of $2,000, made by Mrs. Farwell towards liquidating the debts of the Triennial Convention; and it affords the Committee great pleasure now to state that the sum of $40,000 has been received for that object, while a few of the subscriptions are not yet cancelled.

### AGENCIES.

The agents, now in the service of the Board, are Rev. Alfred Bennett, Rev. John Stevens, Rev. Greenleaf S. Webb, Rev. Oren Tracy, Rev. Sewall M. Osgood, Rev. Joseph Wilson, Rev. Simon G. Miner, and Rev. Salem T. Griswold.

Maine and New Hampshire have been assigned to Rev. J. Wilson, in which district he has spent nine and a quarter months of the year; and visited eighty-two churches, nine associations, one convention, and two quarterly meetings. In these States are many churches by whom the monthly concert for prayer is not observed, and no missionary periodical is taken;

but the number of pastors who regard it as an indispensable part of their duties to instruct the people on the facts and principles of the missionary work, is increasing; and the agent believes that a larger amount annually will be received from his district.

Vermont, Connecticut and the western portion of Massachusetts, form the district to which Rev. O. Tracy has devoted the year; and where he has addressed ninety-one churches, eight associations, three State conventions, six missionary meetings, and ten other meetings in which the subject of foreign missions was discussed. Perhaps three fourths of the churches in Mr. Tracy's district have what are called systems, through which to do their part of the missionary work; but the coöperation of more than one third, or one half, of all the members of such churches even, is rarely secured. The agent finds great encouragement, however, in the fact "that *pastors* are thinking, reading, praying, preaching more in reference to the cause of missions, than they were eighteen months ago."

The central, northern, and eastern sections of New York, constitute the district in which Rev. A. Bennett has labored during the year,—with the exception of about three months spent in Ohio, Michigan, and Wisconsin. In New York he has visited one hundred and twelve churches, twelve associations, and four missionary meetings; among whom he found as much to encourage and strengthen his heart as in any previous year of his long service. He has endeavored "by such means as seemed proper, to induce all pastors to preach on some part of the great subject of missions, *the first Sabbath of every month*; to take the usual monthly collection in connection with such service; and in the evening to hold the monthly concert of *prayer*." The time spent by Mr. Bennett in Michigan and Wisconsin was wholly occupied with labors truly acceptable to pastors and churches, and beneficial to the missionary cause.

Western New York is the district assigned to Rev. S. M. Osgood, and where he has labored ten months of the year; visited ninety-two churches, addressed twenty associational and other public meetings, and obtained 166 subscriptions for the Magazine and 351 for the Macedonian. Mr. Osgood regards the missionary periodicals "as invaluable helpers in the home work of missions," and improves every opportunity to increase their circulation. About two thirds of the churches in his district have no efficient system through which collections are made for the cause of missions; but the number of missionary pastors is rapidly increasing, and the agent looks forward to another year of prosperous toil.

In New Jersey, Delaware and eastern Pennsylvania, Rev. G. S. Webb has addressed about one hundred churches and six associations within the year. There are churches in Mr.

Webb's district who do the home work of missions thoroughly; but so great was his discouragement in the last quarter of the year that, after having labored faithfully and uninterruptedly in city and country, he said, "I could do no less, in rendering my account for the quarter, than to strike out one half the time, as though it had not been." But the number of pastors who give their people the right kind of missionary instruction is manifestly increasing; members of churches show stronger desires to be found faithful in the missionary work; and the agent cherishes the hope that more will be contributed in other years.

In the district embracing western Pennsylvania and Ohio, Rev. J. Stevens has bestowed most of his personal agency during the year. He has visited more than fifty churches, besides many Sabbath schools, monthly concerts, associations and other public meetings; obtained 102 subscriptions to the Magazine, and several hundred to the Macedonian; conducted an extensive correspondence with pastors and influential laymen; prepared a valuable statistical pamphlet on the home work of foreign missions in Ohio; and, as editor of the Cincinnati edition of the Macedonian, held intercourse with a large number of pastors and churches in all the north-western States. No district, embraced in the home field of the Union, has made more decided advances in its pecuniary contributions than that occupied by Mr. Stevens; and no agent looks forward to another year with more hope.

Indiana and Illinois have been assigned to Rev. S. G. Miner; in which district he has labored during so much of five and a half months, in visiting pastors, churches and associations, and in spreading the circulation of the periodicals of the Board, as severe domestic afflictions would allow. The full reports given of his labors show that he is doing a valuable work, and that he has been cordially welcomed in almost every place which he has visited. The missionary cause is evidently securing many friends among the growing churches of his district.

In the month of November, 1846, Rev. S. T. Griswold was requested to visit such churches and friends of missions in Canada West, as might wish to coöperate with the Union. Since that time he has visited one hundred and three churches and four associations; and reports a general and growing desire on the part of pastors and churches in his district to transmit their offerings, for the evangelization of the heathen, through your treasury. The results of the experiment already made have equalled the expectations of the Committee; but the policy to be pursued permanently with reference to that district has not been settled. It may be questioned, however, whether it could be sound economy for an agent to devote the whole of his time to its cultivation. The net proceeds of the agency have been $1,449 77.

Besides the labor performed by agents now in the employ of

the Board; Rev. John Johnson, Rev. Wm. Moore and Rev. E. F. Kidder have devoted about three months to temporary agencies in Maine, Ohio and western Pennsylvania; and, perhaps, one hundred and fifty churches and fifty public meetings have been addressed by returned Missionaries and the Corresponding Secretaries.

The whole number of churches to whom the claims of missions have been presented within the year, by individuals holding an official relationship to the Board, is about nine hundred; and of associations, conventions, and other public meetings, one hundred and seventy-five. The time spent by *Agents* in the work is equal to eleven months, each, for eight men.

## PUBLICATIONS.

The Committee were instructed, at the last meeting of the Board, to "report the whole business of the Magazine and Macedonian" at the present time. They state, therefore, that the average number of subscriptions for the last volume of the Magazine, exclusive of copies retained at the Missionary Rooms, was 4,072; and that the amount received from the publisher, agreeably to contract, was $514 40:—of which $182 46 were used in covering an equitable share of losses on subscriptions for previous volumes, editing the June number, engraving the map of Arracan, and providing original articles for the first eight pages of each number; leaving a balance in favor of the Magazine of $331 94, for the year 1847.

The number of subscriptions for the last volume of the Macedonian was 15,000; and the amount received from the publisher, according to agreement, from November 1846 to December 1847, inclusive, was $116 67:—of which $37 were paid for original articles and wood cuts; leaving $79 67 in favor of the Macedonian for the last volume.

The Cincinnati edition of the Macedonian, for the last volume, had 5,800 subscribers; from whom the editor, Rev. John Stevens, received $610 43. The whole expense of publication, including a report on the home work of foreign missions, etc., substituted for the December number, was $570 80; showing the balance in favor of that edition, for the last volume, to be $39 65; and reducing the balance against it, on previous years, to $29 28.

At the last meeting of the Board the Committee were instructed to inquire, "whether the additional pages [of the Magazine] cannot be filled with interesting missionary matter, derived either from the journals of missionaries or from other quarters, without expense to the Board." The inquiry was instituted very soon after the annual meetings; but it was found that the change could not be made advantageously, even were it desirable, before the close of existing arrangements with

the publisher. He places the original articles, described in the contract, among the valuable considerations for which he agreed to pay what he deemed a large premium on every annual subscription; and he is sure that most of the subscribers prize these articles as highly as does the publisher.

The introduction of original matter from home, it should be noted, does not preclude the publication of articles from our missionaries abroad. A sufficient number of communications *are not received* from our missionary stations to fill the pages now allotted to them in the Magazine and Macedonian; and, as a general rule, with the exception of such communications as are confidential or of a business character, all letters received at the Rooms from our missionaries are published in these periodicals *within the month which immediately follows their receipt.* It might be unwise, therefore, to dispense with the original articles referred to, until their places can be filled by the contributions of our own missionaries.

The plan of doing away with the large gratuitous distribution of the Magazine has very much diminished its circulation in some sections; but, within our own field, the Magazine and Macedonian have more subscribers the present than they had last year; neither of them has half the circulation, however, which is demanded by the interests of the cause for which they plead, and whose conflicts and triumphs are therein chronicled.

Within the year an arrangement has been completed with a gentleman, qualified for the important service, to write a sketch of the history of the missions sustained through the Missionary Union. The work is to contain a narration of the circumstances which gave rise to the missions of American Baptists; a history of the origin and progress of our own missions, with notices of the geography, history, religious and social condition of the tribes and nations to whom the missionaries are sent; occasional sketches of the characters of deceased missionaries, and an estimate of the results of the several missions. The manuscript is to be submitted to an examining committee,—and on their approval, but without expense to the treasury, the author is to receive an equitable remuneration for his services, and the work is to be the property of the Board. The want of such a book has been long acknowledged; and the Committee hope that it will be published within a few months, to prove a powerful helper in the missionary work.

### MEMBERSHIP IN THE UNION.

The number of members now in the Missionary Union, constituted such by the payment of one hundred dollars each, is 1,458; of whom* 661 have been made members by churches: 354 by associations, conventions and missionary societies; and

* In a few instances the residences of members, and the names of the donors by whom they were constituted such, are not known.

425 by their own contributions or those of their friends. Of the whole number, 91 reside in Maine, 50 in New Hampshire, 33 in Vermont, 325 in Massachusetts, 75 in Rhode Island, 67 in Connecticut, 414 in New York, 50 in New Jersey, 9 in Delaware, 143 in Pennsylvania, 85 in Ohio, 9 in Indiana, 9 in Illinois, 21 in Michigan, 3 in Wisconsin, 2 in Iowa, 18 in states not embraced in the home field of the Union, and 43 in other countries, nearly all of whom are our missionaries.

Agreeably to the authorization of the Board, and in compliance with the wishes of a large number of contributors, the Committee have employed a distinguished artist to engrave a suitable steel plate for certificates of membership, which will probably be finished before the close of the present year.

### APPOINTMENTS AND REMOVALS.

Since our last anniversary the following missionaries and assistants have been appointed or have entered into their respective fields of labor.

*To the Assam Mission.*—Rev. Appleton H. Danforth, Mrs. Frances A. Studley Danforth, Rev. Ira J. Stoddard, Mrs. Drusilla C. Allen Stoddard.

*To the Maulmain Pgho Karen Mission.*—Rev. William Moore, Mrs. Elizabeth W. Forbes Moore.

*To the Siam Mission.*—Miss Harriet H. Morse, formerly of the Ojibwa Mission, Mrs. Sarah Sleeper Jones.

*To the China Mission.*—Rev. John Johnson, Mrs. Anna A. Stevens Johnson.

One missionary, Rev. E. B. Bullard, of Maulmain Sho Karen Mission, has died deeply lamented, and one missionary and two female assistants, lately employed at Delaware, Shawanoe Mission, Ira D. and Mrs. Blanchard and Mrs. Sylvia Case Tolls, have been discharged.

One missionary and two assistants have retired temporarily from the foreign field, Mr. and Mrs. Vinton and Mrs. Brayton, on account of the ill health of the two latter; Mrs. Brown, Mrs. Crocker, Mr. and Mrs. Day, beside Mr. and Mrs. Van Husen, are still detained with us; and two who have served their full period of faithful ministry, are now on their return disabled to this country, Mr. and Mrs. Wade. Mr. and Mrs. Osgood, though still connected with the Maulmain Mission, may more properly be considered as belonging to the home field. Two missionaries are under appointment, Messrs. Lyman Jewett and Calvin C. Moore, the latter designated to Arracan; and one female assistant, Miss Louisa Hooker. And there are several candidates who, it is expected, will receive appointment in season to take their departure the current year.

Rev. Thomas W. and Mrs. Greer, appointed last year to Arracan, have been released from their engagement on account of Mr. G.'s constitutional unfitness for an eastern tropical climate.

Four missionaries, Rev. Messrs. Abbott, Jones, Simons and Brayton, have returned to their respective fields of labor, and Rev. T. T. Devan, lately of the Mission to China, has been transferred, with his own consent, to the French Mission.

We proceed to give a condensed view of operations and events in the several missions.

## MISSIONS.

### MAULMAIN (BURMAN) MISSION.

MAULMAIN.—Rev. Messrs. A. JUDSON, H. HOWARD, E. A. STEVENS, L. STILSON and Mr. T. S. RANNEY, printer and despositary, and their wives; Rev. T. SIMONS; and Miss L. LILLYBRIDGE, teacher.

AMHERST.—Rev. J. M. and Mrs. HASWELL.

2 stations; 7 missionaries and 7 female assistants.

Also in this country, Rev. S. M. and Mrs. OSGOOD.

10 native preachers and 6 other assistants.*

Mr. Simons sailed from this country for Maulmain, Nov. 3, and Dr. Judson and family, who removed to Rangoon in the early part of the year (Feb.), returned to Maulmain in September. Mr. Haswell has also resided throughout the year at Maulmain.

*Preaching, &c.*—The distribution of labors is substantially the same as was reported last year, except that the pastoral care of the Burmese church has of late been devolved on Mr. Haswell. Dr. Judson is prosecuting the preparation of the Burmese dictionary, but since his return from Rangoon preaches also, once on the Sabbath statedly in the Burmese chapel. Mr. Howard, in addition to the Burmese boarding school, has the pastoral charge of the English church. Messrs. Stevens and Stilson preach at two of the sub-stations Sabbath evenings, also once regularly in the week at some one of the houses of the native Christians, besides other occasional lectures as opportunity presents. "The missionary's house is often a preaching place." Mr. Stilson is also superintendent of a Burmese Sabbath school, holding a weekly preparatory evening meeting for the teachers. The time of Mr. Haswell, since the printing of the Peguan New Testament,† has been given wholly to the direct preaching of the gospel. Speaking both the Burman and Peguan languages, he has had, in Maulmain, "the most ample scope, wanting only more means to enable him to labor to the best effect. In all respects he seems well adapted to his work, and is universally well received among the people." He continues to supervise the church at Amherst, under the immediate care of native preachers, and visits it occasionally.

* Annual schedule not received. † Completed in August.

Much preaching is performed by the native preachers in Maulmain. The city is an oblong of several miles extent, with a native population of some 30,000 or 40,000. To secure the more general dispensation of the gospel, the following arrangements have long been in existence. "Near the Burmese chapel stands a brick zayat, which is daily occupied, Sundays excepted, by one or more native preachers, declaring the gospel daily, sometimes indeed to few and at other times to scores in one day. Another zayat is in the north part of the town near the great bazaar, not so old a preaching stand as the former, but in some respects much superior to it. The fame of these two zayats in particular has spread far into Burmah Proper. In the south part of the town, in Moung Ngau's district, is another house fitted up to hold evening meetings in, and occupied by a preacher and his family. One of his sons lives near him, also a preacher. For many years a lamp has been burning in that house. Many have heard the gospel there; and the neighborhood well knows by precept and example what Jesus Christ's religion is. Still further south on the same road stands another similar house, but less recently occupied by preaching. Another Christian house occupied by two native preachers and their families, is situated near the north-east end of the town, not very far from the location of the Karen Mission and in the midst of a population twice as large, perhaps, as that of Amherst. That part of the town is specially assigned to them; and it is their daily practice to go from house to house, to the bazaars, funerals and other places and occasions of concourse, making known the grace of the gospel. Besides the preachers assigned to these five stations, two others understand it to be their particular duty to itinerate through the town and preach wherever they can obtain a hearing." "The assistants are doing a great work," says Mr. Haswell, "and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces (of Tenasserim). They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad as upon the wings of the wind. And though some seed falls by the way-side, some among thorns, and some upon stony places, some also must fall upon good ground and bring forth fruit to the glory of God." "The truth is working its way into the hearts of the people in town and country." He adds, "Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans are not converted. There are other causes. Yet let no one think that our labor is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel as Dagon did before the ark."

[illegible] to the Burman churches has not [illegible] been baptized, who, at the time, [illegible] Maulmain Boarding School.

[illegible]—Printing has been executed the past [illegible] press in Burman, both dialects of Karen, [illegible]. No. of copies 26,182, and of pages [illegible] these pages were printed for govern- [illegible] Maulmain Missionary Society, the avails of which [illegible] cost of the office, exclusively of the salary [illegible].

[illegible]able shows the titles of the books, size, num-

*Table of Printing at Maulmain Mission press in 1847.*

| Title. | Language. | Size. | No. pp. | No. cop. | Total pp. | Remarks. |
|---|---|---|---|---|---|---|
| Banvard's nfant Series, Part 2 | Sgau Karen | 32mo. | 84 | 1,000 | 84,000 | By Mrs. Binney, (tra.) |
| The Apostolical Office | Burman | 12mo. | 80 | 500 | 40,000 | E. A. Stevens. |
| Scripture Lessons | " | " | 90 | 1,000 | 90,000 | T. Simons, edited by E. A. Stevens. |
| Laws of Menoo | Bur. & Eng. | 8vo. | 752 | 500 | 376,000 | For government. |
| Trigonometry Tables | Burman | 4to. | 92 | 1,500 | 138,000 | L. Stilson. |
| " " | Sgau Karen | " | 92 | 1,000 | 92,000 | |
| " " | Pgho " | " | 92 | 500 | 46,000 | |
| Swift's Elements of Natural Philosophy | " " | 16mo. | 77 | 500 | 38,500 | Miss M. Vinton. |
| Rewards of the Righteous (Sermon) | " " | 12mo. | 54 | 1,800 | 43,200 | E. B. Bullard. |
| " " " | " " | 32mo. | 85 | 200 | 17,000 | |
| Mother's Book | Sgau Karen | 18mo. | 108 | 2,000 | 216,000 | Mrs. C. H. Vinton. |
| New Testament | Pegaan | 8vo. | 576 | 3,000 | 1,728,000 | J. M. Haswell. |
| Daily Food | Sgau Karen | 18mo. | 365 | 1,000 | 365,000 | Miss M. Vinton. |
| Arithmetic | English | 12mo. | 288 | 1,500 | 432,000 | L. Stilson. |
| Catechism for Sabbath Schools | Burman | " | 50 | 250 | 1,250 | Mrs. Stilson. |
| Acts of the Apostles | Pgho Karen | " | 105 | 500 | 52,500 | E. B. Bullard. |
| Arithmetic | Sgau Karen | 8vo. | 112 | 1,000 | 112,000 | J. H. Vinton. |
| Regeneration | Burman | 12mo. | 16 | 500 | 8,000 | E. A. Stevens |
| Arithmetic | " " | 8vo. | 408 | 1,500 | 612,000 | L. Stilson. |
| [illegible]'s Lectures | Sgau Karen | 18mo. | 406 | 5,000 | 2,030,000 | Mrs. C. H. Vinton. |
| Maulmain Missionary Society's Report | English | 12mo. | 40 | 700 | 28,000 | |
| [illegible] | " | 12mo. | 60 | 250 | 15,000 | |
| [illegible] | Burman | 4to. | 4 | 250 | 12,000 | E. A. Stevens. |
| [illegible] | | | 3,744 | 26,182 | 6,566,450 | |

Whole number of pages from the beginning 71,610,600.

The *issues* from the depository were, of scriptures entire or

in single books, pp. 319,686; of extracts from scriptures, pp. 333,111; of tracts and religious books, such as Mother's Book, Pilgrim's Progress and Hymn Book, pp. 814,060; and of school books, 434,593; total,

| | |
|---|---|
| Scriptures, | 319,686 |
| Extracts do., | 333,111 |
| Tracts and religious books, | 814,060 |
| School books, | 434,593 |
| Total pp. | 1,901,450 |

About one half of the *issues*, in scriptures and extracts from scriptures, were for Maulmain Mission; and the rest for Tavoy, Arracan and Siam Missions. The school books were mostly for Maulmain.

The operations of the press the present year are principally the printing of a new edition of the Sgau New Testament and an edition of the Pgho Testament, prepared by Mr. Vinton; of which the four gospels have been forwarded. Portions of the Old Testament will also be put to press as fast as they shall be furnished by Mr. Mason, whose time is specially devoted to the translation of the Old Testament into Karen.

*Schools, &c.*—In the theological school Mr. Stevens has met the assistants three times a week, and, after receiving their reports of preaching the day before, has expounded to them, as their acquirements admitted, portions of the Old and New Testaments. Considerable time has been devoted to the preparation of tracts and books for the use of the assistants, in theology, ecclesiastical history, and biblical geography, and on minor topics; among which are two on "Baptism" and the "Apostolical Office," to aid the native preachers against the seductive or libellous attacks of Romanists. The number of theological students at present is small; but "whether few or many, the same labor is requisite to qualify them to be able ministers of the New Testament, thoroughly furnished unto every good work." "My aim has therefore been uniformly," says Mr. Stevens, "both to teach and to furnish the *wherewithal* of obtaining a theological education to those whom God seems to have called to the preacher's office. It was with this end that References were collected for the New Testament and a Concordance begun; and after the first manuscript was burned,* begun again."

In the Burmese boarding school, taught by Mr. Howard, the average number of scholars has been about ninety,—sixty-five boarding and twenty-five day scholars. Of these, sixty are males and thirty females. The following statements are extracted from the report of the school for 1847, made in November to the Maulmain Missionary Society, by whom a generous proportion of the school expenses has been defrayed.

* We are happy to learn that almost every manuscript of importance that was burned in the late destruction of Mr. Stevens's house by fire, has been recovered, copies having been distributed among the former pupils of the school and the preaching assistants.

The branches principally taught during the past year are the following, viz.:—Reading, Writing, Arithmetic, English Grammar, Composition and Geography, with the art of drawing maps; a slight attention has also been paid to several other studies.

A portion of *one* evening of each week has, in general, been devoted to vocal music. Short exercises of this kind have also been daily introduced in the girls' department, to relieve the minds of the children, give a pleasing variety, and add vivacity to their studies.

The regular religious exercises consist in the usual services of the Sabbath, with a Sabbath school or bible class. In the latter service the bible is made the class book, and its use is not without obvious profit, directing the minds and forming the characters of the children.

Religious services are also conducted at the school room every evening in the week.

Nine of the scholars have been received into the church by baptism since our last report, whose conduct, in general, has been in agreement with their professions.

The amount required for the support of these children, differs with their circumstances; and the means for their support have been derived from different sources. Native children have been encouraged, with some degree of success, to purchase their own books, and in case they are boarders, to provide their own clothing; but no charge has been made for their board, tuition, or house rent. The actual expense for each scholar of this class for board and clothing has been found, for years past, to average about two rupees per month. Ten rupees per month have been required for another class of children who board in common, and dress in European style.

These have been supported entirely by private subscriptions and their own labor.

For day scholars of this class, from two to four rupees per month have been charged for tuition.

For another class, boarding in the family of the teacher, twenty rupees per month have been charged for board and tuition.

Hitherto the school has been sustained by the aid of benevolent Societies, private subscriptions, or at the expense of the mission. The amounts annually received for a few past years from the inhabitants of Maulmain and vicinity have varied from 2,000 to 3,000 rupees. The latter sum nearly covered the expense of the school for one year, not including charges for rent of buildings or salary of missionary.

Owing to the decrease of the European population occasioned by the withdrawal of the European troops from this place, it is feared the results will be less favorable at the end of the present year. Still, several of the more permanent residents are coming forward with an increased liberality.

The school has been in operation a little more than nine years, having commenced with five scholars. "Its progress was for some time exceedingly slow;" but

The question as to its advancement did not, however, long remain undecided. Under the power of Christian influence, prejudice by degrees gave way; and from that period to the present, there has been manifested a constantly increasing disposition to receive a Christian education. Respectable Burmans, in various parts of the town, are now ready to put their children into the school, engaging that they shall remain entirely under the control of the missionary such a number of years as he may think proper to require, and with the understanding that in the school there is to be no compromise between Christianity and heathenism, on the score of instruction, books, holidays or any idolatrous practices. It is indeed generally understood that the bible takes precedence of all other books, and that all

the affairs of the school will be conducted accordingly. The school is never dismissed to allow the children to attend heathen festivals, holidays or worship. No scholar expects to attend on such occasions. Hence a pretty regular attendance is secured during the year. The result is sufficient to show that the Burmese possess faculties adequate to grapple with all the obstacles that lie in the path to respectable attainments in science, and that they are now prepared to put themselves in the way that leads to these attainments.

The report remarks in closing,—

But it is not mental improvement alone or chiefly which engages our attention. We look upon the acquisition already made in favor of Christianity, with a degree of interest still more intense. The heathen are to become the inheritance of Christ, and faith is to come by hearing, and hearing by the word of God. If prejudice against a Christian education has already, to a great degree, given place to a desire favorable to that object, may we not hope there will soon be manifest on their part a readiness, to a still greater degree, to confess the vanity of idols and acknowledge "the Lamb of God, who taketh away the sins of the world," to be their Savior.*

The school receives some aid from Mr. Stilson, particularly in the preparation of books, for which service he has preëminent qualifications; and "he is doing in it," says one of his associates, "a great work indirectly for the conversion of Burmah." "All the Burmese notions of religion are so closely interwoven with their false philosophy and astronomy, that, if the latter are torn away from the mind, Boodhism must go with them into disbelief." This field of labor is entirely distinct from that of every other Burman missionary, and if re-

* The expediency of sustaining the Burmese Boarding School having been called in question by some, we append to the above the following remarks of one of the Burman missionaries, not immediately concerned in its management.

"Br. Howard has charge of the Burmese Boarding School, and with it the pastoral care of the English church. The Executive Committee, we are happy to observe, are prepared to sustain this school. They feel that schools are an important means of evangelizing a heathen country, and in this agree with the sentiment of all India. It is really cheering and enough to cause the Christian's heart to leap for joy, to observe the steady, sure and rapid strides by which Christianity is encroaching on heathenism, in Calcutta and Madras particularly, by means of the gigantic schools sustained in those cities. To some of them br. Howard's school is but a pigmy. He has somewhat less than a hundred scholars, while Dr. Duff's school, of Calcutta, embraces more than a thousand, and that of the General Assembly in the same place nearly as many more. To each of those schools several thoroughly educated ministers devote their entire energies. Though we cannot do as much as they, must the day of small things be despised? And yet in point of actual conversions among the scholars, the advantage seems to be altogether in favor of br. Howard's. Many cheering cases of conversion do indeed from time to time gladden the hearts of the Calcutta missionaries, yet the most manifest proofs of success are the indubitable signs of *crumbling on a large scale*, of the old fabric of idolatry,—signs so glaring as ever and anon to stir up the heathen population, high and low, to combine their efforts to stay the irresistible march of enlightened principles, and to prop up their tottering religion."

The writer adds, "But if you allow us the school, shall it have but the *divided* energies of a single man? Will you not rather make it worthy of the confidence of the community, by allowing the teacher to give himself wholly to it? This confidence it now has to a very gratifying degree, and it increases just in proportion to the attention and labor which the teachers are enabled to devote to it. And must it not in the nature of the case be so? What enterprise ever prospered by being feebly prosecuted? Let us, at least, have *one* man wholly devoted to the school. Is not a *Christian* education the *great* object of the school, and the bible daily read and taught, and its principles enforced upon its pupils? And is not this *preaching*?"

linquished by Mr. S., must remain unoccupied for an indefinite period.

In addition to the boarding school, it has been suggested by members of the mission that several day schools ought to be established, in charge of native teachers, at an average cost each school of about fifteen rupees per month, particularly in the two extremities of the town. Aside from their direct utility, such schools would be valuable auxiliaries to the meetings conducted in those neighborhoods, and tend greatly to raise up congregations and churches.

The station at Amherst has been under the care of native assistants the past year, but has been visited occasionally by Mr. Haswell, to administer the ordinances, &c. The school is taught by an Eurasian assistant, and numbers nearly sixty pupils. The Sabbath school and religious meetings are continued as heretofore; and several cases are reported of hopeful inquirers.

*Rangoon.*—Dr. Judson having made a brief visit to Rangoon in January of last year, removed thither with his family the following month; the aged governor assuring him of a kind reception as a minister of the Christian religion "coming to minister to English and American residents," and approving of his object to compile a Burman and English dictionary. He found the Burmese church, as was to have been anticipated, in a dilapidated state, numbering hardly twenty nominal members, and many of these scattered abroad. A new church was organized with four native members, which was subsequently enlarged to eleven; and stated Sabbath services were instituted. Two converts were added to the church by baptism.

But Dr. Judson was not long permitted to prosecute this work. A private order of government was issued by the vice-governor, who was virtually governor, to watch the missionary's house, and "apprehend any who might be liable to the charge of favoring Jesus Christ's religion;" the Sabbath services were broken up; and it was soon apparent that in order to "keep footing at Rangoon, the only way was to obtain some countenance at Ava." Arrangements were accordingly made for proceeding to the capital; when information was received of a deficiency of funds in the Maulmain Mission treasury, and the execution of the project was deferred. Returning to Maulmain, Dr. Judson writes in September, "I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion. I prolonged my stay a little, in order to ascertain the disposition of the new governor; but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was

extremely cold and reserved; and when I mentioned my desire of proceeding to Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, it is impossible."

## MAULMAIN (KAREN) MISSION.

MAULMAIN (*Newton**).—Rev. Messrs. J. G. BENNEY, F. MASON,† N. HARRIS, W. MOORE, and their wives, and Miss M. VINTON.
In this country, Rev. J. H. and Mrs. VINTON.

21 out-stations‡; 5 missionaries and 6 female assistants; 30 native assistants.

Mr. Moore and his wife took their departure for Maulmain from this country Nov. 3; and about the same time Mr. Vinton and family left Maulmain on account of Mrs. V.'s enfeebled health, arriving March 21. Mr. Mason, who had left Tavoy for the United States to regain his health, was so far benefitted by the voyage to Calcutta as to make it expedient in his judgment to return to Burmah. He arrived at Maulmain May 18, and at the request of his brethren at Newton has been transferred to that station.

Mr. Bullard, who had labored with great assiduity and success in the Pgho Karen department, died of cholera at Maulmain April 5.

The accustomed labors among the interior stations were to some extent interrupted in the dry season of 1846–7 by sickness; Mr. and Mrs. Vinton being obliged to take a voyage to Arracan and Calcutta. A missionary associational meeting was attended however at Dongyahn with great interest, and visits were made also to Newville, Mawko, Chetthingville, Krai, and other villages; and subsequently to Bootah. At the latter place six converts were baptized by the native preacher Tahoo. The whole number of baptisms *reported* in this connection the past year, is thirty-eight; of whom 32 were baptized during the rains at Maulmain, being at the time members of the Boarding or Normal Schools. 68 baptisms are also reported from Burmah Proper, by Aupaw and Prahhai.

*Schools, &c.*—The report of the Karen Theological School, published in the Magazine for April, states that its fifth term or session closed about the 1st of October, and had been marked with increased interest. The number of pupils was twenty-eight, besides seven who attended a single recitation daily. Average time of study for the academic year, (fourth and fifth terms,) not including the class of seven, eight months and

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* The northerly part of Maulmain occupied by the Karen missionaries has been denominated by them *Newton*, and may with propriety be regarded as a distinct station.
† Mr. Mason has been united in marriage to Mrs. Bullard.
‡ Report of 1846—7.

twenty-three days for twenty-three pupils. Course of study essentially as in the previous year. The instruction was given in Sgau, but the whole school have also studied Pgho five evenings weekly under the school assistant, who is a Pgho Karen. The vacation was to continue through the dry season, to allow Mr. Binney to visit the jungle churches.

The Normal School, under the care of Mrs. Binney assisted by Miss Vinton, has been doing well; number of pupils in November last about thirty. Eight of these children had made profession of faith in Christ in baptism, and others give evidence of piety, who are waiting for admission to church privileges.

*Ordination of native preachers.*—One of the most gratifying and auspicious incidents in the history of the Maulmain Karen Mission the past year, was the ordination in Feb., 1847, of four Karen preachers, graduates of the Seminary, Prahhai, Kyapah, Anpaw and Tahoo. "The examination of the candidates was thorough, and well sustained for upwards of five hours. It was conducted in Karen, but interpreted sufficiently for others to know fully the merits of the case. Questions were freely proposed by the different members of the Council, and some of the most difficult questions respecting church discipline were proposed by Karen assistants, members of the Council."

## TAVOY MISSION.

TAVOY.—Rev. Messrs. C. BENNETT, E. B. CROSS, and their wives.
MERGUI.—Rev. D. L. and Mrs. BRAYTON.
On their way to this country, Rev. J. and Mrs. WADE.
13 out-stations; 18 native preachers and assistants.

Mr. Brayton having accompanied Mrs. Brayton to this country, as was anticipated in our last Report, again sailed for Burmah in November last, to be followed by Mrs. B. on the recovery of her health. Since his departure from Mergui, the station has been taken in charge by Rev. R. E. Burpé, missionary of the Nova Scotia and New Brunswick Baptist Associations, who by a mutual understanding is to remain in occupancy of the field, Mr. Brayton to be stationed temporarily at Tavoy. The station and its out-stations are recognized, however, until a transfer is fully made.

The return of Mr. and Mrs. Wade is in consequence of a partial blindness, under which Mr. Wade had labored several months, and which threatened the total loss of sight unless relieved by his speedy removal to a colder climate. He was to leave Burmah for the United States *via* England, near the close of 1847.* Mr. Mason, as before stated, left Tavoy in March.

* He left Maulmain Dec. 22, and was at St. Helena March 25.

The mission has been much enfeebled by the removal of so many of its laborers, and the operations of the several departments have been proportionably circumscribed. None, however, seems to have been wholly intermitted. In January and February, prior to his departure, Mr. Mason, although in very impaired health, made his usual southern tour, visiting Kabin, Themboung, Mazau and Pyeekhya, and holding intercourse, more or less extended, with members of other out-stations. In December previous the northern and eastern stations of Yaville, Newville, Matah, &c., were visited by Mr. Wade. Repeated excursions to the same or other stations have also been made by Messrs. Bennett and Cross. The reports are of a chequered character. Some of the out-stations had been edified in the faith, and their members multiplied; others, through unfaithfulness or the entire want of native laborers, had become corrupt, if not dispersed abroad. Of some, the accounts are incomplete or not received. The following table shews the number of churches, members, baptisms and assistants, in the out-stations, so far as we have been able to gather them.

| Out-stations. | Assistants. | Churches. | Baptisms. | Members. | Schools. |
|---|---|---|---|---|---|
| Yaville, | 1 | 1 | 9 | 59 | 1 |
| Newville, | 1 | 1 | 9 | 41 | 1 |
| Matah, | 1 | 1 | 19 | 393 | 1 |
| Lunglung,* | 4 | | | | 4 |
| Kabin, | 1 | 1 | | 33 | |
| Themboung, | 1 | 1 | | 14 | |
| Mazau, | | 1 | | | |
| Katay, | 1 | 1 | | 13 | |
| Palau, | | 1 | | | |
| Pyeekhya, | 1 | 1 | | 105 | |
| Palouk, | 1 | 1 | | 28 | |
| Patsauoo, | | 1 | | 79 | |
| | — | — | — | — | — |
| | | 11 | 37 | 770 | |

Making a total, reported, of eleven churches and 770 members, of whom thirty-seven were baptized the last year. Others are said to have been subsequently baptized by native preachers; Sau Quala and Kaulapau having been ordained at Matah to the work of the ministry near the close of 1846.

In Tavoy, besides the ordinary labors for the Karens, public worship has been maintained in Burman on the Sabbath and at two evening weekly meetings. A Burmese assistant has also labored in town and in some of the neighboring villages, and has distributed many Testaments and several hundred volumes of Burmese tracts.

*Schools.*—The Theological School in charge of Mr. Cross has been conducted with increasing interest. Number of pupils last rainy season, twenty-six. All are pledged to remain four or five years in the institution, and longer if judged advisable by the missionaries. The principal exercise is in the New Testament, commencing at eight and continuing till ten, A. M.

* And three other sub-stations.

In the first place the class read and recite a chapter, passage by passage. When this is finished, liberty is given for any of the class to ask questions on any part of the chapter with which they have found difficulties in studying it. This occupies considerable time and usually brings out for explanation the more important or difficult parts of the chapter.

Great effort is constantly made to awaken a spirit of inquiry and of independent thought, a thing in which the Karens as a people seem exceedingly deficient. When the questions of the class are exhausted, the chapter is taken up by the teacher, and such questions are asked and such historical and other explanatory remarks are made as are thought suitable.

In order that constant reviews of what is past over by the class may be kept up, the first thing in taking up a book of the New Testament has been to write the references of the Polyglott Bible. It is then passed over in the manner above mentioned. But when another book is commenced, this is not left, but is taken up and committed to memory in passages of from eight to ten verses each day. This recitation is commenced immediately after the previous chapter has been completed. The whole class learn the same passage, and are called upon to recite promiscuously, in order that none may get the idea that he will not be called upon. When this recitation is finished, an explanation of the passage recited is written on a black board and copied by every member of the class for his future use. The evening lectures of the teacher are also confined to those parts of the New Testament which have been studied by the class, and are consecutive, proceeding from chapter to chapter.

Instruction is also given in arithmetic, geography, the Epitome of the Old Testament, and to a select class, in English. "A few of the facts of trigonometry and mensuration have been taught, but little attempt has yet been made to teach the sciences themselves."*

The fifth exercise occurs in the evening. The young men most advanced in their studies are appointed to take their turns in preaching. From two to three evenings in the week are occupied by the missionary in charge of the school in delivering expository sermons on the parts of the New Testament which have been studied by the pupils in succession.

The great aim in the conduct of the school is first to have every subject well understood, and secondly to impress it fully on the memory.

Every Thursday afternoon is spent in reading original compositions, which are afterwards carefully corrected in respect of spelling, etc., and are required to be rewritten in as fair a hand as possible by the author. A part of the time is also occupied in recitations and repetitions of the principles and rules of arithmetic and in the practice of oral examples.

In order to induce the habit of correspondence and to obtain information from abroad, a society of correspondence has been formed in the school, which also aims distinctly at the religious improvement of the students.

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* "A number have commenced the use of logarithms. A class were able to present a table of the mean new moons for March, with the mean anomalies of the sun and moon, with the sun's distance from the moon's ascending node for every year of the nineteenth century; also of the sun's yearly longitude anomaly for the same length of time. They have been taught to calculate the time of mean new and full moon and the quadratures; and this without any particular simplification from the ordinary methods. They have also been taught a method of determining the day of eclipses from knowing the time of any given eclipse. One young man has been through with the operation of calculating an eclipse of the moon. These facts will be of great importance in removing the superstitious ideas of the people, and in throwing off their former stupidity. The more intelligent are already making great use of the circumstance that eclipses can be predicted, to influence their unconverted countrymen to seek after the truth."—*Mr. Cross, in Nov.*, 1847.

Letters have been written to, and received from, other Institutions, and some from foreign lands. Thus by bringing the minds of the young men in contact with those of civilized lands who are pursuing the same course, it may be expected that they will obtain new and important impressions which could never be imparted to them by any other means.

Attached to the school is a preparatory department under the charge of Mr. Bennett, heretofore denominated the Karen Boys' Boarding School. Number of pupils last rains thirty-two, of whom sixteen were professors of religion.

An English and Burmese school has been continued throughout the year, with an average attendance of about twenty-six pupils.

*Table of Printing, &c., at Tavoy, 1847.*

| Name. | Edition. | Size. | Pages. | No. of copies. | Total pages. |
|---|---|---|---|---|---|
| Mr. Wade's Vocabulary, Karen, | 1st | 12mo. | 324 | 300 | 97,200 |
| Karen Thesaurus, Vol. 1, | 1st | " | 444 | 500 | 222,000 |
| Eastern Reader, No. 1, (English,) | 1st | " | 204 | 600 | 122,400 |
| " Primer, No. 1, " | 3d | 24mo. | 76 | 1,000 | 76,000 |
| Karen Calendar and Annual, | 1st | 12mo. | 72 | 1,000 | 72,000 |
| Thesaurus, Vol. 2,* | 1st | " | 96 | 500 | 48,000 |
| Morning Star, (Monthly,) | 1st | 4to. | 60 | 340 | 61,200 |
| | | | | 4,240 | 698,800 |

Issued from the depository during the year 5,925 books and tracts; making a total of 853,156 pages, 12mo.

The receipts of the office for job-work exceeded the pay of the people employed and all other expenses by 36*rs.* 8*as.*

## MISSION TO ARRACAN.

Akyab.—Rev. L. Ingalls. Seven native preachers and assistants.†

Out-station.—*Cruda.*

Ramree.—Three native assistants.†

Out-Station.—*Cheduba.*

Sandoway.—Rev. E. L. Abbott, Rev. J. S. and Mrs. Beecher. Thirty-one native preachers and assistants.

Five out-stations in Arracan.

Mr. Abbott left this country in August, arriving at Calcutta by overland route Nov. 4, and at Sandoway in the month following. Mr. Beecher was also at Sandoway in December, and was expecting with Mr. Abbott to proceed shortly to Ongkyoung, where there was to be a "gathering of the people and of the native preachers, with whom Mr. Abbott had parted on the same spot three years before." It was with a view to fulfil this appointment and thus make arrangements for the labors of the entire year ensuing, that it was judged indispensable for Mr. Abbott to return to Asia overland.

* Commenced. † July 1, 1847.

The removal of Mr. Ingalls to Akyab, in April, 1846, was noted in our last Report, and the communications published in the Magazine have shown with what zeal and encouragement the work has been prosecuted at Akyab and Ramree since that time. "God has permitted the mission to gather some precious fruit, and the prospect brightens for the future." Fifteen were baptized at Akyab prior to July 1, and among them were five Kemmees, the first converts among that people. The assistants at Ramree had labored with good success, and there was a prospect of a church being constituted there at the close of the rains.—The principal employment of Mr. Ingalls and the assistants has been "preaching the word;" but a boarding-school was taught at Akyab, of thirty-pupils, including eight Kemmees, and a day school of twelve pupils.

From Sandoway and out-stations no particulars have been received; but in general, says Mr. Abbott, "the accounts from the churches are very satisfactory."

The number of churches reported in July, was thirty-two, including those of Sandoway out-stations, and of members (55+3,523=)3,578; not including any baptized the past year in Burmah Proper, of whom no report has come to hand.* The number baptized in 1846 by the Karen pastors was 813.

## MISSION TO SIAM.

BANGKOK (*Siamese department*)—Rev. J. T. and Mrs. S. S. JONES, Mr. J. H. and Mrs. CHANDLER, and Miss H. H. MORSE.

(*Chinese department*).—Rev. Messrs. J. GODDARD and E. N. JENCKS, and their wives. Three native preachers and assistants.

Out-station.—*Leng-kia-chu.*

Mr. and Mrs. Jones and Miss Morse sailed from New York for Siam Sept. 13, *via* Hongkong, arriving at the latter place Jan. 5, and at Bangkok Feb. 18. Mr. and Mrs. Jencks at the date of our last accounts were at Singapore for the benefit of Mrs. J's health. They left Bangkok in November.†

In the Siamese department there has been a growing interest the past year. Calls for tracts at the mission-houses have been more numerous, and tract distribution abroad, by Mr. Chandler, has been more eagerly welcomed. There are also frequent proofs that the tracts are extensively read and understood. Three new tracts have been prepared. The whole number of books and tracts distributed during the year was 12,252, including more than 500 Burman and Peguan.

* More recent intelligence announces the baptism of 1,150 converts in Burmah Proper during Mr. Abbott's absence; also 1,200 candidates for baptism. Seventy-six were baptized in Arracan in January and February.

† Later arrivals announce their intended departure for the United States *via* Hongkong.

"An unusual number of books," says Mr. Chandler, "have gone into the families of the princes and nobles, and have reached even the harem of the king. A servant of one of the highest princes called regularly every Sabbath for a long time for books, stating that he was sent expressly for them. I gave the man at various times about seventy in all."

In the Chinese department, daily morning and evening worship has been attended as formerly; also two services on the Sabbath, with from thirty to forty-five hearers; and two or three stated weekly meetings. The assistants have been employed mostly in visiting and tract distribution; one of whom has been supported since the middle of the year by the monthly concert contributions of the church. One of the assistants labors at Leng-kia-chu. The number of Chinese tracts distributed during the year ending July 1, was 5,456. The church numbers 23 native members; one added by baptism.

*Printing and Foundry department.*—The amount of printing executed prior to July 1, both in Siamese and Chinese, including also part of a Chinese and English vocabulary and a few small English works, was 8,805 copies, or 78,370 pages.

*Table of Printing at Bangkok* 1846-7.

| | | Copies. | Pages. |
|---|---|---|---|
| Siamese, | Part of 16th chapter of Luke, | 500 | 1,000 |
| " | Introductory Notices of Christian Religion, | 3,000 | 24,000 |
| " | Creation of the World, | 1,000 | 2,000 |
| " | Tract on Eclipse, | 2,000 | 3,000 |
| Chinese, | Summary of Christianity, | 1,000 | 24,000 |
| | Chinese and English Vocabulary, in part, | 175 | 12,250 |
| English, | "Job printing," | 1,000 | 4,000 |
| " | Bangkok Calendar, | 130 | 3,120 |
| | | 8,805 | 78,370 |

Good progress has been made in the translation of the Scriptures, especially in "the investigation and settlement of difficult questions relative to the usage of important words." The Gospel of John has been thoroughly revised, and is ready to be printed. Matthew and part of Luke have also been carefully revised. Much help has been rendered by two of the native assistants, who have noted alterations necessary to render the style plain and idiomatic.

In the foundry, says the annual report of the Mission,

> The matrices for our common Siamese type have been refitted by br. Chandler, and a new fount of type cast on a considerably smaller body than the former, which had become too much worn to be further used. Considerable has been done for the improvement of other founts, especially the enlargement of the Chinese, but the work is not yet completed. We may here add that a native prince has for some time past been making machinery in our workshop, in which he has manifested considerable ingenuity and perseverance, and has received much assistance from br. Chandler. We think it a good omen that so many of the Siamese are becoming sensible of the value of the mechanical and scientific improvements of Christian

nations. Their attachment to their old superstitions is almost invariably weakened by the light they thus receive.

The Siamese workmen in our employment have usually attended worship on the Sabbath, conducted by Mr. Caswell, of the A. B. C. F. Mission; and have attended daily morning worship with br. Chandler.*

## MISSION TO CHINA.

HONGKONG.—Rev. W. DEAN, Rev. J. and MRS. JOHNSON. Three out-stations; five native preachers and assistants.

NINGPO.—D. J. MACGOWAN, M. D., Rev. E. C. LORD, and their wives. Two native assistants.

Mr. and Mrs. Johnson sailed in company with Mr. Jones in September, and will remain at Hongkong; Mr. and Mrs. Lord having proceeded to Ningpo in June, in consequence of the more urgent necessities of that station. Dr. Devan, who was compelled to leave China by ill health, has been transferred to the French Mission.

In reviewing the year, Mr. Dean writes, "We find much to call forth our gratitude to God, and increase our confidence in his word. While left alone, as to fellow-helpers from our native land, we have felt assured of the sympathies and prayers of our friends at home, and have enjoyed the presence and blessing of a Friend who is ever *here;* and the year has been one of happiness and encouragement."

The Tiè Chiu church has received by baptism eleven converts, including five in January. Two of the number are Chinese *women;* one of them the wife of one of the assistants; the other—the first baptized by the mission, and, so far as is known, by any Protestant mission—the mother of a numerous family, her husband also a member of the church, and their eldest son subsequently received; thus constituting a Chinese Christian *family*. "Instead of burning incense as formerly to idols, they now morning and evening bow around their domestic altar in worship to the living God." A brother of the husband has also been baptized, and a nephew is an applicant for admission to the church. Most of these are from the station at Long Island; where daily worship is maintained and preaching is conducted on Sabbaths by native assistants.

The other out-stations are Tukiawan, on the main land, where there is a school of fifteen boys; and Chek-Choo, occupied as a preaching post by the assistant A-Sun.

At Hongkong public worship has been maintained on the Sabbath at 11, A. M., at the mission chapel—attendance from fifty to one hundred Chinese;—and at 2½, P. M., at the Bazaar

* We are pained to state that the health of Mr. Goddard is impaired, and he has been under the necessity of withdrawing to Singapore. He arrived at S. March 24, and was hospitably received by Rev. Mr. Kesebury, missionary of the London Missionary Society. The voyage had been salutary, and some of the more threatening symptoms of pulmonary disease had abated.

chapel—attendance from forty to sixty. At the Bazaar chapel is also a daily service, attended by about twenty. A prayer-meeting is held at the mission-house on Sunday at one, P. M., and a class meets daily at the same place for reading the Scriptures and prayer. All attending these services, are expected to repeat a verse of Scripture daily, and such as are able are required to write out an explanation of some passage or the history of some individual from the Scriptures. Opportunity is given for questions by the class, and a careful explanation of a few verses of the Bible is given every day. The natives meet by themselves for prayer at the same place every evening. The monthly concert is attended the first Monday of every month. Contributed the last eight months of 1847, $20 12. Valuable aid in preaching has been rendered by Kiok Cheng, late of the Bangkok mission. A-Bak has also been doing well; so far as can be judged, he "maintains a prayerful spirit and a Christian walk."

The number of native members of the church in good standing in January, including one of Madras, was twenty.

Besides the ordinary labors of the mission, Mr. Dean has devoted some portion of each week to the preparation of Notes explanatory of the New Testament. A revised copy of the Acts of the Apostles, with References, has been prepared and printed; and a revision of Matthew, with Notes, is in progress. In the last communication received from Mr. Dean, he speaks of the arrival of Mr. Johnson. "His coming at the present time," he says, "appears very timely, when the cares and duties of the mission were becoming so numerous and pressing as almost to bewilder the mind as well as to exhaust the body. God has graciously given us strength and much encouragement in our work; and at this new indication of divine care for this mission in sending helpers, my heart is humbled and softened to tenderness. We give Him thanks, and thanks to you, and thanks to the churches, who have sent us help."

Mr. and Mrs. Lord arrived at Ningpo June 20. Soon after his arrival, public religious worship, which had been held in Dr. Macgowan's house, was removed to one of the principal thoroughfares of the city; and two stated services on the Sabbath instituted, with an auditory of from one hundred to three hundred Chinese, including twenty-five or thirty females. The exercises were conducted by Dr. Macgowan, either personally or as interpreter for Mr. Lord; and were usually followed with an exhortation by teacher Chiu Sien-sang, who for more than a year has professed to believe the gospel. Three others have been nearly a year under instruction, and with him are candidates for baptism. The missionaries speak favorably of the evidences which they give of piety, and express a hope of soon being able to organize a Christian church.*

* The "1st Baptist church of Ningpo" was organized Oct. 31.

## MISSION TO ASSAM.

SIBSAGAR.—Rev. N. BROWN, Mr. O. T. CUTTER, and their wives.* 2 native assistants.

NOWGONG.—Rev. Messrs. M. BRONSON, I. J. STODDARD, and their wives. 2 female assistants.

GOWAHATI.—Rev. Messrs. C. BARKER, A. N. DANFORTH, and their wives.

Messrs. Danforth and Stoddard left this country Nov. 3, the former to join the station at Gowahati, the latter to take charge of the Nowgong Orphan Institution. The announcement of their coming was welcomed by the missionaries with unwonted joy. Eight years had elapsed since a single individual had been sent to their succor, and the growth of the mission and the multiplied demands for labor had far outstripped the power of the missionaries, apart from the enfeebled health of almost every member of their little company. As respects the progress of the mission, the excellency of the power, which has been displayed the past year, has been of God. Each of the stations has been visited with tokens of divine favor, and each of the churches enlarged. The whole number added to the churches since January, 1847, is twenty-four, of whom twenty-one were by baptism, including five Europeans. Three of these were received at Sibsagar; five at Nowgong, including four of the Orphan Institution; two at Goalpara, fast friends of the mission, and "the first to solicit the appointment of missionaries to Assam;" and the remaining eleven, including several members of the station schools, at Gowahati. One of the converts was a Naga lad, since deceased, the first baptized from that people, and one a Cacharese. The whole number now in good standing in three churches is more than fifty; twenty-seven at Gowahati, fifteen or seventeen at Nowgong and about twelve at Sibsagar. The prospects of further increase are encouraging, and there are several hopeful inquirers.

*Schools.*—The Nowgong Orphan Institution has continued to receive the personal attentions of Mr. and Mrs. Bronson, divided into two departments, and by its prosperity has well rewarded their efforts. At the annual examination in October, the boys "evinced a most thorough acquaintance with the works they had studied," and their moral and religious improvement appears to have been equally satisfactory. Mission schools are maintained also at the other stations, and there are from twelve to sixteen village schools.

*Printing department.*—The report for the year has failed of reaching us. At the date of our last accounts, Revelation in Assamese was in press, but much revision of parts of the New Testament was to be made before the entire New Testament

* Mrs. Brown in this country.

could be issued. The *Orundonoi*, monthly, has been published as heretofore.

The missionaries continue to plead for the Nagas and Miris, tribes resembling in many respects the Karens of Burmah. The Bhutias, formerly adverted to, are about to receive the missionary labors of the English Episcopal Church, a station having been located at Tezpur, to be occupied by German missionaries in that connexion.

## MISSION TO THE TELOOGOOS.

NELLORE.—*John M'Carthy, James Coy, Elisha*, native assistants.
In this country, Rev. Messrs. S. S. DAY and S. VAN HUSEN, and their wives.

The native assistants are reported "steadfast, faithful and diligent." The schools, five in number, are in a prosperous condition. The English school numbered at the last dates thirty-seven pupils, of all castes. Distribution of books and tracts, especially at the mission chapel, is frequent.

A more extended notice of the mission and of its claims on the Missionary Union will be given in a separate report. (See p. 197.)

## MISSION TO THE BASSAS.

BEXLEY.—Rev. I.* and Mrs. CLARKE; *S. D. Harris*, assistant; *J. Vonbrumm* native assistant.
Out stations.—*Little Bassa, L. K. Crocker*, native assistant.
*Zuzo.*—Rev. J. H. CHEESEMAN, teacher.
In this country, Mrs. M. B. CROCKER.

1 station and 2 out-stations; 1 missionary; 2 female assistants; 2 colored and 2 native preachers and assistants.

Mrs. Crocker having recovered her health, is expecting to return to the mission by the first favorable opportunity. She will be accompanied by the Bassa youth Kmanyo, or John Wesley, who has been hopefully converted since his arrival in this country, and has acquired some knowledge of the art of printing.†

"The state of the mission is as encouraging," Mr. Clarke wrote in November, "as it ever has been. Our need of laborers is constantly increasing. While we are scarcely able to maintain the stations we now occupy, scores of other desirable places are opening around us." The schools at Bexley and Little Bassa have been well sustained. Two of the pupils at the latter place have been baptized, and several at Bexley were anxiously

* The lamented death of Mr. Clarke since the report was written, is known to all. He died at sea, on his way to this country, April 24. Mrs. Clarke arrived May 23.
† J. Wesley left for Liberia in June, on account of ill health.

seeking salvation at the date of our last communications. The school at Zuzo had been in operation, but was interrupted for a time by rumors of a native war. A school was about to be opened near Bexley, and others are projected. An attempt is being made to establish villages in the interior, to be placed in charge of teachers who will give them religious instruction and train them to the observance of the Sabbath, &c. L. Kong Crocker has succeeded well in an effort of this kind at Little Bassa. Mr. Vonbrunn is about to make a like experiment; and the one at Graku, near Bexley, was commenced on the same principle. The children are taught industry and economy, as well as the ordinary branches of learning. A part of them work regularly every week-day on the mission farm; others practise carpentry, under the direction of one of the assistants; and in both cases with very good advantage to the pecuniary interests of the establishment. The village scholars are supported by their parents.

The missionary and assistants abound in preaching, and the word appears to be heard with interest. Three native converts have been baptized. Several preaching tours have been made by Messrs. Clarke and Vonbrunn. A part of Mr. Clarke's labors has been bestowed on an English and Bassa dictionary, and on a translation of one or more of the Epistles in the New Testament. The latter part of 1847 his health was greatly impaired, as was also Mrs. Clarke's; and the total breaking up of the mission seemed at hand. Mr. C. pleads earnestly and most affectingly for reinforcement. Having described the state of the Bassa tribes before the mission was established among them, about twelve years since, and the work which has been accomplished, in reducing the language to writing, preparing books on the elements of literature, morals and religion, teaching scores of youth to read both in Bassa and English, qualifying native school teachers, and raising up native preachers of the gospel, and the apprehensions that nevertheless prevailed lest the mission should be broken up, Mr. Clarke proceeds as follows:—

> We doubt not the Board are doing all their means will allow, for the heathen. But when we hear them say that other missions ought to be strengthened, and say nothing of Africa's needs; and see our appropriation constantly diminishing, we are disheartened. We have no thought of abandoning Africa while the Lord gives us any strength. We have learned to labor amidst discouragements, to bear privations and neglect; but we are constrained to express our convictions and to plead for Africa. We renew our petitions; we ask only one faithful missionary. We implore it, as the only means of not losing what you have expended and sacrificed. We bespeak it in the behalf of these young men, who are laboring for the salvation of their fellow-men; in behalf of the poor heathen; in honor of the blessed Redeemer.

## MISSION TO FRANCE.

DOUAY.—Rev. E. and Mrs. WILLARD.

PARIS.—Rev. T. T. DEVAN, M. D.

LANNOY, BAISIEUX and HELESMES.—J. THIEFFRY, native preacher.

BERTRY, VIESLY and ESTOURMEL.—J. B. PRUVOT, native preacher.

BETHANCOURT, MANICAMP, CHAUNY and GENLIS.—V. LEPOIX, native preacher; *S. Bézin* and *Louis Lagent*, colporteurs.

ATHIES, CHERY and RENANSART.—F. DUJARDIN, native preacher; *L. Lefèvre*, colporteur.

MEUX and VERBERIE.—J. B. CRETIN, native preacher; *P. J. Lacquement*, colporteur.

Also I. FOULON, native assistant.

7 stations and 10 out-stations;* 2 missionaries and 1 female assistant; 10 native preachers and assistants.

Dr. Devan having returned from China in consequence of unadaptedness to the climate, and his services being still available by the Executive Committee, he was invited to join the Mission to France, for which, from a former residence in that country as well as his native endowments, he was peculiarly fitted, and where he had drawn the earliest breath of his own spiritual life. His immediate destination was Paris, where he arrived the 8th of March. A day or two subsequently he proceeded to Douay to confer with Mr. Willard, and thence, in concurrence with the views of his brethren, returned to Paris to "ascertain what is the prospect and what are the facilities and encouragements for recommencing missionary labor there." The time had arrived, in the judgment of the mission, "for attempting to revive our missionary operations in the French capital."

The history of the mission at large, down to the revolution of the 22d of February, has been substantially given in former annual reports. On one hand persecutions, fines and imprisonments; on the other, meek endurance, patient continuance in well-doing, and laborious but sure progress. This progress has been manifested, however, not so much in outward enlargement as by inward discipline and purification. A few have been added to the churches year by year; twenty-three the past year, making the present number of members in fifteen churches and branches, 200; and there are twenty-six candidates for baptism; but the more important indications of the divine favor are to be seen in the improved character of the churches and pastors. The original churches, with one or two exceptions, have been consolidated; their principles of faith, order and discipline, defined and settled; their mutual fellowship recognized; and bonds of friendly alliance and coöperation one with another closely drawn. The native preachers have made more evident progress still. Ignorant at first, inexperienced, disconnected, unsettled in many points of discipline and practice bearing on

* Exclusively of twenty or more places of stated visitation.

their efficiency; yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard in May of last year, "are eleven unlettered men,—but moved by the love of a dying Redeemer,—calmly deciding that they are going *forward*, though opposed by all the authorities in the realm, and with vexations, persecutions, fines and prisons in full view before them. Permit me to say, these are heroic men, —admirable men,—men who prefer the honor that comes from God before every other, and whom the *love of Christ* constraineth to share his persecutions."

With respect to future operations in France, the Committee see nothing in the state or circumstances of the mission, as affected by the late revolution, to abate interest or hope, but on the contrary much to encourage both. The proposed constitutional provisions in favor of religious as well as civil freedom, and for the severance of church and state, are known to all. The precise issue we may not confidently divine; but as an index of the French mind, and of the intelligence and sense of right to which it has attained, these provisions are developments of great promise. They may not all be held inviolate; nor, on the other hand, can all be lost. Already occurrences of a most gratifying character have been rehearsed to us. As early as the 26th of March, Mr. Willard was present at the opening of Mr. Hersigny's chapel at Genlis.

"It had been thought desirable," says Mr. W., "to turn the present movement of liberty to account, and the day just mentioned was fixed upon for commencing the public worship of God in that chapel, which, through the despotism of the fallen government, had been hindered now these eleven years. [For notice of this chapel see Magazine for 1837, p. 273 and seq., and for an account of the conversion and baptism of Mr. H. and his wife, see Mag. for 1838, p. 11 and seq.] The day was favorable. Mr. Pruvots preached in the morning to a good audience,—all were attentive and some wept. In the afternoon Mr. Thieffry preached from Acts 5:28. After the services, Mr. Lepoix broke bread to the brethren present. There were at least 200 persons in the afternoon,—the little chapel was full. There was no opposition, every thing was tranquilly done; not one of the crowd of Catholics, who, coming from the church, passed by the entrance as we went out in the afternoon, was seen to smile or look insultingly. Mons. le Comte de St. Aldégonde being deposed from the mayorship by the Provisional Government, no doubt devoured his spleen as he best could; but our turn had come, and we rejoiced, not in his dishonoring, but in the goodness of the Almighty who had remembered the oppression of his people and had hurled the oppressor from his seat. Had we opened that chapel five weeks sooner, or had we attempted to do it, we should have been prevented by brute force and should have been prosecuted every one of us. Good br. Hersigny was in a delirium of joy,—what wonder is it? From henceforth let it be said,—'Remember the patience of br. Hersigny,' —who, during eleven years that his chapel has been kept closed by an odious despot, whenever any one has spoken to him of the desirableness of being permitted to worship in it, has uniformly remarked with his usual

calmness,—'*quand il plaira au Seigneur.*'* The brethren, sisters and friends came a distance of from four to twenty miles to rejoice together before the Lord on that occasion.

Mr. Willard proceeds to urge the importance of following up the present opportunity. "Brethren, rejoice with us! the bands of the tyrant who tormented the saints of God, are broken. Help us, not by prayer only, but by furnishing the means for greatly increasing our force. All is encouraging in that field,—it is a field of the very first promise,—not a spot in all France besides can compare with it. Leave us no longer struggling between life and death, unable to enter in and possess the land. May the question of augmentation be seriously pondered by our American brethren at the anniversary in May, and may the churches awake and respond to the demands, not of this nation only, but of a *world*, whose whitening harvest calls for the thrusting in of the sickle."

In this connexion the Executive Committee beg leave to submit to the Board a communication from the native preachers belonging to the mission, dated in June last, relative to the need of increasing the number of laborers, and particularly of providing, with this view, means of instruction for candidates for the gospel ministry. They state in this communication, that up to that hour their work had languished in consequence of the fewness of laborers; that fields which ought to have had five, eight, and even twelve laborers, had had only one, two, or perhaps three; that they were only ten agents and ought to be thirty; and that individuals of good promise had presented themselves for the work, who only require suitable training to become valuable helpers. "Even now," they said, "the Lord has provided against our destitution by converting six young men alike intelligent, serious and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study. Several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late."

The Executive Committee desire to be instructed by the Board, what reply shall be given to this application; and whether, and to what extent, if any, it may be expedient to enlarge the French Mission.

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* "When it shall please the Lord."

HAMBURG.—Five out-stations. Rev. Messrs. J. G. ONCKEN, J. KOBNER, C. F. LANGE.*
EIMBECK (Hanover).—Rev. C. STEINHOFF.
OTHFREESEN, &c.—Rev. J. H. SANDER.
BERLIN (Prussia). Nine out-stations.—Rev. G. W. LEHMANN.
ELBING (West Prussia). Two out-stations.— —— WIEBE.
STETTIN.—Rev. J. L. HINRICHS.
MEMEL (Pomerania).—Rev. J. DÖRKSEN.
POMMERN. Six out-stations, including Rummelsburg.— —— TILGNER.
BREMEN AND OLDENBURG.—Rev. —— GULZAW.
BITTERFELDT (near Leipsic). Two out-stations.—Rev. C. F. WERNER.
BRESLAW.—Rev. Messrs. GRIEDEMANN and J. STRAUBE.
HAMM.
AALBORG (Denmark).—Rev. —— FÖLTVED.
COPENHAGEN "
15 native preachers; 14 stations, and 24 out-stations.

The German mission has enjoyed "another year of signal blessings."

The work at Hamburg has been carried forward with the spirit and efficiency of former years. "The preaching of the word, the Sabbath school, the loan tract system, the general tract distribution, in town and country, by the members of the church, the spread of the gospel among the Jews, and the bringing of strangers under the sound of the gospel, have been all well sustained." "A spirit of love and harmony has pervaded the church generally; the public services have been numerously attended; we have *felt* God's presence," says Mr. Oncken, "and *seen* him in his earthly temple, breaking the heart of stone, calling the dead to life by his sovereign 'Live,' plucking brands from the burning, healing the wounded spirit, and giving new strength to his believing people." "Nor must I forget," he adds, "to record here God's goodness in having given us an earthly temple,—a gift which I never expected to see when twenty-four years ago I went forth at the Lord's bidding to preach in the courts and lanes of this wicked city the gospel of Christ. Our chapel is now completed; and we must look upon it as another signal blessing that we have not been in any wise annoyed by the authorities or by the rabble." "Sixty-eight precious souls have been added to our number, and among them converted Catholics and Jews." Present number of the church 340.

The general efforts of the church have been of a like encouraging character. 430,000 religious tracts have been circulated, and 6,880 copies of the Scriptures, with other evangelical works; also an edition of 7,000 copies of a Confession of Faith, which

* Mr. Schauffler and others perform much valuable labor, but receive no pecuniary support from the Missionary Union.

has been well received, and which has effected much good in removing prejudices and erroneous views concerning the doctrines held by the church. Two brethren have been sent out by the church, at its own charges, to Hungary and Austria, and "both at Pest and Vienna converts have been baptized in the name of the Lord."

The branch churches of Hamburg, at Pinneberg and Elmshorn in Holstein, Boitzenberg in Mecklenburg, Heidenhoff in Hanover, and Ockserwerder in Hamburg territory, have also been doing well, and have been encouraged by new additions the past year. And the same is true, to more or less extent, of all the country churches connected with the Missionary Union.

Numerous and extended missionary tours have been made; by Mr. Oncken to Elsass and Switzerland, in which he baptized seventeen converts and organized two new churches; by Mr. Köbner to Bremen and Denmark, extending his journey to Aalborg, where the pastor, Mr. Föltved, was laboring with much success, and had baptized nearly thirty converts; by Mr. Lange repeatedly into Hanover, with numerous baptisms; by Mr. Dörksen in Lithuania; and by Mr. Steinhoff into Hesse Cassel, adding nearly forty converts by baptism to the churches in Hesse, though in the midst of violent persecutions.

From Berlin, and other parts of Prussia where churches have been organized in our connection, the reports for the past year are equally cheering.

The additions by baptism have been, to the churches in and around Berlin fifty-five, Stettin thirty-five, Memel eighteen, Elbing four, Pommern thirty, Bitterfeldt six, &c. The whole number baptized in Prussia is 151, and in Germany including Prussia 316.

*Table of Churches, Baptisms, &c., in Prussia.*

| Churches. | Formed. | Stations. | No. of members 1846. | Increase. | | Decrease. | | | | Clear increase. | No. of members 1847. | No. of baptisms since formation. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Baptized. | Received by letter. | Died. | Dismissed. | Withdrawn. | Excluded. | | | |
| Berlin, | May 13, 1837, | 10*a* | 236 | 55 | 4 | 2 | 2 | | 6 | 45 | 281 | 333 |
| Stettin, | Jan. 26, 1846, | | 64 | 35 | 37 | 1 | 6 | 4 | 5 | 56 | 120 | |
| Memel, | March 26, 1843, | | 25 | 18 | 9 | 1 | 1 | | 4 | 21 | 46 | |
| Elbing,*b* | | 3 | 36 | 4 | 2 | | | | 1 | 3 | 39 | |
| Pommern, | March 31, 1844, | 7 | 174 | 30 | | 2 | | | 2 | 26 | 200*c* | |
| Bitterfeld, | Oct. 4, 1840, | 3 | 24 | 6 | 1 | | 3 | | 3 | 1 | 25 | |
| Breslaw, | 1846, | | 7 | 1 | | | 1 | | | | 7 | |
| Hamm, | | | 1 | 2 | | | | | | 2 | 3 | |
| Total, | | 23 | 567 | 151 | 53 | 6 | 13 | 4 | 21 | 154 | 720 | |

*a* The names of them are Berlin, Spandau, Seegefeld, Dalgow, Marwitz, Cremmin, Templin, Tornow, Zackerick, and Frankfort on Oder.
*b* And environs.
*c* Average number.

Our last *direct* accounts from Germany are in letters from Hamburg of March 22, and Berlin April 4;—in which the writers speak at some length of the political changes which have recently occurred, as bearing especially upon the cause of religious freedom. In the first Mr. Oncken says, "I little thought when I last addressed you, that in the space of a few short weeks the political condition of every German State would undergo a change so great that my astonishment has no bounds. The effects of the French revolution on the whole of Germany have been such as to raise the nation to a full sense of their degraded condition and to a vindication of their long-withheld rights. The governments of the various states attempted to stop the mighty tide, but in vain; it forced its way through every opposing element, until the press was unfettered, the reign of the bayonet annihilated, and guaranties given for equal rights to all. I rejoice to add, that in all the representations and claims of the people presented to the kings and princes of Germany, religious liberty formed one important point."

"Hamburg has shared in the mighty movement; the press is here already unfettered, and we have the prospect of the most thorough reform in church and state. Propositions to this effect have been adopted by our Senate as the basis of our new constitution.* I had the pleasure of being present in the assembly of freehold citizens and to give my vote in favor of them. Thus the Lord has with one stroke broken our fetters, not merely as citizens but as Christians, and the whole of the land now lies open before us for the most extensive missionary efforts. We trust, that, as God has assigned the honor to our transatlantic brethren to be the first in occupying this field of labor by succoring their feeble, struggling German brethren, these mighty changes, these open doors, and these prospects of achieving fresh triumphs in our Redeemer's name, will be a powerful stimulus to them to render us all the assistance in their power."

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* *Constitutional Propositions of the Senate of Hamburg.*

1. Political equality to every citizen, especially in voting and being elected as representative, who renders service to the State, either in person or by his property.
2. *Entire separation of Church and State.* The civil and political rights to be independent of religious creeds.
3. Express acknowledgement of freedom, not only of political but also of religious associations.
4. The freehold citizens and their committees to be elected by a meeting of periodically chosen representatives, and publicity of their proceedings, with the reservation of an absolute veto for the electors, in the enactment of laws of high importance.
5. Responsibility of every individual in public employ. Protection of every right by independent courts, separate from the administration.
6. Public and oral courts. Juries in matters of political and criminal cases and the press.
7. The instruction of youth of all citizens to be defrayed out of the public funds.
8. The protection of national rights by a German parliament.
9. Speedy introduction of a German code of laws, in all branches of law.
10. Free election of the officers for the militia.
11. Separation of school and church.

In the other letter alluded to, Mr. Lehmann first narrates the multiplied and vexatious infringements of religious rights to which they had continued to be subject down to the period of the revolution. "All our children," he writes, "who had been born during the eleven years of our existence as a church, were urged to be registered again, and if it were refused, compelled to be sprinkled by force and the requirement of the police. Consequently I had the drudgery of writing endless registers and memorials and petitions; which had all the same result as formerly, going the way of all flesh through the ministries and offices, &c., till all was refused, and we were again at the beginning. The liberty of conscience proclaimed, though in many respects much superior to former *legal* concessions, was after all mockery; and men in office, such as Eichhorn and Theile, seemed determined to root up religious liberty altogether, notwithstanding the best intentions, which, as I firmly believe, were in our king. They wielded their power tyranically, all appeals to the king fell into their hands, and all oppressions of officers and authorities complained of were excused by them and stamped as legal proceedings; so that they filled their measure till it overflowed. Not we and our various churches alone, but all free movements in the church were choked by them. Thus the time of their doom drew on. It was in the midst of these proceedures that the great crisis of our revolution occurred. The powerful events in France rebounded through Germany, which France awoke from its slumbers and claimed its natural rights so long withheld. The most important struggle has been fought no doubt in our capital, where military force and system were most powerful, and the most determined men were at the head of government. * * * I cannot expatiate on these subjects, only must say the Omnipotent has overruled all for the benefit of his children. All religious restraints were at once revoked; and though it will be long before all will be settled by legislation, yet, in fact, nobody cares any thing about all such things."

Mr. Lehmann adds, "It was just about this time we would open our new place of worship. * * * On the 19th of March, the day of our political emancipation, we began the first service, when scarcely the smoke of the cannon was dissipated; and thus it was marked as the day of our religious emancipation. We asked nobody; but continue since in the sweet services of the Lord, and our joy is exceedingly great. We can see in all this the hearing of prayer. For five weeks long we had held prayer-meetings every morning to invoke the divine help; as we had resolved to go to the king and tell him our grievances, and as this was refused, had again petitioned. Now the Lord himself has answered, and *in his own peculiar way.*"

## MISSION TO GREECE.

CORFU.—Rev. A. N. and Mrs. ARNOLD, and Mrs. H. E. DICKSON.
PIRÆUS.—Rev. R. E. and Mrs. BUEL, and Miss S. E. WALDO.
2 stations; 2 missionaries, and 4 female assistants.

The prospects of this mission, which at the date of our last Report were of an encouraging character, are at the present moment overcast in some measure, in the refusal by government of the application of the missionaries at Piræus for permission to establish a female school. The application was made in November. Prior to this, instruction had been given at the mission-house, as reported last year, but without a formal authorization; the missionaries preferring the risk of being interrupted in their work to the alternative of pledging themselves to teach the Greek catechism, which, it was understood, was the condition on which solely permission to give instruction except in English would be granted. This instruction, however, was interdicted, and the mission school was closed in October. The missionaries were subsequently informed that the grounds of their conscientious objection to applying for a teacher's license would be overlooked, and an application was made, but with the result before stated.

In consequence of this prohibition Miss Waldo will leave Piræus, and unless a more favorable opportunity is opened elsewhere, will return to this country. For the present she is employed in the mission school at Corfu, associated with Mrs. Dickson.

In connection with the disbanding of the female school, an effort was made to put an end to religious teaching, as conducted by Mr. Buel in his own house on the Sabbath. On the 19th of November Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays and taught them the sacred Scriptures, and of having supplied them with books on matters contemplated in article 530 of the penal code." Mr. Buel had previously avowed to the demarch of Piræus the character of his teachings, but had vindicated himself against the charge of violating the penal code, on the ground that it was purely a religious question. "In receiving at my house," said Mr. B., "persons of any age or nation, for religious conversation or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the constitution, in so doing, I only avail myself of a right guarantied therein; inasmuch as it says expressly that every known religion is tolerated, and its rights shall be exercised without hindrance under the protection of the laws." We may

add, in illustration of this, that at Athens a short time previous, where Dr. King had conducted religious services on the Sabbath for many years, an individual who undertook to disturb the exercises "was complained of, prosecuted, and sentenced to ten days' imprisonment and costs of court." But Mr. Buel was condemned in the Justice' court of Piræus, and fined fifty drachmas, and was compelled to appeal to a higher tribunal, the "Court of First Instance." Here he was acquitted; professedly for want of evidence, but, in the opinion of Mr. Buel, from a previous purpose that he should be. "Abundant testimony was within reach, if the court had desired it." The decision, viewed as it may be, he regards "as a triumph to the missionaries and a defeat to their enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day;—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience; in fine, that instruction, be it oral or written or printed, is not necessarily school teaching; and therefore, it is absurd and unconstitutional to maintain that *any* kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government."

At Corfu, the operations of the mission have not materially changed since the report of last year. For a portion of the year the Greek service languished from the fewness of attendants; but at our latest dates had put on a more encouraging aspect. The average attendance four Sabbaths in February and March was above twenty, mostly young men. The attendance at English worship has ordinarily been about seventy. The mission school numbers sixty, besides a flourishing Sabbath school.

In view of the late interference at Piræus, and the somewhat unpromising aspect of the Greek department at Corfu, correspondence has been opened with the missionaries within the last few months on the expediency of concentrating their labors at another point, where they would be secure from governmental restrictions, and at the same time access be had to a wider field. The suggestion has been listened to with favor by the missionaries, and they hold themselves in readiness for any service or self-denial not compromitting the existence and usefulness of the mission.

## MISSION TO THE OJIBWAS.

**Sault de Ste. Marie.**—Rev. A. and Mrs. Bingham, and 1 female assistant. *Lewis Cadotte*, interpreter.

**Tikvaming.**—Rev. J. D. Cameron. *Shigud*, native assistant.

**Mississippi.**—

2 stations and 1 outstation; 2 missionaries; 2 female assistants, and 1 native assistant.

No essential change has been made in the employments of the mission the past year, except in the addition of a public service in English on the Sabbath. Bible class and Sabbath school instruction is continued, with an increased attendance. The mission school, which near the close of 1846 was reduced in numbers on account of the establishment of a district school, afterwards increased to more than fifty, including eight boarding pupils. Sabbath schools have been opened also occasionally at other settlements.

At Tikvamina our brethren Cameron and Shigud have prosecuted their work as heretofore. The Indians continue to progress in civilization and industry. A visit has been made to Michipicoton by Mr. Cameron, but with little avail; the members of the church having gone to their several places of resort for the summer.

The mission continues in urgent need of reinforcement; a suitable helper, it is hoped, will be obtained before the close of the year.

## OTTAWAS IN MICHIGAN.

RICHLAND.—Rev. L. and Mrs. SLATER.

Mr. Slater has conducted religious meetings on Sabbaths and week days, as heretofore, and for the most part they have been well attended. "Those of the church who had fallen into temptation, have confessed their sin and promised reformation, and some of them remain steadfast." The interest awakened in education by the introduction of the "new method" of teaching, appears to be unabated. Those of the Indians who have not been supplied with books, are looking for them with much impatience, that they may read in their own tongue the wonderful works of God. The Indians in the colony continue to number from 130 to 150, but the losses by death are supplied in part by immigration. More than eighty have died since the removal of the colony from Grand River, about eleven years since; at the rate of an entire generation in twenty years; and during the same period there have been only about fifty births. The missionary urges their removal to the Indian Territory as the only means of saving the tribe from utter extinction; but the colonists continue averse to the proposition.

Members of church twenty-five.

## TONAWANDAS AND TUSCARORAS IN NEW YORK.

TONAWANDA.—Rev. A. and Mrs. WARREN.

The annual report from this station has failed of reaching us.
Number of church members last year thirty-nine.

## SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER.

DELAWARE.—Rev. J. G. and Mrs. PRATT; Miss E. S. MORSE. *Charles Johnny-cake*, native assistant.

OTTAWA.—Rev. J. and Mrs. MEEKER. *J. T.* and *Mrs. Jones*, and *Shesebunday*, assistants.

3 stations; 3 missionaries and 5 female assistants; 3 native assistants.

The late occupants of Delaware station having been dismissed on account of immoralities of two of its members, it has been put in charge of Mr. Pratt, who has been authorized to remove from Stockbridge for this purpose. Miss Morse, late of Ottawa station, has also been requested to take part in conducting the boarding school. It was ascertained at Ottawa that the Indians were too dispersed to sustain a district school, and that the children must either be sent to Delaware, or in their own colony be gathered into a *boarding* school; and this is now under consideration. The Delaware station being removed to its new site, the buildings are not yet completed, and the school is consequently for a time suspended.

At the other stations in connexion with the Shawanoe Mission, the work has been prosecuted with a good degree of success, though intermingled with severe trials. From Shawanoe Mr. Barker reports an addition to the church of eight by baptism, and two by experience who had been previously baptized; and three excluded; present number in good standing, twenty-six.

At Ottawa the additions have been ten Ottawas and two Putawatomies, beside one German; five have been restored, eight have been excluded, and five have died; present number sixty-seven.

The Stockbridge church numbers sixteen. Two have been baptized and two restored; excluded six.

The number of members of Delaware church last reported, was thirty-six.

The missionaries have suffered from sickness and bereavement in their own families; and the Indian population has been more than usually subject to fluctuation and excitement from the prevalence of a "war spirit."

*Schools.*—The schools at Stockbridge and Shawanoe, attended by ten or twelve pupils each, have been well conducted. Provision is being made for renewing the boarding school at Delaware, as before mentioned, to contain twenty-five boarders.

## MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM; and Mr. H. UPHAM, printer, and their wives.

DELAWARE TOWN.—Out-stations, *Honey Creek* and *White Water*. *John Wickliffe*, *Ogamaga*, native preachers.

DEVONEE.—*Doulaskee*, licentiate.

TAQUOHEE.—*Tanenole*, native preacher.

FLINT.—Out-stations, *Skin Bayou*, *Grand River*; and *Spring Creek*. *Lewis Downing*, native preacher.

5 stations and 5 out-stations; 2 preachers, 1 a teacher; 1 printer; 3 female assistants; 5 native preachers.

All the churches connected with this mission are reported in a prosperous state. "Among many professors of religion there is a decided increase of spiritual-mindedness and zeal for the success of the gospel." A more general attendance on religious instruction is discernible among all classes. In the meetings at Cherokee a growing seriousness has prevailed throughout the year, and especially the last five months of 1847. The same may be said of other places, where the word is frequently preached. "At all the places visited, there has been evidently a hungering for the bread of life." One hundred and twenty-two were added to the churches by baptism from April 11 to Jan. 14; among these were four of the children of Mr. Jones, and three who had been brought up in the mission family at Valley Towns. A revival of religion has also been enjoyed in the neighboring white population of Arkansas.

The school at Cherokee, in care of Mr. Upham, is well attended; number of scholars forty-one.

*Printing operations.*—The printing executed at intervals from May to December, inclusively, amounted to 587,700 pp., consisting principally of translations of Mark, Thessalonians, Philemon, Titus and Jude; 10,000 copies of Mark, and 9,000 copies of the other books; a half of the same being for tract distribution (tracts Nos. 2 & 3) and the other half for an edition of the New Testament. 1,000 copies of a "Social Hymn Book," compiled by Rev. W. P. Upham, were also printed, 160,000 pp. 32mo., with other publications.

The whole amount of printing executed from the beginning, is 945,500 pp. 730,560 pp. of the same were in Cherokee, and 480,000 pp. in tract form for distribution. The portions of bible published in the Cherokee language by the mission, are Genesis, Luke, Mark, 1st and 2d Thessalonians, Philemon, Titus and Jude. Also portions of Peter Parley's Natural History, and of Bunyan's Pilgrim's Progress, and tract No. 1, on Maternal Duty. The department has had to struggle with various embarrassments in regard to type, printing office, and *copy*; but these are now mostly surmounted.

## RECAPITULATION.

The whole number of missions in connexion with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants is 105, of whom 45 are preachers; and of native preachers and assistants 158; total number of laborers 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1,472 pupils;—as in the annexed table.

## *Table of Missions, Stations, &c., of the Union, in* 1847–8.

| Missions. | Stations. | Out-stations. | Missionaries. | Female assistants. | Total missionaries and assistants. | Native preachers and assistants. | Churches. | Baptized. | Whole number. | Schools. | Pupils. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Maulmain, Burman, | 3 | | 7 | 7 | 14 | 16 | 4 | 11 | 200? | 3 | 160 |
| " Karen, | 1 | 21 | 5 | 6 | 11 | 30 | *10? | 106 | 1800? | 2‖ | 65 |
| Tavoy Mission, | 2 | 13? | 4 | 4 | 8 | 18? | 11 | 37 | 770 | 3 | 84 |
| Arracan Mission, Burman, | 2 | 2 | 1 | | 1 | 10 | 2 | 15 | 55 | 2 | 42 |
| " " Karen, | 1 | 5 | 2 | 1 | 3 | 31 | 30† | ? | 3523‖ | | |
| Siam " Siamese department, | 1 | | 2 | 3 | 5 | | | | | | |
| " " Chinese " | | 1 | 2 | 2 | 4 | 3 | 1 | 1 | 23 | | |
| China " | 2 | 3 | 4 | 3 | 7 | 7 | 2 | 11 | 25? | | |
| Assam " | 3 | | 6 | 8 | 14 | 2 | 3 | 21 | 50? | 20 | 700? |
| Teloogoo " | 1 | | 2 | 2 | 4 | 3 | 1 | | ? | 5 | 150? |
| Whole number in Asia, | 16 | 45 | 35 | 36 | 71 | 120 | 64 | 202? | 6446? | 35 | 1201 |
| Bassa Mission, | 1 | 2 | 1 | 2 | 3 | 4§ | 1 | 3 | 20? | 3 | 60 |
| Mission to France, | 7 | 10 | 2 | 1 | 3 | 10 | 15 | 23 | 200 | | |
| " Germany, | 14 | 24 | | | | 15 | 30? | 316 | 2000 | | |
| " Greece, | 2 | | 2 | 4 | 6 | | | | | 1 | 60 |
| Whole number in Europe, | 23 | 34 | 4 | 5 | 9 | 25 | 45 | 339 | 2200 | 1 | 60 |
| Mission to Ojibwas, | 2 | 1 | 2 | 2 | 4 | 1 | 2 | | 50? | 1 | 50 |
| " Ottawas in Michigan, | 1 | | 1 | 1 | 2 | | 1 | | 25 | 1 | 20? |
| " Tonawandas, &c. | 1 | | 1 | 1 | 2 | | 1 | | 39 | | |
| " Shawanoes, &c. | 3 | | 3 | 5 | 8 | 3 | 4 | 23 | 140? | 2 | 40? |
| " Cherokees, | 5 | 5 | 3 | 3 | 6 | 5 | 5 | 122 | 1100? | 1 | 41 |
| In Indian Missions, | 12 | 6 | 10 | 12 | 22 | 9 | 13 | 145 | 1354 | 5 | 151? |
| Totals, | 52 | 87 | 50 | 55 | 105 | 158 | 123 | 689 | 10020 | 44 | 1472 |

* Including some in Burmah Proper.

† Including Bassein churches.

‡ Besides schools in the jungle villages.

‖ In 1846–7.

§ Including two colored helpers from United States of America.

# REPORT OF THE TREASURER.

*Expenditures of the Union for the year ending March 31, 1851.*

## MISSIONS.

### MAULMAIN MISSION.

| | | |
|---|---|---|
| Remittances, drafts and purchases, | $21,182 28 | |
| Outfit and expenses of Mr. and Mrs. Moore, | 669 65 | |
| Passage of Mr. and Mrs. Moore and Mr. Simons from Boston to Calcutta, | 675 00 | |
| | | 22,486 93 |

### TAVOY MISSION (INCLUDING MERGUI).

| | | |
|---|---|---|
| Remittances, drafts and purchases, | 5,875 96 | |
| Passage of Mr. and Mrs. Brayton and daughter from Calcutta to Boston, | 687 50 | |
| do. of Mr. Brayton from Boston to Calcutta, | 225 00 | |
| | | 6,788 46 |

### ARRACAN MISSION.

| | | |
|---|---|---|
| Remittances, drafts and purchases, | 2,831 93 | |
| Passage of Mr. Abbot from Boston to Calcutta, overland, | 846 83 | |
| | | 3,678 76 |

### SIAM MISSION.

| | | |
|---|---|---|
| Remittances, drafts and purchases, | 3,589 04 | |
| Outfit and expenses of Mrs. Jones, | 222 06 | |
| do. do. Miss Morse, | 205 00 | |
| Passage of Mr. and Mrs. Jones, and Miss Morse from New York to Hongkong, | 900 00 | |
| | | 4,916 10 |

### CHINA MISSION.

| | | |
|---|---|---|
| Remittances, drafts and purchases, | 4,196 62 | |
| Balance of outfit and expenses of Mr. and Mrs. Johnson, | 473 50 | |
| Passage of Mr. and Mrs. Johnson from New York to Hongkong, | 450 00 | |
| do. of Dr. Devan from Hongkong to New York, | 200 00 | |
| | | 5,320 12 |
| Carried forward, | | $43,170 37 |

| | | |
|---|---|---|
| Brought forward, | | $43,170 37 |

ASSAM MISSION.

| | | |
|---|---|---|
| Remittances, drafts and purchases, | 6,326 05 | |
| Outfit and expenses of Mr. and Mrs. Stoddard, | 655 44 | |
| do do. Mr. and Mrs. Danforth, | 510 58 | |
| Passage of Messrs. Stoddard and Danforth and their wives from Boston to Calcutta, | 900 00 | |
| do. of Mrs. Brown's attendant from St. Helena to Calcutta, | 100 81 | |
| | | 8,492 88 |

TELOOGOO MISSION.

| | | |
|---|---|---|
| Remittances and drafts, | 548 69 | |
| Expenses of Mr. Van Husen and family, | 465 91 | |
| do. of Mr. Day and family, | 751 50 | |
| | | 1,766 10 |

BASSA MISSION.

| | | |
|---|---|---|
| Drafts and purchases, | | 3,151 79 |

MISSION TO GREECE.

| | | |
|---|---|---|
| Remittances, drafts and purchases, | | 2,859 17 |

MISSION TO FRANCE.

| | | |
|---|---|---|
| Remittances and drafts, | 3,789 02 | |
| Passage of Dr. Bevan from New York to Havre, | 100 00 | |
| | | 3,839 02 |

GERMAN MISSION.

| | | |
|---|---|---|
| Remittances and drafts, | | 2,506 00 |

CHEROKEE MISSION.

| | | |
|---|---|---|
| Drafts and purchases, | | 1,967 71 |

SHAWANOE MISSION.

| | | |
|---|---|---|
| Drafts and purchases, | 3,523 53 | |
| Less this amount received from the U. S., | 1,950 00 | |
| | | 1,573 53 |

MISSION TO THE OTTAWAS IN MICHIGAN.

| | | |
|---|---|---|
| Drafts and payments, | 358 04 | |
| Less this amount received from the U. S., | 350 00 | |
| | | 8 04 |

MISSION TO THE OJIBWAS.

Drafts and payments $1,700, defrayed by U. S. appropriations.

| | |
|---|---|
| Carried forward, | $69,027 61 |

| | | |
|---|---|---|
| Brought forward, | | $69,927 61 |

## AGENCIES.

| | | |
|---|---|---|
| Salary of Rev. S. T. Griswold 15 months, | 700 00 | |
| Travelling expenses, &c., of do. do., | 121 67 | |
| Salary of Rev. A. Bennett 14 months, | 700 00 | |
| Travelling expenses, &c., of do. do., | 67 12 | |
| Salary of Rev. J. Stevens 1 year, | 800 00 | |
| Travelling expenses, &c., of do. do., | 243 87 | |
| Salary of Rev. O. Tracy 1 year, | 600 00 | |
| Travelling expenses, &c., of do. do., | 144 92 | |
| Salary of Rev. S. M. Osgood 10 months, | 500 00 | |
| Travelling expenses, &c., of do. do., | 103 02 | |
| Salary of Rev. J. Wilson 9½ months, | 462 50 | |
| Travelling expenses, &c., of do. do., | 160 98 | |
| Salary of Rev. G. S. Webb 8 months, | 533 33 | |
| Travelling expenses, &c., of do. do., | 71 75 | |
| Salary of Rev. J. Johnson 3½ months, | 145 84 | |
| Travelling expenses of do. do., | 33 50 | |
| Salary of Rev. S. G. Miner 2½ months, | 125 00 | |
| Travelling expenses, &c., of do. do., | 9 52 | |
| Salary of Rev. Wm. Moore 6 weeks, | 50 00 | |
| Travelling expenses, &c., of do. do., | 17 03 | |
| Rev. S. M. Osgood's travelling expenses 5 months as temporary agent, | 83 99 | |
| Travelling expenses of missionaries acting as agents while in this country, | 182 29 | |
| Rev. E. Bright, Jr.'s, travelling expenses, | 235 17 | |
| Deputations to attend anniversaries, &c., | 98 60 | |
| | | 6,150 00 |

## PUBLICATIONS.

| | | |
|---|---|---|
| 500 copies "Reflex Influence of Missions," | 18 00 | |
| 750 do. Annual Report, | 54 67 | |
| 3000 do. Abstract of do., | 115 00 | |
| Extra expense of Magazine for July, 1847, | 231 47 | |
| 188 vols. of Magazine for file and distribution, | 94 00 | |
| "Appeal of a Layman," | 5 50 | |
| Circulars, | 2 00 | |
| | | 520 64 |

## SECRETARIES' DEPARTMENT.

| | | |
|---|---|---|
| Salary of Rev. S. Peck for the year ending March 31, 1848, $1200; less $400 received from fund for this purpose, | 800 00 | |
| Salary of Rev. E. Bright, Jr., $1200; less $400 as above, | 800 00 | |
| Balance of salary of do. for the year ending March 31, 1847, | 133 33 | |
| Clerk hire, | 350 00 | |
| | | 2,083 33 |
| Carried forward, | | $77,781 58 |

| | | |
|---|---|---|
| Brought forward, | | $77,781 58 |

TREASURER'S DEPARTMENT.

| | | |
|---|---|---|
| of the Treasurer for the year ending March 1848, $1200; less $400 received from fund | | |
| his purpose, | 800 00 | |
| hire, | 350 00 | |
| | | 1,150 00 |

MISCELLANEOUS EXPENSES.

| | | |
|---|---|---|
| f rooms, | 430 00 | |
| ure, fuel and gas light, | 108 46 | |
| books and stationery, | 85 52 | |
| icals and binding books, | 47 01 | |
| for library, | 40 50 | |
| nary maps, | 49 00 | |
| e of letters, papers and pamphlets, | 331 16 | |
| t, cartage, wrapping paper, twine, &c., | 41 59 | |
| t on money borrowed, | 869 83 | |
| oin, counterfeit notes and discount on uncur- money, | 269 06 | |
| documents and counsel, | 14 50 | |
| g records, &c., | 11 50 | |
| rate seal, | 15 00 | |
| h Harpham's annuity, | 50 00 | |
| ger and porter, care of rooms, &c., | 156 00 | |
| se attending the ordination and designation issionaries, | 42 15 | |
| lling expenses of missionary candidates, | 119 20 | |
| Foreign Secretary to annual meeting of the on, and visiting missionary candidates; | 104 90 | |
| Home Secretary to annual meeting of the on, | 77 50 | |
| ntal expenses, | 46 07 | |
| | | 2,902 95 |
| otal expenditures of the Union, | | $81,834 53 |
| alance for which the Union was in debt April 1, 1847, | | 33,687 56 |
| | | $115,522 09 |

*Receipts of the Union during the year ending March* 31, 1848.

| | | |
|---|---|---|
| ions as acknowledged in Missionary Magazine, | $80,444 85 | |
| ies " " " " " | 5,449 57 | |
| | | 85,894 42 |
| ved from the Magazine, | | 331 94 |
| | | $86,226 36 |
| Balance for which the Union is in debt April 1, 1848, | | 29,295 73 |
| | | $115,522 09 |

## PERMANENT FUND.

| | |
|---|---|
| This fund amounts, as last year, to | $20,000 00 |

## FUND FOR OFFICERS.

| | | |
|---|---|---|
| Balance on hand April 1, 1847, | 20 00 | |
| Received during the year for interest on Permanent Fund, | 1,200 00 | |
| | | 1,220 00 |
| Paid balance of salaries of Secretaries and Treasurer, | | 1,200 00 |
| Balance on hand April 1, 1848, | | 20 00 |

E. E.

RICHARD E. EDDY, *Treasurer of A. B. M. Union.*

*Missionary Rooms, Boston, April* 1, 1848.

This may certify that the undersigned have examined the foregoing account, and find it correctly cast and properly vouched; showing the receipts during the past year to have been, in donations and legacies, *eighty-five thousand eight hundred ninety-four dollars and forty-two cents;* profits of Magazine three hundred thirty-one dollars and ninety-four cents, making in *all, eighty-six thousand two hundred twenty-six dollars and thirty-six cents,* received; and the disbursements, during the same period, for the support of the various missions, etc., to have been *eighty-one thousand eight hundred thirty-four dollars and fifty-three cents;* leaving a balance of *twenty-nine thousand two hundred ninety-five dollars and seventy-three cents* against the Treasury on the first of April, one thousand eight hundred and forty-eight.

CHARLES D. GOULD,
JOSHUA LORING, } *Auditing Committee.*

*Boston, April* 28, 1848.

# APPENDIX.

## CONSTITUTION.

### OF THE UNION.

1. This Association shall be styled THE AMERICAN BAPTIST MISSIONARY UNION.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, and one third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or in his absence one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the President, or, in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

### OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman; a Recording Secretary; an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary; a Treasurer; and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.

10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

### OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where mis-

sions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places; being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

### OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

### OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposite moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

### OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result to be entered upon the records of the Board of Managers.

### MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two thirds of the members present.

# Board of Managers for 1848—9.

## CLASS I.

### Ministers.

rton Sheldon, Waterville, Me.
Hutchinson, Windsor, Vt.
er Nelson, Middleboro', Ms.
l Porter, Lowell, Ms.
like C. Jameson, Providence, R. I.
t Ives, Suffield, Ct.
Tucker, New York.
lomew T. Welch, Albany, N. Y.
lus Church, Rochester, N. Y.
d W. Dickinson, Elmira, N. Y.
d Bright, Jr., Boston, Ms.
H. Kennard, Philadelphia, Pa.
L. Miles, "
John Stevens, Cincinnati, O.
Alvin Bailey, Jacksonville, Ill.
Marvin Allen, Adrian, Mich.

### Laymen.

Isaac Davis, Worcester, Ms.
Jefferson Borden, Fall River, Ms.
Michael Shepard, Salem, Ms.
Oren Sage, Rochester, N. Y.
William Colgate, New York.
John R. Ludlow, "
Samuel Smith, New Brunswick, N. J.
Varnum J. Bates, Providence, R. I.
Samuel Trevor, Cincinnati, O.

## CLASS II.

### Ministers.

h Kalloch, Augusta, Me.
. Pratt, Nashua, N. H.
s F. Caldicott, Roxbury, Ms.
af S. Webb, Philadelphia, Pa.
Wayland, Providence, R. I.
Bennett, Homer, N. Y.
. Warren, Chicopee, Ms.
n R. Williams, New York.
iel Kendrick, Hamilton, N. Y.
G. Sommers, New York.
ucker, Buffalo, N. Y.
J. Rhees, Wilmington, Del.
m D. Gillette, Philadelphia, Pa.
Elias L. Magoon, Cincinnati, O.
Ezra D. Owen, Indianapolis, In.
John M. Peck, Rock Spring, Ill.

### Laymen.

James H. Duncan, Haverhill, Ms.
Jonathan Bacheller, Lynn, Ms.
Albert Day, Hartford, Ct.
John H. Smith, Brooklyn, N. Y.
David A. Bokee, "
William H. Munn, New York.
Timothy Gilbert, Boston, Ms.
William Bucknell, Jr., Philadelphia, Pa
Henry Marchant, Providence, R. I.

## CLASS III.

### Ministers.

. Davis, Paris, Me.
d Worth, Fisherville, N. H.
Sharp, Boston, Ms.
unnings, Worcester, Ms.
Tustin, Warren, R. I.
Cushman, Deep River, Ct.
l Lathrop, New York.
E. L. Taylor, Brooklyn, N. Y.
Vescott, Stillwater, N. Y.
ollom, Greenwich, N. J.
us A. Thomas, Brandon, Vt.
ing Burrows, Philadelphia, Pa.
G. Jones, Leverington, Pa.
Seymour W. Adams, Cleaveland, O.
Lewis Raymond, Milwaukie, Wis.
Charles Evans, Saline, Mich.

### Laymen.

Anthony Colby, New London, N. H.
Byron Greenough, Portland, Me.
Asa Wilbur, Boston, Ms.
Daniel Sanderson, Brookline, Ms.
John Conant, Brandon, Vt.
Parkes Loomis, Suffield, Ct.
John N. Wilder, Albany, N. Y.
Wilson Jewell, Philadelphia, Pa.
John C. Davis, "

## Life Members of the Union.

(By the payment of One Hundred Dollars.)

Abbott Rev E. L., Sandoway, Arracan.
Abbott Charles F., Philadelphia, Pa.
Adams Rev Paul S., South Reading, Ms.
Adams George, New York city.
Adams Nathaniel, Roxbury, Ms.
Adams Rev Seymour W., Cleveland, O.
Adams Rev J. N., Gilbertsville, N. Y.
Ainsworth Rev Spencer S., Panama, N. Y.
Allen Rev L. B., Thomaston, Me.
Allen Rev Marvin, Adrian, Mich.
Allen Rev Ira M., New York city.
Allen Ethan, Norwich, Ct.
Allen Mrs Sarah E., "
Allen Joseph, Rutland, Vt.
Allen Rev John, Mansfield, Ms.
Allen Thomas, Wilmington, Del.
Aller Amos, Brooklyn, N. Y.
Aldrich Rev J., Framingham, Ms.
Alton Rev S. D., Fulton Haven, O.
Allgood Rev Wm., West Union, O.
Alcott Rev Dennison, Westmoreland, N. Y.
Amory Peter B., New York city.
Anderson George W., Philadelphia, Pa.
Anderson Rev T. D., Washington, D. C.
Andrews William, Providence, R. I.
Andrews Rev Emerson, Philadelphia, Pa.
Andress Rev L., Chester, O.
Anthony Lorenzo D., Providence, R. I.
Appleton John W., Portland, Me.
Arnold Rev A. N., Corfu, Ionian Isl.
Arnold Wm. E., Rochester, N. Y.
Arnold Mrs Frances R., Providence, R. I.
Arrison Matthew, Philadelphia, Pa.
Arrison Mrs Matthew, "
Austin Rev Linus S., Akron, O.
Auner Charles H., Philadelphia, Pa.
Ayres Oliver, Boston, Ms.
Ayer Rev Oliver, Dover, N. H.
Barnhurst Joseph, Philadelphia, Pa.
Barbour Harriet L., Hartford, Ct.
Basset Z. D., Hyannis, Ms.
Bates Varnum J., Providence, R. I.
Bates Rev Luman C., Canal, N. Y.
Babcock Rufus, D. D., New Bedford, Ms.
Babcock Charles, New Hartford, N. Y.
Baldwin Mrs M. D., Boston, Ms.
Baldwin Rev G. C., Troy, N. Y.
Balen Peter, New York city.
Banvard Rev Joseph, Boston, Ms.
Banvard Mrs Martha, "
Barrell David, Fredonia, N. Y.
Barker Rev E. P., Philadelphia, Pa.
Barker Rev E. M., Sampton, N. J.
Barker Jacob S., New York city.
Barker Rev Cyrus, Gowahatti, Assam.
Barker Simeon, Providence, R. I.
Barker Luke, M. D., New York city.
Bacon Rev C. L., Mt. Morris, N. Y.
Bacon Joel S., D. D., Washington, D. C.
Ballard Rev Joseph, Brooklyn, N. Y.
Battey Wm. E., Fall River, Ms.
Barrows Rev Allen, Calais, Me.
Barrows Rev L., Dexter, Me.
Bailey Rev Silas, Granville, O.
Bailey Rev Ephraim K., Jaffrey, N. H.
Bailey Rev Alvin, Jacksonville, Ill.
Bailey Benjamin D., Providence, R. I.
Barney Mrs E. E., Dayton, O.
Badger Charles, Boston, Ms.
Bainbridge Rev Samuel M., East Avon, N. Y.
Barron Rev Oliver, Sanbornton, N. H.
Backus Rev Jay S., Auburn, N. Y.
Bartlett Rev C. P., Corinth, Me.
Baker Rev J., Blockley, Pa.
Baker Rev N., Seneca Falls, N. Y.
Barter John, Brooklyn, N. Y.
Barton D. R., Rochester, N. Y.
Barnaby Rev James, Boston, Ms.
Benedict Stephen G., Pawtucket, R. I.
Benedict Rev David, "
Benedict Rev George, New York city.
Benedict Dea Stephen, Pawtucket, R. I.
Bellows Dr Albert J., Charlestown, Ms.
Bennett Rev Alfred, Homer, N. Y.
Bennett Miss Elsina, "
Bennett Rev Cephas, Tavoy, Burmah.
Bennett Edward A., Philadelphia, Pa.
Beck Rev L. G., Trenton, N. J.
Beecher Rev L. F., Portland, Me.
Beecher Mrs Mary C., "
Bevan Rev Isaac, Hamilton, N. Y.
Bevan J., Cincinnati, O.
Beebee Alex. M., Utica, N. Y.
Beebee George W., Brooklyn, N. Y.
Berry Z. E., Worcester, Ms.
Berry Jonathan, Cincinnati, O.
Bentley Rev Wm., Wethersfield, Ct.
Bernard Rev D., Akron, O.
Bellamy Rev Rufus K., Billerica, Ms.
Beam Jacob, Beamsville, Canada.
Beckwith Jason, New London, Ct.
Binney Rev J. G., Maulmain, Burmah.
Bishop Rev J. F., Belleville, N. Y.
Bishop Nathan, Providence, R. I.
Bilden Rev J., Freehold, N. J.
Bleecker Garret N., New York city.
Blain Mrs Amey Ann, Charlestown, Ms.
Bliss Rev G. R., New Brunswick, N. J.
Blood Sylvester, Ballston Spa, N. Y.
Blodgett Rev John, Centerville, O.
Bloomer Rev I., Massilon, O.
Blackinton Sanford, North Adams, Ms.
Blackinton Otis, "
Blake David B., Providence, R. I.
Bolles James G., Hartford, Ct.
Bolles Orra A., "
Booth Mrs Maria, Poughkeepsie, N. Y.
Booth Rev John, Clinton, Mich.
Bokee David A., Brooklyn, N. Y.
Borden Jefferson, Fall River, Ms.
Borden Cook, "
Boon Levi D., M. D., Chicago, Ill.
Boardman George D., Worcester, Ms.
Boise James R., Providence, R. I.
Bottum Nathan H., Shaftsbury, Vt.
Boyd Rev J., Kennebunkville, Me.
Boulden Mrs Susan, Wilmington, Del.
Boomer William, Fall River, Ms.
Boswell Rev James A.
Bosworth Rev G. W., Boston, Ms.
Bond Rev E. P., Lawrenceburg, In.
Boyce James, Providence, R. I.
Boyington Wm. W., Springfield, Ms.
Brown Rev Nathan, Sibsagor, Assam.
Brown Mrs Eliza W. B., "
Brown Rev Philip P., Fabius, N. Y.

ewis J., Philadelphia, Pa.
obert, Norwich, Ct.
ugh H., Providence, R. I.
siah, Haverhill, Ms.
ev E. T., Mt. Vernon, O.
m., Old Cambridge, Ms.
ev John S., Fisherville, N. H.
mes F., Spread Eagle, Pa.
muel, Elbridge, N. Y.
ana, Nashua, N. H.
ev Wm. L., Westboro', Ms.
ev Freeman G., Dorchester, Ms.
orge N., Pittsfield, Ms.
ev Thomas, Westport, N. Y.
in M., New York city.
in M., Jr., "
outhworth, Chelsea, Ms.
ev D., Cincinnati, O.
Rev S. S., Pawtucket, R. I.
Rev Z., Providence, R. I.
Rev L., Monson, Me.
endall, Sen., Roxbury, Ms.
ev Kendall, Jr., Eastport, Me.
Rev Miles, Nowgong, Assam.
Rev I. K., New Woodstock, N. Y.
Rev Durlin L., Mergui, Burmah.
v Edward, Jr., Boston, Ms.
v Thomas, Adams Centre, N. Y.
v Thomas, Philadelphia, Pa.
frs, "
lev J. E., Lewisburg, Pa.
v Joseph B., Pine Plains, N. Y.
race A., Boston, Ms.
ev Benjamin, Salem, Ms.
s John M., New York city.
Samuel, Haverhill, Ms.
v Edwin S., N. Brunswick, N. J.
John, Hartford, Ct.
Rev C. W., Amesbury, Ms.
lev Henry, Wethersfield, Ct.
Salmon, Madison, N. Y.
lev J. Lansing, Philadelphia, Pa.
lev I. C., West Troy, N. Y.
Wm., Jr., Philadelphia, Pa.
oseph W., "
haniel, Providence, R. I.
es H., "
ashington, Philadelphia, Pa.
Rufus P., Piræus, Greece.
and, Hartford, Ct.
man, Palmerston, Me.
, Jr., New Bedford, Ms.
rrin, New York city.
s, Philadelphia, Pa.
eneca B., Hamilton, N. Y.
Rev Isaac, Oswego, N. Y.
, Brooklyn, N. Y.
A. H., Hamilton, N. Y.
m. A., New York city.
rs Elizabeth, "
benezer, "
iss Hannah, "
ev S. L., Bangor, Me.
B., Philadelphia, Pa.
iss Elizabeth, New York city.
m. H.,
xis, D. D., Providence, R. I.
r Lewis E., Boston, Ms.
v George J., West Cambridge, Ms.
s Jane, "
orge R., "
r Michael, Salem, Ms.
v T. F., Roxbury, Ms.
ev Mark, New London, N. H.
rs Ruth, Maryland, N. Y.
ev Calvin G., Phelps, N. Y.
yrus, Boston, Ms.
, Jordan, N. Y.
ac, Readfield, Me.
nas, Jr., Ogden, N. Y.
L., Philadelphia, Pa.
, Fall River, Ms.
ler, "
, Charlestown, Ms.

Cannon Rev J., East Poultney, Vt.
Capron Rev Benjamin W., Port Byron, N. Y.
Camp Rev Nelson, Tully, N. Y.
Child Rev Wm. C., Charlestown, Ms.
Childs Rev T. P., Henria, O.
Childs Mrs Mary W., Hartford, Ct.
Church Pharcellus, D. D., Rochester, N. Y.
Church Rev Le Roy, Hudson, N. Y.
Chaffin A. W., Boston, Ms.
Chissam Rev S., Nobleboro', Me.
Chase Irah, D. D., Boston, Ms.
Chase Rev R., Wells, Me.
Chace George I., Providence, R. I.
Chase Rev Supply, Romeo, Mich.
Chase Adrian, Haverhill, Ms.
Chollar Thomas D., Cortlandville, N. Y.
Challis Rev James M., Marleton, N. J.
Chappell Russell, Auburn, N. Y.
Chapin Rev Asahel, Ireland Depot, Ms.
Chamberlain Rev Joseph H., New Berlin, N. Y.
Chandler Judah, Portland, Me.
Chandler Rev G. C., Franklin, Ia.
Chaplin Rev A. Judson, Wickford, R. I.
Cheever David, Cincinnati, O.
Cheney Rev D. B., Columbus, O.
Chambers Rev J., McConnellsville, O.
Chapman Rhodes B., Slatersville, R. I.
Chick Rev John M., Bennington, N. H.
Clarke Rev Wm., Cazenovia, N. Y.
Clarke Rev Minor G., Springfield, Ms.
Clark Rev Charles, Adams, N. Y.
Clark Rev Henry, Randolph, Ms.
Clark David, West Cambridge, Ms.
Clark, John H., Brooklyn, Ms.
Clark Rev Elbert W., China, N. Y.
Clark George, Portland, Me.
Clark Rev C. A., Greenfield, O.
Clark Mrs Elizabeth, New York city.
Clark Miss Emma E., "
Clift Rev Benjamin H., Littleton, Ms.
Clapp Benjamin, Fisherville, N. Y.
Clapp Rev Wm., Albany, N. Y.
Clapp Miss Jane R., Providence, R. I.
Cone Spencer H., D. D., New York city.
Cone Sally Wallace, "
Cone Spencer Wallace, Somerville, N. J.
Cone Edward W., New York city.
Cone Amelia M., Philadelphia, Pa.
Corey Elijah, Brookline, Ms.
Corey Rev Sidney A., New York city.
Cooper William, "
Cooper M. S., Wilmington, Del.
Colgate Mrs Jane, New York city.
Colgate Samuel, "
Cowan James, "
Copeland Calvin, Dexter, Me.
Copeland Mrs Susan D., "
Collett Wm. R., Lebanon, O.
Colver Rev Nathaniel, Boston, Ms.
Colver Mrs Sarah B., "
Colver Rev Charles K., Watertown, Ms.
Colver Mrs B. B. H., "
Courtney Mrs Hannah, Philadelphia, Pa.
Courtney Rev J. M., Zanesville, O.
Cook J. W., Cambridge, Ms.
Cook Rev G., Cape Neddick, Me.
Cook Mrs Josiah W., Cambridge, Ms.
Coolidge David, Brookline, Ms.
Cookson Rev John, Malden, Ms.
Cotton J. H., Windsor, Vt.
Cole Rev Jirah D., Nunda, N. Y.
Comstock Rev O. C., Coldwater, Mich.
Corning Ephraim, Brooklyn, N. Y.
Collier Rev Wm. R., Boston, Ms.
Coffin Ann D., Philadelphia, Pa.
Conant John, Brandon, Vt.
Conant T. J., D. D., Hamilton, N. Y.
Collins Rev Andrew, Pa.
Converse Joseph, Worcester, Ms.
Colby Anthony, New London, N. H.
Colby Mrs Eliza A., "
Colby Gardner, Newton, Ms.
Colby Mrs S., "
Corbett Rev Benj. S., Andover, Ms.

Corlew Elijah J. S., Boston, Ms.
Cooke Rev Samuel, Meridith, N. H.
Cobb Wm., Hamilton, N. Y.
Cogswell Robert, Salem, Ms.
Corwin Rev Ira, Marietta, O.
Corwin Rev David, Gloversville, N. Y.
Colman Rev Martin, North Sweden, N. Y.
Corbin Rev W. D., Hearietta, N. Y.
Coburn Rev John M., Pittsfield, N. H.
Colburn B. C., Hillsboro', O.
Colburn Mrs Hester A., "
Covel Rev Lemuel, New York city.
Cote E. H. O., (Swiss Missionary,) Canada.
Counce John H., Warren, Me.
Cotter Joseph, Damariscotta, Me.
Cottrill Mrs Mary, Union Village, N. Y.
Cummings Daniel, Portland, Me.
Crane Wm., Baltimore, Md.
Crane Rev Origen, Weston, Ms.
Creswell S. J., Philadelphia, Pa.
Crozer John P., Marcus Hook, Pa.
Crumb Caleb, Syracuse, N. Y.
Cross Rev E. B., Tavoy, Burmah.
Cressey Rev T. R., Indianapolis, Ia.
Crawford George, Cincinnati, O.
Crowell Rev Wm., Boston, Ms.
Cummings John, Woburn, Ms.
Cummings George, Cambridge, Ms.
Cummings Mrs Abigail, "
Cummings Rev Ebenezer E., Concord, N. H.
Cummings Daniel, Portland, Me.
Cummings Daniel, Chelsea, Ms.
Cutter O. T., Sibsagor, Assam.
Cutting Rev S. S., Brooklyn, N. Y.
Cushman Rev Elisha, Deep River, Ct.
Cushing Samuel T., Boston, Ms.
Cushing Mrs Sarah W., "
Curtis Rev Wm. B., Ballston Spa, N. Y.
Currier Edmund, Salem, Ms.
Dayfoot Rev P. C., Norwalk, O.
Dale Rev H. S., Newport, O.
Davis Ezra P., New York city.
Davis Rev Henry, "
Davis John C., Philadelphia, Pa.
Davis Isaac, Worcester, Ms.
Davis Mrs Isaac, "
Davis Rev Sylvester,
Davis Rev C. B., Paris, Me.
Davis G. F., Cincinnati, O.
Davis George K., Troy, N. Y.
Damrell Wm. S., Boston, Ms.
Day Albert, Hartford, Ct.
Day Mrs Harriet, "
Day Albert F., "
Day Charles G., "
Day Daniel, Noblehoro', Me.
Day Rev Wm.,
Day Rev Gershom B., Sherman, Mich.
Day Horatio E., Hartford, Ct.
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Powell Thomas, Hennipen, Ill.
Powell William, Cincinnati, O.
Poineer J. R., "
Pool Samuel, Roxbury, Ms.
Poland Rev James A., Concord, N. H.
Pratt Rev D. D., Nashua, N. H.
Pratt Mrs D. D., "
Pratt C. M., New England Village, Ms.
Purser Thomas, Brooklyn, N. Y.
Purser Mrs Mary, "
Putnam Rev Daniel, Eaton, N. Y.
Putnam Rev Benjamin, Billerica, Ms.
Purington Rev Thomas, McLean, N. Y.
Purington Rev Daniel B., South Livonia, N. Y.
Purkis Miss Mary A., Providence, R. I.
Pyper Rev James, Pontiac, Mich.
Raymond Mrs Mary Ann, Hartford, Ct.
Raymond Rev Lewis, Milwaukie, Wis.
Raymond Rev J. H., Hamilton, N. Y.
Raymond Rev R. R., Syracuse, N. Y.
Randall Rev S. B., Portersville, Ct.
Randall Charles, Norwich, N. Y.
Ramsey Perley A., Boston, Ms.
Randolph David Fitts, New Brunswick, N. J.
Randolph Ambrose F., "
Randolph J. D. F., Brooklyn, N. Y.
Rand Rev Thomas, West Springfield, Ms.
Rayfield W. W., Philadelphia, Pa.
Ranney Stephen E., Hartford, Vt.
Ranstead Rev L., Fultonville, N. Y.
Reed Jacob, Philadelphia, Pa.
Reed Rufus, Albion, N. Y.
Reed Rev D. D., Great Bend, N. Y.
Reed Rev Caleb, Westmoreland, N. Y.
Reed Rev E. D., Truxton, N. Y.
Read James H., Providence, R. I.
Read George, Deep River, Ct.
Read George W., Fall River, Ms.
Reid Rev Wm., Bridgeport, Ct.
Reynolds Mrs Susan D., Boston, Ms.
Remington Rev Stephen, New York city.
Rees Rev Wm., Yates, N. Y.
Relyea Solomon S., Hamilton, N. Y.
Rhees Rev Morgan J., Wilmington, Del.
Rhees Mrs Ann, Philadelphia, Pa.
Rice Mrs Catharine, Hartford, Ct.
Richardson Alfred, Portland, Me.
Richardson James M., West Cambridge, Ms.
Richardson Rev Phineas, Hollis, N. H.
Richardson Rev L. G., Danvers, Ms.
Richardson Rev Daniel F., Monson Vil., N. H.
Richardson John F., Hamilton, N. Y.
Richardson Thomas, Boston, Ms.
Richards Rev John M., Philadelphia, Pa.
Richards Rev Wm. C., New England Vil., Ms.
Richards Henry, Fall River, Ms.
Richards Rev Humphrey, Dorchester, Ms.
Richards Edwin S., Philadelphia, Pa.
Rittenhouse Miss S. B., "
Ripley Mrs Abigail, Boston, Ms.
Ripley H. J., D. D., Newton, Ms.
Ripley Rev Thomas B., —, Tenn.
Ripley Peter, Cohasset, Ms.
Ring Mrs Hannah, New York city.
Richmond Rev J. L., ——, O.
Rowan P., Philadelphia, Pa.
Rogers Rev John, Perth Amboy, N. J.
Rogers Mrs Elizabeth, Providence, R. I.
Rogers John C., Deep River, Ct.
Robbins Charles, Providence, R. I.
Robbins Rev Gurdon, Hartford, Ct.
Robbins Rev Gilbert, Keene, N. H.
Robinson Rev Ezekiel G., Covington, Ky.
Robinson George W., Boston, Ms.
Robinson Gurdon, Lebanon, Ct.
Robinson Asa A., "
Robinson T. B., Levant, Me.
Robinson Rev Samuel, St. Johns, N. B.
Robinson Harvey, Chickopee Falls, Ms.
Robinson David, Portland, Me.
Robertson Rev Henry, Franklin, N. Y.
Robarts W. S., Philadelphia, Pa.
Roberts Rev Thomas, Holmesburg, Pa.
Royce Rev E., Birmingham, O.
Roy Rev W. A., Charlottesville, Va.
Russell Hubbard, Albany, N. Y.
Runyon Peter P., New Brunswick, N. J.
Runyon Richard E., "
Sarles John Wesley, New York city.
Sarles Mrs J. W., "
Sanderson Daniel, Brookline, Ms.
Sailor John, Philadelphia, Pa.
Sands Ezra, "
Sawyer Rev Reuben, Chester, Vt.
Sawyer Enoch, Amesbury, Ms.
Sawyer Rev Conant, Jay, N. Y.
Sawyer Rev E., Smithville, N. Y.
Sabin Rev Alvah, Georgia, Vt.
Sage Oren, Rochester, N. Y.
Sage Rev O. N., Covington, Ky.
Sage Mrs E. B., "
Sage Wm. A., Rochester, N. Y.
Samson Rev George W., Washington, D. C.
Sackett Rev J. B., Kingsville, O.
Sargent Rev Aaron, Withamsville, O.
Sargent Rev S. G., Frankfort, Me.
Sargent Rev James, Greenfield, O.
Savage Rev Edward, Fitchburg, Ms.
Savage Mrs Sarah F., "
Scribner David, Topsham, Me.
Sears Barnas, D. D., Newton, Ms.
Sears Rev Edward G., North Wrentham, Ms.
Seccomb Edward R., Brookline, Ms.
Sedgwick Rev Wm., Adamsville, O.
Seely Rev John T., New York city.
Seeley Jesse N., Keokuk, Iowa.
Seddinger Matthias, Philadelphia, Pa.
Seaver Joseph, Salem, Ms.
Shuck Rev J. Lewis, Shanghai, China.
Sheldon D. N., D. D., Waterville, Me.
Sheldon Rev Clesson P., Buffalo, N. Y.
Sheldon Gaylor, Albany, N. Y.
Sheldon Smith, "
Sheldon A., Adams, N. Y.
Sheldon Asa, Utica, N. Y.
Shelden Chauncy, Suffield, Ct.
Shepardson Rev D., Cincinnati, O.
Shepardson Mrs H. B., "
Sheppard J. W., "
Shepard Michael, Salem, Ms.
Shadrach Rev Wm., Lewisburg, Pa.
Shadrach Mrs Mary, "
Sheardown Rev. Thomas S., ——, N. Y.
Shaw Thomas, Boston, Ms.
Shaw Alpheus, Portland, Me.
Shaw Rev B. F., China, Me.
Shaw Miss Harriet N., Providence, R. I.
Shardlow Samuel, New York city.
Shailer Rev. Wm. H., Brookline, Ms.
Shailer Rev. Nathan E., Deep River, Ct.
Shailer Rev Julius, Roxbury, Ms.

Shailer Rev Simeon, Haddam, Ct.
Shailer Rev Davis T., Dorchester, Ms.
Sharp Daniel, D. D., Boston, Ms.
Sharp Mrs Ann, "
Shipley Simon G., "
Sherwood Mrs Lydia, Bridgeport, Ct.
Shotwell Samuel R., West Greenfield, N. Y.
Shermer Henry B., Philadelphia, Pa.
Simmons Rev J. F., Cortlandville, N. Y.
Simpson Daniel P., Boston, Ms.
Sibley Rev Clark, Harvard, Ms.
Silliman Ezra, Bridgeport, Ct.
Silliman Rev H., Clarkson, N. Y.
Skelding Arthur E., New York city.
Skinner Rev P. C., Windsor, Vt.
Skinner John P., "
Skinner H. P., Hudson, N. Y.
Skinner John, Brooklyn, N. Y.
Skerry Robert, Salem, Ms.
Smith Rev S. F., Newton, Ms.
Smith Rev A. M., Hartford, Ct.
Smith Mrs Julia L., "
Smith Thomas P., Roxbury, Ms.
Smith Benjamin, Washington, N. H.
Smith John, Cincinnati, O.
Smith Mrs Catharine, "
Smith John J., Philadelphia, Pa.
Smith George W., Brainerd Bridge, N. Y.
Smith Samuel, New Brunswick, N. J.
Smith Rev Francis, Providence, R. I.
Smith Phillip, Fall River, Ms.
Smith Rev John, ——, O.
Smith John H., Brooklyn, N. Y.
Smith Elbridge, Worcester, Ms.
Smith Rev N. W., Passumpsic, Vt.
Smith Rev Howell, Trumansburg, N. Y.
Smith Rollin C., Detroit, Mich.
Smith Rev Eli B., New Hampton, N. H.
Smith Rev Josiah T., Sandisfield, Ms.
Smith Rev W. W., Jersey city, N. J.
Smitzer Rev John, Elbridge, N. Y.
Snyder Rev F., Dayton, O.
Sommers Rev Charles G., New York city.
Solomon George, ——
Southworth James E., Brooklyn, N. Y.
Spear Abraham, Palmyra, N. Y.
Spratt Rev George M., Fairport, N. Y.
Spear Mrs Clarissa "
Speir John, Brooklyn, N. Y.
Sprague Rev B. D., ——
Sperry Rev Obed, Romulus, N. Y.
Spence Rev George S. G., West Wrentham, Ms.
Speace Mrs A. R. "
Spink N. N., Wickford, R. I.
Spencer Rev Wm. H., New York city.
Stone Eben, Newton, Ms.
Stone Josiah, Watertown, Ms.
Stone Daniel, Worcester, Ms.
Stone Rev Marsena, Norwich, N. Y.
Stone Rev J. A. B., Kalamazoo, Mich.
Stone Rev James K., Hartford, Ct.
Stoddard Rev. Ira J., Nowgong, Assam.
Stoddard Thomas P., New York city.
Stevens Rev E. A., Maulmain, Burmah.
Stevens Rev John, Cincinnati, O.
Stevens Mrs M. A., "
Sturdevant Lewis J., Portland, Me.
Stockbridge Rev John C., Woburn, Ms.
Stockbridge Rev. Joseph N., U. S. Navy.
Stockbridge Wm., North Yarmouth, Me.
Stackpole Reuben M., Roxbury, Ms.
Stow Baron, D. D., Boston, Ms.
Stow Mrs Elizabeth L., "
Stow Rev. Phineas, "
Stebbins Rev James H., Phelps, N. Y.
Stanwood Rev Henry, Rush, N. Y.
Stimpson Rev Hiram K., Wheatland, N. Y.
Stearns Rev John G., Gorham, N. Y.
Stearns Rev O. O., Milford, N. H.
Stearns Rev Oakman S., Southbridge, Ms.
Stilson Nathan, Franklin, N. Y.
Stilson Mrs Sophia, West Meredith, N. Y.
Stelle Rev Lewis F., New Brunswick, N. J.
Stelle Peter R., "
Stelle Bergen, New Brunswick, N. J.
Stout George H., "
Stout Rev D. R., Middletown, N. J.
Stoutenborough Alfred, Paterson, N. J.
Steward Rev Ira R., New York city.
Steward Rev David, North Newport, Ms.
Steinmets Adam, Philadelphia, Pa.
Strong Alvah, Rochester, N. Y.
Starks Israel, Brockport, N. Y.
Storer Rev Joseph, Hudson, N. H.
Stowell Rev A. H., Moriah, N. Y.
Steadman Ezra, Owego, N. Y.
Sutherland Rev Simon, Starkey, N. Y.
Sunderlin Rev Alonzo W., Fen Yan, N Y
Swaim Rev Samuel B., Worcester, Ms.
Swaim Thomas, Pemberton, N. J.
Swick Rev R. B., Big Flat, N. Y.
Swain Rev A. M., Brentford, N. H.
Swan Rev I. S., New London, Ct.
Sweet Rev Jedediah, ——, Ill.
Swallow Wm., Flemington, N. J.
Symonds James M., Salem, Ms.
Sym Rev Wm., Springfield O.
Sykes Rev James N., Chelsea, Ms.
Taggart Rev Joseph W., New York city.
Taylor Rev E. E. L., Brooklyn, N. Y.
Taylor Isaac E., New York city.
Taylor Stephen W., Lewisburg, Pa.
Taylor Rev O. D., Moscow, N. Y.
Taylor Rev T. R., Camden, N. J.
Teasdale Rev Thomas C., Pittsburg, Pa.
Teasdale Rev John, Stanhope, N. J.
Tenny Charles, South Chili, N. Y.
Tenbrook Rev Andrew, Ann Arbor, Mich.
Teeple Rev J. J., Morrisville, N. Y.
Thomas Thomas, New York city.
Thomas Mrs Isabella, "
Thomas Cornelius W., "
Thomas Mrs Margaret, "
Thomas Augustus, "
Thomas Miss Fanny M., "
Thomas Miss Anna, "
Thomas Mrs Catharine, "
Thomas John, Cincinnati, O.
Thresher Mrs Elizabeth F., Dayton, O.
Thurber Charles, Worcester, Ms.
Thurber Mrs Lucinda A., Worcester, Ms.
Thurber Mrs Abigail, "
Thompson Rev Charles, Rochester, N. Y.
Thorn John, Utica, N. Y.
Thayer Eli, Worcester, Ms.
Tingley Rev Timothy C., Canton, Ms.
Tingley Mrs Nancy B., "
Tidd John, Woburn, Ms.
Tiebout Adam T., Brooklyn, N. Y.
Tindall Samuel, Wilmington, Del.
Todd Wm. W., New York city.
Todd Mrs Maria C., "
Todd Wm. J., "
Townsend James H., "
Townsend Palmer, Brooklyn, N. Y.
Tolman Rev John, Carrolton, Ill.
Tonkin Rev Henry, Wilton N. H.
Train Rev Arthur S., Haverhill, Ms.
Trevor Samuel, Cincinnati, O.
Trevor John B., Philadelphia, Pa.
Tracy Rev Orea, Springfield, Ms.
Tracy Rev Leonard, West Boylston, Ms.
Tucker Rev Elisha, New York city.
Tucker Mrs Elisha "
Tucker Rev Levi, Buffalo, N. Y.
Tucker Rev Alanson, Adrian, Mich.
Tucker Rev Silas, Racine, Wis.
Tustin Rev Josiah P., Warren, R. I.
Tustin Thomas, Philadelphia, Pa.
Tustin John, "
Turnbull Rev Robert, Hartford, Ct.
Tuxbury Isaac, Amesbury, Ms.
Turney Rev E., Granville, O.
Tufts Mrs Mary, Fitchburg, Ms.
Turner Alfred E., Boston, Ms.
Twiss Rev D. F., Dickertown, N. J.
Tyler Duty S., North Adams, Ms.
Underhill Peter S., Brooklyn, N. Y.

Upham Joshua, Salem, Ms.
Upham Rev James, New Hampton, N. H.
Upham Rev W. P., Cherokee, Creek Nation.
Upton James, Salem, Ms.
Van Somerin George, Madras Presidency.
Van Husen Theodore, Albany, N. Y.
Vanderlip George M., New York city.
Valentine D. T., "
Vinal Albert, Cambridge, Ms.
Vinal Mrs Albert, "
Vinton Rev J. H., Maulmain, Burmah.
Vogell Rev H. C., Rome, N. Y.
Vrooman Rev J. B., Clyde, N. Y.
Wattson Thomas, Philadelphia, Pa.
Wattson Mrs Mary, "
Ward Walter, "
Ward Andrew, Salem, Ms.
Ward Israel Jr., "
Walton Joseph, Philadelphia, Pa.
Warne Rev Joseph A., "
Walden Rev J. H., Troy, N. Y.
Walden Mrs Clarissa L., Troy, N. Y.
Wayland Rev F. Sen., Saratoga, N. Y.
Wayland Miss Ann E. "
Wayland Francis, D. D., Providence, R. I.
Wayland Mrs H. S. H., "
Wayland H. Lincoln, "
Walker Samuel, Roxbury, Ms.
Walker Rev John, Barre, Ms.
Walker Rev Obed, Waldoboro', Me.
Washburn Rev Job, Thomaston, Me.
Washburn Henry S., Worcester, Ms.
Washburn Henry E., "
Wade Rev Jonathan, Tavoy, Burmah.
Wade Mrs Deborah B. L., "
Watrous Rev A. D., ——, Ct.
Warren Charles, Worcester, Ms.
Warren Rev Benjamin, Ovid, N. Y.
Warren Edward, Fall River, Ms.
Wallace Thomas, New York city.
Wardner Rev Chauncy, Covert, N. Y.
Warner Calvin, Troy, N. Y.
Wakefield Terence, Boston, Ms.
Webb Rev G. S., Philadelphia, Pa.
Webb Rev Wm. R., Lyons, N. Y.
Weckerly Daniel, Philadelphia, Pa.
Welch Rev James E., Burlington, N. J.
Welch B. T., D. D., Albany, N. Y.
Welch Mary A., "
Welsh Rev John C., Seekonk, Ms.
Weaver Rev Charles S., Voluntown, Ct.
Wescott Rev Isaac, Stillwater, N. Y.
West John, Brooklyn, N. Y.
Weston Henry G., Peoria, Ill.
Wetherby Rev Jeremiah, ——, O.
Webster Rev Silas B., Mansfield, O.
Weeden Stephen R., Providence, R. I.
Wedge Rev Albert, Pendleton, Ia.
Wheelock Rev Alonzo, New York city.
Whitman Mrs Emily, Hartford, Ct.
Whiting Samuel M., "
White Daniel, Charlestown, Ms.
White Roxana, "
White Samuel K., "
White Daniel F., "
White Josiah J., "
White Rev Samuel, Staten Island, N. Y.
White Ebenezer Davis, Newton, Ms.
White Thomas, Philadelphia, Pa.
Wheeler Nelson, Worcester, Ms.
Wheeler Rev. O. C., Jersey city, N. J.
Wheeler Rev Benj., Plaistow, N. H.
Wheeler James P., Eastport, Me.
Wheaton J. B., Columbus, O.
Whitney Rev L., Madison, O.
Whitney E. S., New York city.
Whittier Leonard, Haverhill, Ms.
Whittemore Asa D., Worcester, Ms.
Wilson Francis N., Catskill, N. Y.
Wilson James, New York city.
Wilson Rev Adam, Portland, Me.
Wilson Rev. Wm. V., Key Port, N. J.
Wilson D. M., Newark, N. J.
Wilson Mrs Hannah M., Newark, N. J.
Wilson Clement A., Philadelphia, Pa.
Wilson James, New York city.
Wilson Rev C. E., Bridgeton, N. J.
Withington Elijah, New York city.
Winterton Rev Wm., "
Williams Wm. R., D. D., New York city.
Williams Rev Benj. S., ——, N. Y.
Williams John M. S., Worcester, Ms.
Williams Rev N. W., Hampden, Me.
Williams Rev N. M., Saco, Me.
Williams Rev S., Pittsburg, Pa.
Williams Rev A., Ashtabula, O.
Williams Walter S., Hartford, Ct.
Williams William, New York city.
Winter Rev Thomas, Roxbury, Pa.
Winter Rev J., Warren, O.
Winter Rev E. T., ——.
Wilmarth, Rev I. M., Grafton, Vt.
Wildman Rev Nathan, Lebanon, Ct.
Wight L. B., Wales, Ms.
Wilder J. N., Albany, N. Y.
Wilder Delia, "
Wilder Rev L., East Euclid, O.
Wilkins Rev Stephen, Albany, N. Y.
Wiggin Rev John W., Benton, N. Y.
Witherby J. B., ——.
Wilber Rev O., South Richland, N. Y.
Wilcox Rev J. F., Taunton, Ms.
Wilkinson Christopher, Philadelphia, Pa.
Willard Rev George A., Crompton, R. I.
Work Rev Perley, East Lansing, N. Y.
Woodin Rev Peter, Oswego, N. Y.
Woods Alva, D. D., Providence, R. I.
Wood Ephraim, Camden, Me.
Wood Daniel, Lebanon, Me.
Wood Rev N. N., Zanesville, O.
Woodward Calvin, Taunton, Ms.
Woodward Rev Jonas, Penfield, N. Y.
Worrell George P., Philadelphia, Pa.
Worden Rev J. B., Jackson, Pa.
Wolcott Epaphroditus, Rochester, N. Y.
Worth Rev Edmund, Fisherville, N. H.
Wooster Rev Henry, Deep River, Ct.
Woodman Joshua, Cornville, Me.
Wright Rev Lyman, Fayetteville, N. Y.
Wright Eber, Cabotville, Ms.
Wright Rev T. G., Claremont, N. H.
Wyckoff Wm. H., New York city.
Wyckoff Mrs Sarah "
Wyckoff George, "
Wyckoff John N., Brooklyn, N. Y.
Yeomans Henry P., Providence, R. I.
Yeomans Miss Mary A. B., "
Young Edwin, Philadelphia, Pa.
York Charles, Norwich, Ct.
Zebley John T., Wilmington, Del.

☞ We regret that we cannot publish in this number the Report on the Third Article of the Constitution, having failed of obtaining a copy of it.

DONATIONS

*Received in May, 1848.*

Maine.

| | | |
|---|---|---|
| "A friend" | 25,00 | |
| Buxton, ch. | 3,00 | |
| Kennebec Asso., G. Pullen tr., Sidney, ch. | 10,00 | |
| Cornville, Joshua Woodman, to cons. him L. M., | 100,00 | |
| | | 138,00 |

New Hampshire.

| | | |
|---|---|---|
| Rumney, ch. and soc., for Assam Miss., | | 15,00 |

Vermont.

| | | |
|---|---|---|
| Thetford, Silas Follet 100,00; W. W. Baker 10,00, | 110,00 | |
| Lemoille Asso., to cons. Rev. M. G. Hodge L. M., 100,00; Poultney, ch. 23,00; per Rev. A. Bennett, agent of the Union, | 123,00 | |
| Shaftsbury, Nathan H. Bottum, to cons. him L. M., | 100,00 | |
| Manchester, Factory Point, ch. | 2,00 | |
| Coventry ch. 4,82; Irasburgh 1,25; Albany 1,93, | 8,00 | |
| | | 343,00 |

Massachusetts.

| | | |
|---|---|---|
| West Wrentham, ch. 24,54; do., Sab. school 8,56, | 33,10 | |
| Brookline, "two little children, for heathen children," | 2,00 | |
| North Adams, ch., Mrs. Sanford Blackinton, to cons. Otis Blackinton L. M., | 100,00 | |
| Worcester, 1st ch. and soc., for outfit of Mrs. Danforth and to cons. Rev. A. H. Danforth and Rev. Ira J. Steddard L. M., | 200,00 | |
| do., Enoch Hall, to cons. him L. M., | 100,00 | |
| Middlefield, John Newton, for Bur. Miss, | 10,80 | |
| Hampden Co. Miss. Soc, E. C. Wilson tr., to cons. Rev. N. M. Perkins L. M., 100,00; do., L. B. Wight, of Wales, "to be divided between the Karen Mission and a library for Mrs. Dickson's school," to cons. himself L. M., 100,00, | 200,00 | |
| Boston, Charles St. ch, mon. con., | 18,97 | |
| do., Baldwin Place Sab. school, G. L. Norris, superintendent, | 4,40 | |
| do., Tremont St. ch., Rev. N. Colver, to cons. him L. M., | 100,00 | |
| do., Bowdoin Sq're Board of Benevolent Operations, Wm. C. Reed tr., | 100,00 | |
| | | 218,37 |
| Beverly, 1st ch. | 35,00 | |
| Barnstable, ch. | 13,00 | |
| Cambridge, 1st ch., for sup. of Mrs. Cutter and to cons. Rev. Cephas Pasco, Rev. John Allen and Rev. Ira Leland L. M., 305,00; do., George Cummings, for sup. of Mr. Cutter and to cons. Rev. James Barnaby, Rev. Samuel S. Leighton and Rev. Freeman Brown L. M., 400,00; do., Sab. sch., for sup. of African boy named Levi Farwell, 25,00, | 730,00 | |
| West Cambridge, ch. | 25,53 | |
| East Cambridge, "a friend to missions" | 25,00 | |
| Dorchester, North ch., Jacob Davis tr., for African Miss., | 100,00 | |
| Salem, 2d ch., "Board of Benevolence," Nathan Putnam tr., to cons. Robert Shery L. M., | 100,00 | |
| Framingham, ch., Sab. school, for sup. of a child in Assam Orphan School, | 25,00 | |
| Weston, Sab. school | 2,23 | |
| Somerset, Rev. E. K. Fuller | 1,00 | |
| | | 1921,03 |

Rhode Island.

| | | |
|---|---|---|
| Woonsocket, ch. and cong., to cons. Rev. L. D. Hill L. M., | 100,00 | |
| Rhode Island State Convention, V. J. Bates tr., Providence, Mrs. Mary K. Kelton, | 5,00 | |
| | | 105,00 |

Connecticut.

| | | |
|---|---|---|
| Danbury, "a friend" | 10,00 | |
| Deep River, "a friend" 7,00; Groton, 3d ch. 10,00, | 17,00 | |
| Connecticut State Convention, W. Griswold tr., to cons. Rev. A. E. Denison L. M.; per Rev. O. Tracy, agent of the Union, | 100,00 | |
| New London, 1st ch., Mrs. Grace Turner, for Mr. Ingalls's sch., 25,00, do. for Mr. Bronson's Orphan School, 25,00, | 50,00 | |
| New Haven, Geo. Lovis, for native preacher, | 10,00 | |
| | | 187,00 |

New York.

| | | |
|---|---|---|
| Brooklyn, "a member of Central ch.," to cons. Mrs. J. W. Sarles L. M., | 100,00 | |
| do., 1st ch. | 111,59 | |
| New York city, A. B. Capwell 5,00; do., F. D. Pierson 5,00, | 10,00 | |
| do. do. do., Amity St. ch., (of which 10,00 from Sab. Sch. Miss. Soc. for Bur. Miss., 15,00 from Dr. Williams's Catechism class, and 15,00 for Arracan Miss.,) per David Haynes tr. of Benev. Committee, | 369,43 | |
| do. do. do., Oliver St. For. Miss. Soc., (of which 24,00 by Miss Elizabeth Caldwell, for Assam Or- | | |

phan School,) to cons. William Williams and A. H. Burlingham L.M., 1033,01; do., Fem. For. Miss. Soc., (of which 120,00 from a few ladies, for sup. of a native preacher in China, and 60,00 by the Bur. Bible and School Soc., for sup. of schools in Burmah,) 430,00. Of the above 430,00, one hundred from Mrs. Hannah C. Francis, to cons. Miss Elizabeth Caldwell L. M. The remaining 300,00 to cons. Rev. James M. Hope, James Wilson and Mrs. Elisha Tucker L. M.; per Sarah C. Milbank tr. of Oliver St. Fem. For. Miss. Soc., 1463,01
do. do. do., of Oliver St. ch., Benjamin Pike, 12,00
——1854,44

Rushford, ch., to cons. Rev. A. Miner L. M., 100,00

Fultonville, ch., to cons. Rev. L. Ranstead L. M., 100,00; Bloomingdale, ch., to cons. Rev. Wm. H. Spencer L. M., 100,00; Union Village, Miss Mary Cottrell, to cons. herself L. M., 100,00; Troy, North ch. 46,29, do., Fem. Miss. Soc. 53,71, to cons. Rev. Leland Howard L. M.; Clifton Park, ch., to cons. David A. Peck L. M., 100,00; Granville, ch. 75,78, Fort Ann Village 25,00, to cons. Rev. Stilman B. Grant L. M.; Hartford, ch. 55,00; Rev. Leland Howard 10,00; Stillwater, 1st ch. 2,25; Samuel Barrows 50c.; Turin, ch., a member, 10,00; Otsego Asso., E. Herrington tr., 7,00; Sequoit, J. B. Steadman 2,00; Miss Lois Smith 1,00; Whitesboro', friends to missions 33,76; Mrs. Charlotte Jenks 2,50; Albany, 1st ch. 37,07; Miss Hannah Teft 5,00; Miss Beardsley 1,00; Troy, 1st ch. Fem. Miss. Soc., 110,87; do., Young Men's Miss. Soc. and Sab. School Miss. Soc. 89,50; the two last sums to cons. Calvin Warner and Geo. K. Davis L. M.; per Rev. Alfred Bennett, agent of the Union, 968,23

Lake Ridge, ch. 6,25; North East, ch. 8,00, 14,25

Troy, "a widow's mite," for the Teloogoo Miss., 10,00

do., North ch., for Teloogoo Miss., 50,00

do., col. at the Annual Meeting of the Union, to cons. Rev. Jesse N. Seeley L. M., 213,00

Ticonderoga, ch., mon. con., 5,00

Hampton, ch. 10,00; Hamilton, Rev. Isaac Bevan, for native preacher, 40,00, 50,00

Buffalo, 1st ch., to cons. Rev. A. P. Mather L. M., 135,00

do., 1st ch., after an address by Rev. J. H. Vinton, per Rev. J. Stevens, agent of the Union, 28,00
——3638,81

### New Jersey.

Plainfield, 1st ch., for L. M. to be named, 100,00

Patterson, ch. and Sab. school, to cons. Alfred Stoutenborough L. M., 100,00

Piscataway, 1st ch. Miss Soc. 64,00; do., Youth's Miss. Soc. 36,00; to cons. Bergen Stelle L. M., 100,00

New Brunswick, ch., Youth's Bap. For. Miss. Soc., M. F. Webb sec., to cons. Richard E. Runyon and Peter R. Stelle L. M., 227,96; P. P. Runyon, for native preacher, 40,00, 267,96

Pemberton, ch. 30,00; Samuel Gaskill 5,00 35,00

Flemington, ch., to cons. Wm. Swallow L. M., 100,00; Salem, ch. 38,07; Schooley's Mountain, ch. 12,61; Delaware, ch. 11,39; per Rev. G. S. Webb, agent of the Union, 162,07
——— 765,85

### Pennsylvania.

Philadelphia, David Jayne, to cons. Henry B. Shermer L. M., 100,00

do., 10th ch., viz.—Mon. con. 50,00; Adult Bible Class, for sup. of Sau E Pau, a Karen native preacher, 50,00; to cons. Clement A. Wilson L. M.; Thomas White to cons. him L. M., 100,00; Sabbath school, for Karen Missions, to cons. P. Griffin L. M., 100,00, 300,00

do., 1st ch., viz.—Mon. con. 66,21; Male dep't of Sab. school 50,00; for L. M. to be named, 116,21

do., 11th ch., to cons. Daniel P. Madara L. M., 100,00; Hannah B. Rawlings 1,00; per Rev. G. S. Webb, agent of the Union, 101,00

Minersville, Welsh ch., mon. con., 10,00

Hilltown, ch., per Rev. G. S. Webb, agent of the Union, 7,25
——— 634,46

### Delaware.

Wilmington, 2d ch., (of which 5,00 for Arracan Miss.,) to cons. Samuel Tindall and Thomas Allen L. M. 200,00

Kentucky.

ap. Theol. Inst., mon.
r J. Stevens, agent of
a, 5,00
"a few friends,"
sup. of Myat Kyau, 40,00
— 45,00

Ohio.

sek Asso., viz.
. ch. 3,00; Rev.
shall 1,00, 4,00
Asso., Clark's
sv. B. White, 1,00
Asso., viz.—
rk, ch. 3,00;
h. 1,50; Stand-
5,00; Newton,
soc. 38,85;
ch. 5,25; With-
, ch. 6,10; Che-
thel ch. 90c., 60,60
sso., Painsville,
2,42
er Asso., viz.—
it, ch. 14,59;
n. Soc. 19,29;
. school 2,74;
, ch. 8,24; Ge-
. 16,50; Jeffer-
17,42; do., Sab.
8c., 79,26
sso., viz.—Cam-
. 2,06; Town-
. 2,57; Clinton,
); Ripley, ch.
lew Haven, ch.
rfield, ch. 16,44;
h. 6,11; Bel-
. 17,28; Ridge-
. 20,34; Ber-
14,58, 99,97
sso., viz.—Pitts-
. 19c.; Jackson,
; Spencer, ch.
rafton, ch. 5,00;
ta, ch., &c.,
Litchfield and
d, ch., 4,62;
t, S. N. John-
.; Avon, ch.
llivan, ch. 4,00;
ton, ch. 3,22;
ton, ch. 11,38, 57,87
Asso., viz.—
s, ch. 10,50;
arg 6,00, 16,50
ar Asso., viz.—
Creek, ch. 2,75;
girl 5c.; Spring-
. 16,00; Salem
roy 2,00; New
, ch. 10,00;
, ch., Mrs. Eliz-
Jackson 10,00;
ch. 20,40; Sab.
,02; John Wiant
pring Creek, ch.
70,03
sek Asso., viz.—
a, ch. 23,41;
lope, ch. 1,67;
t, ch. 30,00; Mc
Connelsville, ch., &c., 6,81; Lowell, Rev. Wm. Pearce 3,00; Roxbury, ch. 1,00; N. Henry 1,00, 66,89
Mohecan Asso., viz.—Loudonville, Mrs. Haskell 1,00; Miss M. E. Taylor 1,00, 2,00
Mount Vernon Asso., viz.—Mount Vernon, ch., &c., 12,25; Brinsion, B. B. Truax 2,25; Frederick, ch. 7,00; Chesterville, church 10,00; Chester 8,50, 40,00
Miami Asso., viz.—Cincinnati, Welsh ch. 5,00; do., High St. ch. 7,00; Sab. school 7,00; do., 5th St. ch. 5,72; Sab. school 13,00; do., 1st ch. 39,04; Sab. school 7,50; do., Walnut St. ch. 95,04; Sab. sch. 15,90; do., 9th St. ch. and soc. 748,90; Sab. school 90,00; Lockland, ch. 25,00; Dayton, ch. 24,67; Juv. Soc. 14,62; Lebanon ch. 53,00; Sab. sch. 6,17; Franklin, ch., &c., (of which 20,00 is from Rev. Charles Butler, for sup. of a Karen youth named John Butler,) 103,00; Middletown, ch. 11,75; Mount Carmel, ch. 3,25, 1431,57
Ohio Asso., viz.—T. Gardner 19,00; Union, ch. 5,75; Symmes Creek, ch., 6,06, 30,81
Portage Asso., viz.—Garrettsville, ch. 10,00; Bedford, ch. 14,62; Fem. Soc. 6,00; Akron, Miss Abigal Austin 50,00; L. B. Austin 30,00; Mrs. L. B. Austin 50,00; Rev. L. Austin 9,46; Aurora, ch. 12,62; Mantua, ch. 3.00; colls. of Rev. L. Austin 16,17, 201,87
Rocky River Asso., viz.—Westfield, Rosella Inman 25c.; Rockport, Mrs. Polly M. Wing 2,00; Dover, ch. 15,15; Granger, ch. 5,55; Liverpool, ch. 9,28; Columbia, ch. 5,55; Lafayette, ch. 3,00; Medina, ch. 8,50; a friend 25c.; Rockport, Mrs. Alger 10,00; D. Herrington 1,00; Olmsted P. Thompson, &c., 2,42; Westfield, ch. 5,28; Seville, ch. 3,97; Cleaveland, ch. 127,00, 199,20
Seneca Asso., viz.—Reed, ch. 4,50; West Lodi,

ch. 2,25; Attica, ch. 50c., 7,25
Scioto Asso., Lancaster, Mrs. Ely, ,75
Strait Creek Asso., viz.—Portsmouth, D. D. Jones and family 5,00; Lickfork, ch. 1,35; West Union, ch. 10,30; Greenfield, ch. 21,00, 37,65
Trumbull Asso., viz.—Warner, ch. 12,00; Mecca, ch. 7,00; Girard, ch. 1,40, 20,40
Wooster Asso., Mohecan, 2d ch. 1,73
Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr., 165,97
Piqua, col. 40,25
Cleaveland, do. 48,72
Granville, ch. 42,00; Rev. E. Going 10,00; Fet. Miss. Society 23,00; Johnstown, ch. 50c.; Newark, ch. 5,00, 80,50
per Rev. J. Stevens, agent of the Union, ——2767,34
(The above is to constitute John Thomas and Rev. B. D. Sprague L. M., and others to be named.)
Elgin, ch. 15,08
Norwalk, ch., mon. con., 88,68; Mansfield, ch. 57,52; Windsor, ch. 5,00; to cons. Rev. Jeremiah Hall L. M., 131,00
——2913,39

Missouri.

St. Louis, North ch. 10,00

Illinois.

Rockford, George Haskell 10,00
Illinois River Asso., to cons. Rev. Alba Gross, L. M., 113,00
—— 123,00

Indiana.

Elkhart Asso. 5,00; Elkheart ch. 2,00; Johnson, ch. 2,50; per Rev. J. Stevens, agent of the Union, 9,50

Michigan.

Michigan State Convention, C. Van Husen tr., viz.—Rev. L. Hotchkiss 50,00; Adrian, ch. 26,00; Comstock, ch., mon. con., 5,00; Brooklyn, ch., mon. con., 6,00; Fairfield, ch., mon. con., 2,50; Medina and Wright, ch., mon. con., 2,25; Sandstone, ch., mon. con., 2,00; York, ch., mon. con., 5,45, to cons. Rev. Lorin Hotchkiss L. M.; Detroit, 1st ch. 53,00; Saline, Ladies' Sewing Soc., for sup. of a girl in Nowgong Orphan School to be named Martha Evans, 25,00; mon. con. 27,44; C. Van Husen 25,00; H. Bliss 15,00; John Hunt 5,00; J. M. Hunt 2,00; Mrs. J. M. Hunt 1,00; Mrs. L. A. Hunt 1,00; Mrs. Evans 1,00; Miss Evans 1,00; Rev. J. Post 1,00; W. Huggins 1,00; for L. M. to be named, 280,44

Canada.

Waterford 3,75; Font Hill 3,50; Dundas 19,25; Charlottsville, 1st ch. 6,50; do., 2d ch. 2,00; cash 3,25; Walsingham 41,75; Houghton, 2d ch. 3,63; Bayham 21,90; Jubilee 10,25; Yarmouth, 1st ch. 5,13; Townsend, 1st ch. 14,75; do., 2d ch. 3,00; Yarmouth, 2d ch. 2,00; Aylmer 34,13; St. Thomas 3,50; Ancaster 3,50; Southwold 9,63; Hartford 12,00; Lobo, 1st ch. 2,83; do., 2d ch. 3,75; London 6,50; per Rev. Salem T. Griswold, agent of the Union, 216,80
$11,423,85

Legacies.

Dorchester, Mass., Jacob Flint, per Jesse Parker executor, 200,00
Newark, N. J., James Vanderpool, per Beach Vanderpool executor, in part, 500,00
Cato, N. Y., Ruama Loveless, per Thatcher I. Ferris and Parsons P. Micham executors, 169,00
—— 869,00
$12,292,85

Total from April 1 to May 31, $15,922,00.

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. AUGUST, 1848. NO. 8.

## American Baptist Missionary Union.

MAULMAIN MISSION.—*Letter of Mr. Mason.*

Karen Domestic Missionary Society—A home missionary.

In the following brief notice of the Dong-yan church, its house of worship, its parsonage, its charitable fund supplied by monthly subscriptions, and especially its organization as a Domestic Missionary Society, we have a graphic representation and promise of what may be expected of Karen churches in home coöperation with missionaries, for the evangelization of the Karen people. Nor is it a solitary specimen; though it is seldom that the fact is brought to view with such distinctness and impressive beauty. The letter is dated March 22, 1848.

I have recently returned from a visit to Dong-yan, where with my family I spent three weeks. The Dong-yan church had sixty-seven members last year and one has since died, leaving the present number sixty-six; no other changes having taken place. While there, two were examined and received by the church for baptism; but I was too unwell at the time to administer the ordinance; so I left them for br. Moore to baptize after he comes.

I regard the field that has been allotted to br. Moore, second to none in the provinces; both as regards importance and interest. Dong-yan is in the centre of a more populous region of Karens than I know of any where else; and they are exclusively Pgho Karens. There is a very good beginning made in the church, which embraces some of the most respectable and wealthy families in the settlement. They have a very neat little chapel, the wooden floor and wooden sides of which they paid for themselves; and that is more I believe than any other of the Karen churches in this province have done towards their wooden chapels. They have supplied themselves with an ample number of good seats, after the model of those in our Episcopal church. They were the first Karen church on the coast thus to seat their chapel, but their example is now in the course of imitation by others. Add to this, the church have built, at their own expense, a convenient bamboo house for the accommodation of the missionary when there. They have also a good bell, a present from the Burman church in Maulmain, they having had two given to them; and a communion set, that was sent from America. Then, to keep the chapel roofed and supply any other pecuniary demand upon them as a church, they have a church fund, to which they make monthly subscriptions. I saw nothing wanting to make the church as complete as any at home, in external matters, except a Missionary Society; so while there, I went to work and formed one. The plan was for them to send forth a preacher from among themselves to preach the gospel to others, the church pledging his support. This they did, and the man was forthcoming. There was a man in the church who had studied with a view to the ministry with br. Brayton and again with br. Bullard, and was in Mrs. Bullard's school last rains; but no requisition being made for his services, he was now engaged in business. When the inquiry was made, "Who will go for us?" he offered himself. He gave up his business, threw his basket over his shoulder, and followed

by his wife, walked down to the boat with me, and I took him up to Gyne, opposite the mouth of the Houngbrau; and there I let them go like Noah's dove, to wander to and fro in the wide region watered by that river, with Crung-pung as the base of their operations, in the confident hope that they will return with an olive branch.

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### EXTRACTS FROM THE TENTH REPORT OF THE MAULMAIN MISSIONARY SOCIETY.

It may gratify our readers to have in this connection further notices of Dong-yan and other Karen churches, and generally of the operations of the Karen department of the Maulmain Mission the past year. The annual report, published at p. 259 of our last number, was imperfect, our accounts from the mission being less complete than in former years. We are indebted for these additional facts to the Tenth Report of the Maulmain Missionary Society, published at Maulmain in November, and which came to hand after our last Magazine was out of press.*

Sgau Karen assistants—Baptisms by Aupaw—Duty of converts to help support the gospel—Value of native labor.

The assistants of this department have (until the 1st of October, 1847,) been under the supervision of Rev. Mr. Vinton, with the exception of those engaged in theological study. In consequence, therefore, of his temporary absence to America, it will be impossible to state particularly the labors of these assistants, as has heretofore been done. The papers noting the work and the success which has attended it, are not at command. From the fact that no changes have been mentioned, it is supposed that the assistants have been employed as before reported; and from intelligence which has reached us at different times from Burmah Proper and from the stations nearer Maulmain, it is known that their labors have been attended with the usual blessing of God. Large numbers have been reported as having received the gospel. A letter just received from Aupaw, whose name is well known to the Society, states that he had recently baptized sixty-six persons. After stating particularly the instruction in connection with which these persons had been admitted to this ordinance, he mentions that he had especially explained to them their duty to help support the gospel. They objected that they were poor and could do nothing. He replied, "Before you received the gospel you could cheerfully give much to support your sins,—why can you not now give a little to benefit your own souls and to save the souls of others? If you love the world more than you love Christ, you cannot be saved,—you are not yet true disciples." They could answer him no more,—and they agreed to make a beginning of a half rupee each per year. The amount is indeed small; but it shews a tendency. We think it betokens, what has often before been stated, that this Society will not always be requested to support the gospel among the Karens. It is a pleasing fact that many of the assistants are thinking, feeling and talking upon this subject. They say the teachers have been long with them, and that it is time they began to support themselves.

In this department of Karen missionary work, much solicitude has been experienced during the past year. From the diminution of funds, it has been feared we might be under the necessity of dismissing a part of the assistants. Nothing could be so fatal to the Karen Mission as such a step. It is well known that, for years past, the most successful efforts to win souls to the cross of Christ, and for a large part of the year to watch over the churches, have been made by them. By far the larger proportion of those who have received the gospel, have received it through their instrumentality. To dismiss, therefore, the native assistants, is to write "Ichabod" upon the Karen Mission. Yet this has been avoided during the past year, only by the assumption of heavy responsibilities by the Karen missionaries themselves.

Pgho Karen assistants—Letters of Dong-yan, Kayang and Crung-pung churches.

Bah-mee left the service of the Society and the mission at the close of the last year. He complained that he could not live on seven rupees per month, and demanded higher wages. When Mr. Bullard refused to comply with this demand, he left the mission

* The receipts of the Society in subscriptions and contributions for the year ending July 1, 1847, were Co.'s rupees 2470—1—2,—or more than $1122.

and the mission work. Still he has been reported as preaching to the church in Dong-yan nearly every Sabbath throughout the rains.

As in former years, Ko Chung-pau has been employed in Dong-yan, visiting from house to house, attending upon the sick, watching over the spiritual interests of all, and, in general, discharging those duties which usually devolve upon the pastor.

The following extracts from the letter of the church at Dong-yan to the Association that met there in January last, may be appropriately introduced here in connection with the report of his labors.

"As a multitude of God's people have assembled with us this year, our hearts are made very happy. We receive you, all of you, with our love, and our good things. Brethren! we receive you to our hearts and to our houses; and hope that God's blessing will come with you; and that your holy conversation and fervent prayers will warm up our hearts.

"We, the disciples of Christ in Dong-yan, remain steadfast, but still our hearts increase in holiness very slowly.

"Our minds are dark, and our hearts are hard, yet we remember the love of Christ, and that he poured out his blood for us. We see our neighbors in the road to hell,—we pity them, we tell them God's commands; but still our hearts are not warmed up. People in Dong-yan become Christians very slowly; they 'love darkness rather than light.' They do not, however, revile as formerly, but listen attentively.

| | |
|---|---|
| "We have received by baptism, | 10 |
| " " " by letter, | 2 |
| Died, | 2 |
| Dismissed, | 16 |
| Present number, | 67 |
| Sabbath school pupils, | 44 |
| " " teachers, | 8 |

"Eighty-six rupees eight annas have been subscribed for general purposes, with which we have repaired our chapel, and furnished it with seats."

During the rains of 1846, Chong-te-yeih was a member of Mr. Bullard's school. After the school closed he was employed nearly the whole of the dry season itinerating; and a part of the time he travelled with Mr. Bullard. He was zealous in spirit, and indefatigable in labor. He was ultimately stationed at Kayang, but entered Mr. Binney's school at the commencement of the rains. As Kayang is the centre of his field of labor, the following extracts from the letter of the church at that village are here introduced:—"Brethren of the Association! our hearts are very warm, and we hope and pray, all of us, that God will pour out his Spirit in Dong-yan.

| | |
|---|---|
| "There have been added by baptism, | 6 |
| Suspended, | 1 |
| Present number, | 15 |
| Number of Sabbath school pupils, | 9" |

Kai-mak, as in the previous year, has been located at Crung-pung, but itinerated extensively during the dry season, and gave much satisfaction to Mr. Bullard. At the commencement of the rains he entered Mr. Binney's theological school, where he remained at the date of this report. The following extract from the letter of the church at Crung-pung to the Association, may be regarded, in part, as a report of his labors:—"Through God's mercy we are all well and happy. The grace of God that we have received, we do not hide. We tell every one, that the world may hear. This year *two* have come out of the devil's hands, and become Christ's disciples. We look to God that the Holy Spirit may be poured out and all become Christians.

| | |
|---|---|
| "Suspended, | 1 |
| Present number, | 12 |
| Sabbath school pupils, | 11" |

Pgho Karen boarding school.

This school averages twelve males and eighteen females. The studies pursued are reading, writing, geography, natural philosophy, arithmetic and the scriptures. Sewing is also taught as usual. All, with two exceptions, are progressing well in their studies. One class of five girls has committed almost perfectly the "Child's Book," Elements of Natural Philosophy, and the gospels of Matthew and John. Another class from Rangoon, who when they came did not know the alphabet, have studied and recited twice through the catechism and the gospel of Matthew. The first class in arithmetic, instructed entirely by Miss Vinton, has made very commendable proficiency, and has also studied surveying, under the supervision of Rev. Mr. Vinton.

It may be recollected that in last

year's report Mr. Bullard spoke with deep interest of his class of bible students. Of this class, three are continuing their studies in the Karen Theological Seminary. Two are connected with this school, and one is preaching in Burmah Proper. But others, on hearing of the sudden death of their loved teacher, turned again to their paddy fields and to their fishing ponds.

Though God in his own infinite wisdom has sorely chastened this people in removing from them their only remaining teacher, yet there is cause for rejoicing in that he has not wholly withdrawn his gracious Spirit, but is still operating upon the minds and hearts of these interesting youth. Three of the pupils have, it is believed, been hopefully converted to God the present season. One of them is a very promising young man from a heathen village and a heathen family.

Sgau Karen boarding school.

This school, under the care of Rev. Mr. Vinton, commenced its operations the present year about the first of May and continued five months. The average number of scholars per month has been 101; of this number Mr. Vinton has had a class of twelve, who went through the arithmetic prepared by himself, and have given considerable attention to surveying. Another class commenced the study of surveying, under the instruction of a native teacher.

Rev. Messrs. Beecher and Harris have each taught a class in reading and arithmetic. One class in arithmetic went through the four fundamental rules and most of vulgar fractions. Mrs. Beecher has had a class in reading, arithmetic and the elements of natural philosophy. Mrs. Harris has also had a class in reading and arithmetic, and with few exceptions all the scholars of the school have given more or less attention to these two studies.

While the several teachers have had cause for rejoicing in seeing the mental improvement of their pupils, they have had still greater joy in the hopeful conversion of some of them to Christ. Of the number which belonged to the school, there were twenty-eight who, after being carefully examined in regard to their religious experience, were baptized on the 15th of August.

The sum expended in connection with the school, including the wages of the native teachers and cooks, board of scholars, travelling expenses, &c., for five months, was 948 rupees, 1 anna; average number of boarders per month, 101 rupees; average expense of each scholar per month, 1 rupee, 14 annas.

Karen Normal School.

The Karen Normal School which the Society has kindly aided the present year, has been in operation only about eighteen months. As this school has never been brought particularly to the notice of the Society, it may be proper to state somewhat fully its design, character and prospects.

The prime design of the school has been to form a nursery from which individuals of promise, and who have a desire to become preachers of the gospel, may be selected for the theological school,—and to educate suitable teachers for village schools,—while at least a *few*, it is hoped, may be qualified at some future day to give a literature to their nation. Should individuals, however, express a preference for other pursuits, it is hoped the education received in this school will the better prepare them to be useful to their countrymen.

As it is impossible to elevate any people while the females are ignorant and degraded, it has been deemed necessary to make corresponding provision for their improvement. About one third of the school, therefore, is composed of girls. The English language is made the medium of instruction, in order that the English literature may be thrown open to the pupils. It is designed, however, to make them well acquainted with the grammatical construction of their own language. The course will be thorough in all those branches necessary to qualify them for usefulness in any position in which they may be placed by the providence of God,—a thorough religious education always taking precedence of every thing else. Great results could not, of course, have been anticipated in the brief period of one year and a half. Enough, however, has been accomplished to meet our most sanguine expectations. The first class, consisting of three boys and one girl of about the ages of twelve and thirteen years, have read, besides several elementary school books, most of the gospels and the book of Genesis. The latter they have reviewed, and they are able to answer very readily any questions which may be put them concerning this to them new, and most interesting history.

They have also committed to memory a set of scripture cards, embracing a connected history of the most prominent events recorded in the Old Testament and the history of our Savior's life and sufferings. They have committed to memory an elementary school geography, at the same time making free use of maps and globes; and the boys have mastered the four fundamental rules of arithmetic, both simple and compound, and have made some progress in fractions and reduction of denominations. Another class of about the same age are but little behind them, pursuing the same course of study, and the others at various stages of advancement, according to their ages and the times of their having entered the school.

The boys when out of school are employed at work, either on the compound or otherwise, as much of the time as it is thought best to confine so small lads; most of them being under eight, and all under fourteen or fifteen years of age. One of the eldest boys has during the rains been employed mornings and evenings with very good success, in learning the use of tools, by making boxes, plain tables, &c. The girls are taught to cut and sew for the school, and though none are over twelve or thirteen, and most of them under eight years of age, they have done, with a very little supervision, all the work necessary in this department. They are also alternately taught to be useful in various kinds of domestic employment and plain sewing, so that as they may have leisure from school. The school work is wholly done by the pupils at present, cooking, washing and sewing included. This has enabled the school thus far to be conducted most economically, the *entire* expenses of the school, including rent of school and boarding houses, being little less than two rupees per month for each pupil.

The present number of pupils is limited to *thirty*, and has been during the past year complete. A small number was thought best to comport with the design of the school. None but the most promising are admitted. Constant applications are made by parents for their children to be received into the school, although by so doing they fully understand that they relinquish all further control of their children; and so popular has this school become already among the Karens, that it might at once be enlarged to any extent which might be deemed desirable, and which funds would permit.

For report of Karen Theological Seminary, see pp. 105–6 in Magazine for April.

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## *Journal of Mr. Haswell.*

In the months of February and March Mr. Haswell, in company with Mr. Harris and a few native assistants, visited several villages lying a short distance from the seaboard south from Amherst; of which some account is given in the following extracts from his journal. They left Amherst by boat for Lamaing Feb. 15.

Bahfaing—Cawdote—Karen villages.

Feb. 15. A pleasant sail of five hours brought us to the mouth of Bahfaing creek, where, the tide being exhausted, we put in, had our table spread upon the beach, and partook of our repast. When the tide had risen sufficiently, we proceeded up the creek to the village, not expecting, on account of the lateness of the hour, any opportunity for preaching that night; but as we landed near a kyoung, the noviciates seeing a well manned boat arrive were frightened, supposing, perhaps, we were robbers from Martaban, and ran off and gave an alarm that brought all the men of the village to see who we were. Upon seeing me their fears were dispelled, and I had an excellent opportunity for preaching, to which nearly all listened attentively for two hours, occasionally asking questions. One man said, "We know there must be a God who created all things, but who is He? where is He? how can we please Him?" None disputed; and had I not very often been deceived by appearances, I should expect that these people would soon embrace Christianity. Though not elated, I am encouraged to preach and pray, hoping in due time to reap.

16. Spent the forenoon at Bahfaing, preaching as opportunity offered. About noon put out to sea. Five hours' sail brought us to the mouth of Lamaing creek, where we dined and enjoyed a fine walk upon the beach. At the turn of the tide went up to the village of Cawdote. Seeing a large boat from Tavoy, went on board and preached an hour to the boatmen.

Ko A, hearing of our arrival, came and invited us to his house. His fam-

ily, though none are Christians, appeared very glad to see us. Ko A evidently loves the disciples of Christ, and is a firm Christian,—one alone chosen from among these idolaters, to show forth the goodness and mercy of God.

17. Most of the people went to worship the pagoda at Lameing, that being considered the most sacred of any in this region. A number, however, came to see me, and I tried as I have often done before, to make known to them the way of salvation. They appear very friendly to me, but stand aloof from Christ. Some manifest what is seldom evinced among the heathen,—a sincere gratitude for favors received. The woman who was cured of dropsy by medicine which I gave her several years ago, came, bringing rice, watermelons, &c., and seemed truly rejoiced to see me, as did also her husband. They both listened respectfully to all I had to say, yet there is no evidence that the heart of either is touched by the truth. The people of this place have repeatedly heard the gospel from me and the native assistants, yet they cling to their idols. Oh for the outpouring of the Holy Spirit to make them alive through faith in Christ.

18. Several persons came in and brought us milk for which they would receive no pay, showing a kindness of feeling towards us not often seen among these Burmans and Peguans. My health being poor, I did not venture out in the middle of the day; but upon all who called, urged the necessity of repentance and faith in Christ.

Conversed again with the boatmen from Tavoy, and presented the captain with a copy of the Scripture Digest. At the turn of the tide, left for the Karen jungle; arrived after a few hours rowing, and found the Karens ready to receive us, having had notice of our intended visit. Two persons from this village were at Amherst about ten days ago, and as we had the vaccine matter, I vaccinated them. I found it had taken well, and improved the evening in vaccinating others. The Karens generally have not had the small-pox, and they shut up their roads if they hear of its being in the vicinity, and when it breaks out among them they all flee. We closed the evening by having worship in Burman, Peguan and Karen. The Karens here understand Peguan well.

19. Early in the morning numbers more came to be vaccinated, and we attended to that business first. The greater part of the day has been spent in conversation with the people upon the benefits of education and the claims of Christianity. Two Karen assistants have spent some time here the past year. None have openly professed Christianity, but all are favorably disposed, and several have learned to read.

After 4 o'clock walked to another village. Found the path leading to the place closed through fear of small-pox, the villagers mistaking the *kine pock*, which the people have at the other village, for that disease. We found our way, however, and arrived before the people had returned from cutting their gardens. Soon they arrived, and the old chief seeing us was at first in a great rage, and asked us if we did not know that according to Karen custom we ought not to come when the road was shut up. We tried the power of soft answers to turn away wrath, and soon the old man was quiet and listened to what we had to say in regard to vaccination, and afterwards to the preaching of the gospel. Obtaining a promise that he and some of his people would come to our stopping place, we returned, and on our way called at another chief's house and exhorted him and his people not to work on the morrow, but assemble with us and listen to the word of God.

20. The people have listened to our exhortations, laid aside their daily avocations, and attended preaching regularly, three times. Indeed, many of them have listened to us and the assistants all day, and now, 10 o'clock at night, show no inclination to leave. They seem on the point of embracing the gospel, but are afraid on account of several evil reports of our designs, which they have heard through their idolatrous neighbors,—the Peguans. Hope an assistant will be placed here next rains, as the field is white for the harvest.

Lameing—Burmans and Peguans dull of hearing—Return.

21. After worship, left by land for Lameing. By the way found some people living in booths. Asked them what they were doing. "Building a god," was their reply. Tried to make known to them the God who made all things, and who so loved the world as to give his only Son to die for sinners. May it prove the power of God to the salvation of their souls! This evening

several have been in, among them the blind man; to whom we proclaimed our message. They listened attentively, and frequently acknowledged that what they heard was true.

22. Br. Harris and his Karen assistants have gone to the jungle. I remain to try once more to bring the truth to bear upon this hardened people. Went to a village about three-quarters of a mile distant, but was grieved and disheartened at the extreme darkness of the people, and especially by the incessant babbling of a man, who though ignorant as a beast, thought himself a prodigy of wisdom. After trying in vain to gain their attention, I went to the house of a sick person who I fear is near death in all the darkness of heathenism. Pointed him and those present to the Lamb of God who taketh away the sins of the world. But they appeared so dead and stupid that my heart sunk within me.

How different with those sent to a people whose hearts are open to receive the truth as soon as preached! They go out into the jungle, and not only find many rejoiced at their coming, but large numbers, whom they have never seen before, who, having heard the gospel through the native assistants, have believed and are waiting to be baptized. *Their* chief duty, when traveling, seems to be to examine and baptize converts, as in the case of br. Abbot; while we of the Burmans and Peguans, like poor Ezekiel, have to preach to dry bones, and though we occasionally fancy they begin to shake, yet they remain dead and exceedingly dry. Yet will we continue to prophesy unto them, believing that they will yet come bone to his bone, and be covered with sinews and flesh; and that the Spirit of the Lord will come into them, and that they will stand up upon their feet, an exceeding great army.

23. Went through the village trying to find some to listen to the gospel, but *all* turned a deaf ear. Returned to the zayat. A few called, professedly to listen to our preaching, but in fact to revile and make light of the truth. We tried to gain their attention, but it was in vain. One called out, "Oh, it is a hard case, we have to listen to your law, and you will not even give us a cigar to smoke. Come, give us some cigars. Oh, you are too stingy to give a cigar." Upon this, all set up a roar of laughter; and it was evident that further effort would be like casting pearls before swine. After they left, had some profitable conversation with the assistants, who, though once as dark and far from God as those who had just left, are now, we have reason to believe, sincere Christians,—children of God,—heirs of salvation.

24. Went again to see the sick man mentioned on the 22d, and tried to make known to him and to others the Savior of sinners; but found them dead in sin. Went into the village and spoke to a large company of men and women, but found them *perfectly indifferent* to all I could say of God and his Son Jesus Christ. Returned to the zayat, and addressed the head man and several others who called; who listened attentively. After they left, went to a place where one of the assistants was preaching to a group of men. When he had done speaking, I tried to enforce the truth. Several paid good attention, and assented to the truth and excellence of our words.

I have been much gratified with the zeal and faithfulness of the native assistants. Many have heard the words of eternal life through them.

25. The people have been more disposed to listen to-day, than at any other time since our arrival; and we have felt encouraged and have labored to the extent of our ability, hoping that, though the multitude reject the gospel, we may unto some prove "the savor of life unto life."

26. Br. Harris arrived from the jungle, and after worship with our assistants and coolies, we went to Cawdote, where we designed to spend the Sabbath. Ko A's house was again open to receive us. Had much conversation with the assistants and a few others.

27. Had regular service twice at the house of our host; none present but the family and our own people.

28. After breakfast we took leave of Ko A and started for home; though the waves were rolling high for our tiny boat, we arrived safely at Bahfeing creek, where we anchored for the night.

29. Left at 2 o'clock this morning, and though the sea was very rough, arrived within seven miles of Amherst, when br. Harris and myself left the boat and came on by land and arrived home about noon, thankful to find that our families had been preserved during our absence in usual health.

### Kyoukton.

March 7. Came to this village of

fifty houses to-day. It is on an inland creek, twelve miles north-east from Amherst. The zayat, where I have taken up my abode, is a small building without walls or partitions. When I arrived, I found it occupied by a company of Mussulman traders or pedlars. They soon removed their merchandize to one end, and by means of my boat sail and long curtain, which I carry to meet such exigencies, I soon had a room partitioned off for my own use. But there is no escaping from the glare of the sun, which causes my eyes, that have some months been very troublesome, to be painful, and gives me a headache; all which has prevented my going into the village; but I have conversed with the few who called at the zayat.

"What profit shall we have?"

8. Quite unwell all day and unfit for my work; but hearing that a priest wished to converse with me, I went to his kyoung. Found him, though as dark and self-conceited as any of the fraternity, very good-natured and willing that I should do my part of the conversation, which cannot be said of all. He suffered me to present the great fundamental truths of Christianity to those present, without interruption. He then inquired if those who worshipped the Eternal God were not still under the necessity of laboring for a livelihood. I answered, Yes. "Then," said he, "look here," taking hold of his yellow cloth; "I wear *this* and do not have to labor. The people bring my food, give me my clothes, build my kyoung and keep it roofed. I need not labor, or endure the sun or the rain. When I wish to sleep I sleep, or to walk I walk. If by worshipping the Eternal God, we could be freed from the necessity of labor and from old age, our teeth remain always sound, our eyes never become dim, our hair not turn red or grey, our skin not wrinkle, nor our ears become deaf; if we could be delivered from sickness and death, then would we all become disciples of the Eternal God. But it is not so. There is no *benefit* in this religion." To which I replied,—"Priest, listen to me. Those who worship the Eternal God, like other men are obliged to labor, are subject to poverty, old age, sickness and death; still there is a difference between him that serveth God and him that serveth him not. This is not a state of rewards and punishments, but of probation. There were two neighbors, one industrious and the other indolent. In process of time the houses of both became old and decayed and ready to fall. Upon a certain day the indolent man thus addressed his neighbor; 'See, your house like mine, is old and ready to fall; where is the benefit of your incessant labor? I remain idle, lounge and sleep as I choose, you toil; but your house is no better than mine. Both will soon fall.' The industrious man replied; 'True, my house is ready to fall as well as yours. But, look, do you see that new house yonder? That is mine. My old house will fall, but I care not. I have a new one ready to receive me, while you by your indolence will be left destitute.' Thus, priest, is it with those who serve God and those who do not. The bodies of both must perish. But herein are they different. While he who does not serve God, is without hope and the future is dark and dreary and full of fearful forebodings, the servant of God looks forward to heaven,—to a building not made with hands, prepared by his kind Heavenly Father, who, when his body returns to dust, will receive him into his presence, no more to be exposed to sickness, old age, or death; but to remain unspeakably happy forever; not on account of his own merits, but through the merits of the Son of God, Jesus Christ, who died on the cross that all who repent and believe in him may be saved."

He replied, "We do not see these things. You have been here again and again, and preached to all who would hear. How many have believed? How many disciples have you made? Don't come here any more. Don't preach to the people. If your law were true, you would not be obliged to go from place to place, but the people would go to you to listen."

I replied, "There are but few wise, few rich, few upright and good; therefore it is unreasonable to condemn this law because few embrace it. The Lord of salvation commands us to go into all the world and preach the glad tidings to every creature. If I preach and the people do *not* believe, I am clear. The sin rests on them. If any believe, repent of their sins and trust in Christ, they will be saved and made eternally happy. Priest, consider my words; soon you and I must die; repent and believe the gospel, that when we meet in another world it may be in the paradise of God."

"The invisible things of God," &c. Rom. 1:20.

9. This evening a large company of men, women and children, among them a very talkative little man of about forty-five years of age, came to the zayat. It was evident the latter came to make a display of his acumen. As I had never seen him before, I addressed him (according to the custom of the country) with the question, "Where did you come from?" and he replied, "from the city" (Maulmain); when the following conversation ensued.

"Did you go to see one of the steam engines while there?" "No; but I have heard much about them, and think them very wonderful." "There are many wheels and screws of various sizes, and many other things in a steam engine. If the smallest screw or smallest wheel gets out of its place, the whole machine stops. Every wheel and screw must be of the right size, and every one exactly fitted to its place. Then it can be used to propel ships, saw timber, or grind sugar-cane, or for any thing the owner may wish. Do you not think that the maker of a steam engine must have wisdom and skill to contrive, so that each part of his machine may be fitted for its particular place and adapted to its use?" "Yes." "If he who constructs a steam engine must have wisdom and skill in order that his machine may work, what do you think with regard to this world? Here is a vast machine composed of many parts, and every part exactly adapted to its place and use. There are the sun and moon, for giving light and heat; they are in just the right position. The earth, too, is adapted to be the dwelling place of men and beasts. The elements are lightly regulated. Night and day succeed each other. Seed time and harvest come in their season. Must not he who contrived this vast machine, who regulates all its movements, be possessed of very great wisdom and power?" "Yes, teacher; but *we* do not say it was created." "How, then, could it have come into existence? and who regulates its complicated movements? It not only exists, but perfect order characterizes all its motions. This could not be without a *ruler*. Can a ship go straight without a helmsman?" (Half a dozen voices replied,) "No." "Who is it, then, who holds the helm of the universe?" "Who is it?" (repeated several). "It is He who created all things, who is above all and over all, who is possessed of infinite wisdom and power,—the living and eternal God." "Is not the excellent Gaudama God?" "Gaudama did not create the universe, it existed before him. He does not govern it. Before his existence all things were as they are now. No change took place at his birth or death. He only embarked upon the ship for a little way and then got off, as our forefathers have done generation after generation, and as we must do in our turn. There is but one God. He is eternal, possessed of infinite power and wisdom." "Where is he, teacher? we see him not, how can we believe?" "He is every where, yet we cannot see him; but we can believe. You know that each of you has a soul, yet you cannot see it. You know not the mode of its existence, yet you know it rules in your bodies. The hand or the foot moves not of its own accord, but in obedience to the spirit within. Thus is it in the universe. We cannot see God, yet he exists every where, and rules over all. We are his children. 'In him we live and move and have our being,' as you yourselves acknowledge, 'we are children of God.'* Ought you, then, to think that God is like to images of stone, silver and gold? You say God is your father, but when you pray you pray to idols of your own make; is this proper?" "Our idols are in the place of God. Before our most excellent god was annihilated, he told his disciples to make images and worship them in his stead. They are the substitutes for our god." "How can that be? He who acts as substitute for a governor, must be endowed with the powers of a governor; and a substitute for a physician must be acquainted with diseases and medicine. So also must the substitute for God be endowed with the power, wisdom and majesty of God, or he cannot act as God's substitute. Why seek for a substitute? God himself exists. There is none to be compared with him." "*But we cannot see God.*" "No; still you acknowledge that he exists. Let any thing transpire in the city or country, and you not know the author of the deed, and you at once say, 'We do not know, God knows.' What God knows? Not your idols?" "No." "Not Gau-

* We are the children of God and the law, is a common expression with the Peguans. The speech of Paul to the Athenians seems as well adapted to the Peguans, as it was to the Athenians themselves.

dama, he is not. It is no other than the eternal God. He knows all things. He is our Father. He loves us and has sent his Son Jesus Christ into the world to die for our sins, that we might be saved. Jesus Christ died on the cross, was buried, and on the third day, through the power of God, rose from the dead and ascended to heaven. Whoever will repent of his sins and trust in the merits of Jesus Christ, will be saved. It is for the purpose of making known to you the tidings of *this Savior*, that I left my native land and came to this country. Repent of your sins, believe in him, and you will be made happy forever." To all this the little man replied, "Teacher, we cannot believe at once, we must first consider."

Baptism at Amherst—Native female prayer meeting.

10. Had opportunities for preaching to good numbers during the day, some of whom paid good attention. Gave away three Peguan testaments. At 8 o'clock in the evening left for home, and arrived at midnight.

19. Early in the morning baptized a young woman, daughter of Ko Thka, a Christian. At 9 o'clock visited the Sabbath school, attended by all the week-day pupils, all of whom are instructed in a scripture lesson which they commit during the week. Conversed with a large class of girls and young women who for a long time, when we have been here, have been in the habit of coming to Mrs. Haswell for instruction, at the same hour of the Sabbath school. Four of the number have professed religion. As they are daughters of Christians, much is hoped from them. Last year when we went to Maulmain, Mrs. H. requested this class of young women to meet at the regular hour at our house, to read, sing and pray; and we were pleased to find on our return that the practice had been sustained, though their teacher was not present.

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TAVOY MISSION.—*Journal of Mr. Cross.*

In consequence of Mr. Mason's removal to Maulmain, the churches formerly under his care in Tavoy province has been put in charge of Mr. Cross. The following extracts from Mr. C.'s journal give account of the annual visitation made by him in December last among the churches of the southern district.

Pyeekhya church—Its order and growth.

Dec. 13, 1847. I left Tavoy to-day to visit the churches of the southern district, and arrived at Pyeekhya on the 16th, accompanied by Mrs. Cross. Meetings were held till after the Sabbath; assemblies quite large, and meetings interesting. I am exceedingly pleased with the order which seems to exist in the church. There are no cases of discipline. All seem to be growing in grace and in the knowledge of the truth. There were eight applicants for baptism, but six only are received. One a young woman who professed to have experienced a change of heart during the rains, and another a Siamese, who has married a Karen wife and lives among the Christians, are advised to wait for want of sufficient evidence of their true conversion. The six who were approved were baptized on the Sabbath, and the communion administered to the church. Two others had been baptized during the rains, and four were now restored who had been previously excluded, and had for a long time been exercised with repentance and desires to return to the church.

Faithfulness of native assistants.

19. Sabbath. At a little before sunset a large company of unconverted Karens came up and requested to hear the gospel. They were immediately gratified. They came to worship in the evening, and afterwards dispersed themselves among the disciples to lodge. I am struck with the faithfulness of the native preachers, at least while the missionary is with them. They seem untiring. I now hear them at quite a late hour in the night around me in different directions, with earnestness and often in the most pointed manner preaching and exhorting the unconverted at their lodging places. "You have hardened your hearts," says one, "till they have become like stone, and like stone they will sink in the gulf of fire and brimstone." "Where is the rich man now, who loved only this world? He is lifting up his eyes in torments," said another.

Pyeekhya is a place very favorably situated for obtaining opportunities to preach to the unconverted. They are passing and repassing in small companies every day, and often many times a day. I always had lookers-out

to call them, and in this way found many opportunities of preaching to them. Indeed, I found this method much more eligible than that of going out to find them in their houses. These are so scattered about and at such great distances apart, that you cannot reach more than four or five in a day; and yet you will often be at great loss to imagine where so many people came from as you may have around you in a congregation.

Patsauoo and Palouk churches.

21. Left for Patsauoo. Arrived a little after noon; a full meeting in the evening. The people appeared quite solemn and attentive. One has been excluded during the rains, and two others suspended from communion with the church. There were five applicants for baptism; only three received. The church here have a good native preacher. Few have more talents or are more devoted to their work. There are but few unconverted Karens near this church, and their chapel is unfavorably situated for access to those who may be passing. They are now building a new chapel in a more frequented place. I felt greatly encouraged with my meeting with the church.

23. Arrived at Palouk, which is nearly twelve miles from Patsauoo. The church in this place is quite small; but they have a most devoted native preacher, and it is to be hoped that they will contine to grow. Four have been baptized and one restored. No serious case of discipline. One young man was pretty thoroughly rebuked for irregularities in attending meetings, but on his apparently most humble prayers for forgiveness, he was received at the communion. Our communion season on Sabbath, the 25th, was one of great interest. The little church seemed much affected with the remembrance of the sufferings of the Savior. After meeting I received a message which required me to return to Pyeekhya to attend to the health of my family, and was thus deterred from visiting a place on the upper Palouk among the Pgho Karens, where Mr. Brayton has stationed one of his assistants. Sau Quala, the ordained native pastor at Pyeekhya, with some others, went up to that place.

27. I went up the Pyeekhya river to visit the unconverted on its head waters. I travelled and preached from house to house, but found the people very hard. They seem determined to cling to one another. They will acknowledge, at least by their silence, the truth and importance of all you say; but the most moving and earnest appeals cannot move them one. They will wait, or they hang down their heads and hope you will dismiss them from what evidently seems a most painful position. I am fully sensible that nothing but grace and the Spirit of God will move them; yet we have good reason to hope that great things will come of a continued and faithful application of the truth to their consciences. Soon the spell will break, and we feel assured that God will not forget his own cause.

Pyeekhya head waters—Katay church.—"The man of sin."

Jan. 4, 1848. Arrived at Katay, the southernmost church belonging to us at Tavoy. On our way up the Katay river we met those Karen families who have attached themselves to the Romanists, coming down, as they said, to visit other places below Mergui for preaching. They are all, men, women and children, in company. They consist of two families, which are quite numerous, but the heads of which are brothers. Our assistant stationed at that place is a most trust-worthy and faithful man. The Karen chapel is about two hours' walk from the head quarters of the Romanists at Katay; but the people are often visited by the priests and their attendants. Yet we rejoice to find that they seem in no way favorable to receiving the doctrines or the insinuations of these men. One of the brothers who have given themselves over to the Romish priests, was sent evidently as a sort of spy, and came in one day while I was engaged in preaching. I suspected him, and shaped my remarks accordingly. On learning who he was, after the service was ended I called him and pointed out to him the wickedness of his course, in attaching himself to those who are continually endeavoring to destroy the effects of the gospel, and ridiculing, to the utmost of their ability, such men as Mr. Mason and the other teachers, who have for so many years been engaged in efforts to benefit his countrymen. I was the more anxious to be fully distinct and plain with him, as I wished the little church to understand that they are still on the vantage ground, and are not to be brow-beaten, or looked out of countenance, or shamed into silence by the tongue of ridi-

cule and slander. The little church in that place is evidently growing. Ten have been baptized there, and all quite promising cases. It is a notorious fact among all the people, that the Romanists are attempting to imitate us, as far as possible, in their manner of dealing with the people and in their preaching. The language of the unconverted is, "How is it that these men ape the teachers and are not ashamed?"

A little incident, which greatly interested me at the time, I will notice here. An intelligent Karen family, in some way related to those families who have become Romanists, have been attending both ways of worship, and the man,—who is more than ordinarily well informed for a Karen, reads Burman and has quite a Burman education,—has been considerably influenced by the Romanists, and has followed their advice in drinking arrack, &c. But when they heard that the teacher had arrived at the chapel, their little boy, from four to six years old, now I think the last left of their children after a number of deaths, began to entreat his mother to go to meeting at the chapel. The father was not at home. The little fellow continued to entreat his mother, till she promised that if the father was willing she would go. They must wait and ask him when he came. But the little boy gave neither his father nor mother any peace, embracing their necks, &c., till he induced them to come to the meeting. The mother had been in the habit of attending meetings on the Sabbath, and had given satisfactory evidence of a change of heart and was baptized. The father requested to be baptized, but was advised to wait. He had continued to drink arrack, but now promised entirely to give it up and worship God. He took home with him a copy of the Burman bible to read.

On the whole, I am exceedingly refreshed and encouraged with this visit. There is quite a large field of unconverted Karens about this vicinity, and they are generally well disposed. They have no objections to make, and their sin is that of procrastination and stupidity, from which it seems almost impossible to arouse them. It is impossible to tell what God may suffer the Man of Sin to do in this neighborhood. But it is to be hoped that the eyes of the people have been opened to see his character, notwithstanding the efforts which he has made to conceal it.

## *Journal of Mr. Bennett.*

### Annual visit to Mata.

Jan. 19, 1848. Left home early this morning for a visit to the Christians on the east of the mountains, at Mata and in the surrounding jungle. As br. Cross returned a few days since from his visit to the south, I have the pleasure of his company on this tour. I had engaged some elephants to come down to a place called Ka-pgha-yay, as they did not like to come to town on account of the horses, and other strange things that have been introduced since they were here last, now several years since. We found them waiting for us, and after a little delay we mounted and were on our way. Stopped for the night at an old sleeping place on the Loke Chin stream, where we pitched our tent. In the evening several Karens came in, who were on their way to town or to other settlements, and we had Karen worship.

20. Crossed the mountains, whose appearance is still as rugged, and the road full as tiresome, as it was the first time I passed over it, more than ten years ago. Toward sunset we arrived in the neighborhood of where Pa-na-mee village once was, and pitched our tent for the night. The people who last year were residing near here, have removed to the west of the mountains, or are located on some of its summit slopes. They are where no teacher can visit them the present year, but I hope to meet some of them at Mata, where their church membership belongs. Why they have abandoned a fertile jungle for the rugged gorges of the mountains, I have yet to learn.

21. Arrived at Mata. Am happy to find that several new houses have been erected here since my last visit, and some improvements made, though trifling in themselves considered. The old house where br. and sister Wade have resided so often and so long in their visits here, has been removed, and a temporary place for our residence is made by running a partition across one end of the chapel. Many of the people have been in to greet and welcome us, and seem to be glad they are not wholly forsaken. May the Lord shed down his blessing upon us, and make this visit eventuate in good. We hope to spend some of our time, while east of the mountains, in visiting some of the villages of the in-

converted. In the evening br. Cross preached to the people.

22. This evening an assembly of more than 100 were addressed from the words, "Ask and ye shall receive." Purpose to go up among the Bhyan Karens after the Sabbath, and see if there is any hope of their listening to the gospel. They have never yet been visited, I believe, by any of the teachers.

23. Lord's day. Commenced with a morning prayer meeting, pretty well attended. At the usual hour br. Cross preached to a congregation of 200. Also glad to see the head man of a Sharen village some days distant, present, who a few years since wished to have a school in his village and was promised a teacher. One was accordingly sent two or three years ago, but unfortunately he arrived when the head man was absent, and not finding a zayat built, as had been promised, and finding some of the villagers indisposed for a school, he became discouraged and left without making much effort. The probability is, that if the assistant had possessed more zeal and energy, he would have succeeded in having a school, though some of the villagers are sad drunkards and wedded to their old customs. The head man paid very good attention to the word spoken.

In the evening one of the assistants preached to the people. After worship, hearing there was to be a "bone feast" at the Pgho village on the south branch of the Tenasserim tomorrow and days following, we determined to go up there first, and to the Bhyan Karens afterwards, if Providence permit.

Pgho village—"Bone Feast."

24. Left Mata in boats and passed up the rapids to the village of the Pgho bookho, who has often been mentioned in my former journals; as I have visited his village for several years and had worship at his house, where I have staid. We arrived towards evening, and finding the booths erected in a bamboo grove near the zayat, we took up our abode in the latter, so as to have more convenient access to the people. Sau Quala and his party arrived just before us, they having come overland from Pyeekhya *via* the head waters of the Palau and over the mountains to the head of this stream.

Toward evening the people began to assemble for the feast, the young men covered with ornaments, and their head dresses stuck full of cock's tails and flowers; and the young girls were as fantastically ornamented. These I took to be the dancers. Just before the hour of worship we took a walk through the south village, had some conversation with the people, and invited them to come to evening worship at the zayat. On our return called at the festival ground, and invited the people to leave their follies and come and hear the gospel. Not long after, the people came in such numbers that the zayat would not hold them all, and teacher Sau Quala read Rev. xxi., and gave them a very impressive and pointed sermon from the 8th verse. He then prayed, followed by teacher Ko-la-pau, who was so much affected that sobs stopped his utterance, when br. C. commenced and continued with but little better success. The old bookho was present, and was affected himself; the prayers were more especially on his behalf, and at one time it seemed as if he must come into the ark of safety. The most of the young people left the zayat soon after the sermon, for the music and dancing outside, which was kept up all night. Our meeting was continued until near midnight.

Mr. Cross, referring to the same occasion writes, "Sau Quala preached to them in a most pointed and appropriate manner from a text of his own choice, so precisely adapted to the circumstances that it is worth recording,—Rev 21:8. All these characters, particularly 'the fearful,' which is most applicable, were presented in a striking manner. Notwithstanding the interest of his address, however, the people kept dropping away, evidently more pleased to be at their sports; for they sport over the dead in a most revolting manner in these feasts. After this exercise was ended, the chief alone, or nearly so, still remained. He has been preached to from the days of Boardman, but he has two wives and has made this an objection to his becoming a Christian.

"The truth was pressed upon him in every form, and he was urged to make up his mind now, that he would become a Christian. The case of the former chief, who had died not long ago, and left the

himself been putting off repentance till it was too late, and died, as we had reason to fear, to wail in perdition, was set before him. Every thing seemed ineffectual, when I proposed that we pray especially for him. Our two ordained assistants offered up fervent and consistent prayers for him. I attempted to follow them, but such were my feelings for him and the careless multitudes around, that I was completely overwhelmed and could utter nothing but groans and a few incoherent expressions, that God would have mercy on so many immortal beings so stupidly moving on to the gates of perdition."

The "Bone Feast," described below, was in honor of a deceased woman whose body had been burned the evening before.

25. At the morning prayer meeting the bookho and more of the people than I expected were present, and our meeting was so protracted that we did not get our breakfast until near 9 o'clock.

The people were invited to come again this evening and hear the gospel, and after the zayat was crowded and not half of the people could get in, the bookho proposed we should all go to the *booths* and have the meeting, and we did so. Here we found nearly 200 people, who were seated around; and in the centre of the principal booth was the bone of the deceased person, enshrined in a little box, and surrounded by knives and spears and dresses, ornaments and offerings. As soon as quiet was a little restored, the master of ceremonies and another person, with each an eating-table or large wooden dish,—having small candles stuck all around their edges, the candles being lighted, with a group also with lighted candles in their hands, —surrounded the bone and prostrated themselves before it, and then prayed that the spirit of the departed (who was the wife of one of the two men,) would go in peace and be happy. This over, they each stuck his candle around the bone, and retired to seats near.

We then commenced our services; Prepau, an assistant from the south, first preaching to the people, followed by Ko-la-pau, br. Cross and others. The people were far more attentive and still than I had anticipated, though some of the younger part were a little restive. After we left their ground, though there was an effort apparently for much music and dancing, it did not appear to go off with so much eclat as the evening before.

The bookho of this place was at one time quite a teacher among the people and had many followers. He has now listened to the gospel for several years, and is undoubtedly convinced it is right; has ceased to practise his bookho arts for some time, and had he not two wives, would perhaps ere this have been a member of the church. He now says that when the youngest daughter of the younger wife is married, so that the mother can live with her daughter, he shall put the younger wife away. The daughter may be married the present year, as all the children by both wives are grown up, and the most of them married.

26. After breakfast had a meeting with a few who came to the zayat, and then we returned to Mata.

Siamese Karen village—Their rites of worship.

27. Left Mata for a visit to the Siamese Karen village situated in the jungles to the west of the northern stream, or west of where we leave it; for about one half the way is by boat, and the rest by land. The way by land was new to me, never having traversed it before. After walking over hill and dale for an hour or more, we came to fields cultivated the past year and a few houses; the way leads through these fields and over hills covered still with primeval forests; and after a long journey we found the zayat and its enclosure.

The people here have enclosed nearly two acres with a bamboo fence; in one corner is a building for cooking and eating, near by is a zayat unlike any I have ever met with in the country, and to the east of it another still larger. East of this latter is a small pagoda, built of dirt and bamboo, with four smaller ones at the corners of its base, and to the north a lofty flagstaff. No images were found in these buildings, except a clumsy wooden elephant, which seemed to be placed here for ornament rather than as an object of worship.

Our company scattered themselves about to look up the people and invite them to come out to evening worship. There are several houses not far off, but none in sight of the zayat.

Eastward sunset some returned with two or three men, and we had some conversation, and learned that this worshipping place had been built by a bookho and his disciples, and here they perform their devotions; and further, that this evening was their time for assembling. We had taken possession of their worship room, and our beds had been made up in one corner.

Just before dark we heard the bookho's gong, and soon he made his appearance, followed by his disciples, all dressed in white, or, rather, uncolored garments except by dirt, as they hold it sinful or unsuitable to have clothes of mixed colors. The floor of the zayat is in three stories; the higher has a raised seat or low bedstead for the bookho himself, where he took his seat, with the men around him; and on the next stage the women devotees seated themselves, where in front of the bookho is a place for his wife, with other women around her. The lower platform seemed to be designed for the gentiles, or the uninitiated. We, however, had planted ourselves on the higher floor, and unless requested to remove we felt disposed to retain our positions, and did so, though our beds seemed to be in the way of those who officiated on the priest's right hand.

Order being restored and the people seated, the bookho commenced beating his gong; he then passed it on to what might be termed the orchestra, where was one with another gong, one with a pair of cymbals, and another with a drum. These soon commenced a most deafening din, which continued for several minutes. On a motion from the master they ceased, and small candles having been prepared, were lighted, and five women in front of the bookho and four men, two on each side of him, placed three small candles on the side of a brass cup, which when lighted they raised to their heads, and then reverently handed to their lords. The other devotees passed on each his candle, which was stuck on a bamboo, in front of the altar at the east side of the building and behind the bookho. The offerings, of rice cooked and plantains, had been here deposited when the people first assembled. The fifty or sixty candles all burning, produced quite an illumination, and then the bookho and his four aids seated themselves immediately in front of the women, and presented their feet; on which the women poured water, and then wiped them with the hair of their heads and a napkin,—and all wiped upward, toward the faces of the men. This over, the bookho took his seat on his bedstead, faced the east, imitated by the others, and then kneeled down and offered a long prayer in Karen; not to Gaudama or any particular nat, but seemingly to some *unknown* one. He began and ended with a loud call, in which all joined; then all bowed down *seven* times in adoration; after a few moments silence, the men commenced singing alone, and when they ceased the women commenced. When these ceased, we concluded their mummeries were over and begged a hearing. This was readily granted, and the people were told to be still and listen.

Br. Cross then gave them an exhortation, followed by Ko-la-pan and others for an hour or two. After which, conversation in groups was commenced, and kept up nearly all night. The people, it seems, worship on the evening of the same days as do the Burmans; and it would appear, they bring their mats, and, probably, all their valuables, and sleep in the zayat, at least sleep by turns; for we found that the night was spent by some of them singing and dancing, and much of the time the orchestra was in full operation.

These Siamese Karens, says Mr. Cross in his journal of the same visit, "meet every quarter of the moon, or about every week; and at full and new moons spend three days or more in worshipping, they know not what." Of the preparations and form of worship he remarks, "The people all brought large brass cups full of boiled rice, areca flowers and coon leaf; which were soon adjusted on a platform at the east side of the house, and small wax tapers lighted under it in a thick row the whole width of the house. Then commenced the ceremonies of worship. The bookho with the principal men are seated in an elevated position above the congregation. At a signal, these all extend their feet, and *their own* wives, which takes much from the evil of the thing, after having dipped their hair in water, wash the feet of the men with their hair. The men then wipe them with a white towel, and receive immediately the adoration or wor-

ship each of his own wife, who bows herself in a suitable posture for this object before him. The bookho then turns himself to the lighted tapers, which from their number give off a most brilliant light, and the whole congregation stare in the same direction, while he utters with inconceivable rapidity a sort of prayer, in which he embraces all the relationships of life, with the supplication that their long expected god will make his appearance. At the close of this he breaks out singing, and all the male part of the congregation follow him; and the women take up the same when finished by the men. This is their worship. But the women keep up a plaintive or dirge-like wail, and generally with wholly extempore sentiments, during the night. These women are most beautiful singers, owing to their continual practice no doubt. At one time you hear a single voice, as if it were at a great distance or an unfamiliar voice from the spirit world; till it strikes again the bolder notes of ordinary singing and receives the addition of dozens more, equally sweet and musical."

28. Near daybreak the bookho and his aids had their feet washed again, repeating the ceremonies of the evening before. They were again exhorted by our party to throw away their fooleries and consider the truth. The bookho, I understood, in his morning prayer desired the people might profit by the instructions of the teachers (meaning us), and introduced some things he had heard the evening before.

This bookho is a fine looking young man, apparently from twenty-five to twenty-eight, and is shrewd and cunning. His disciples are almost or quite all Siamese Karens, who came over into this region some six or eight years since. He himself is the son of a head man of a village on the south branch of the Tenasserim, some days journey from Mata. He is the man mentioned Jan. 23d in this journal.

Tah-kha-tah—Religious services at Mata.

After breakfast we came down to a Christian village called Tah-kha-tah, stopping on the way to visit some families of the unconverted. The people of this village had just converted an old house into a very comfortable chapel, and here the people assembled in the evening to the number of about sixty. Br. Cross addressed them from the words, "Fear not, little flock," &c., and was followed by teacher Ko-la-pau and others.

30. Lord's day. At the morning prayer meeting 180 assembled, and several prayers were offered. At the usual hour of service 248 were present, and were addressed from the words, "One thing thou lackest." At the conference at 2 P. M., teacher Ko-la-pau gave an account of one of the disciples (who was present), that we had found up among the Shyan Karens, whom Satan had bound with bead ornaments around the neck and which the teachers had taken off, &c., desiring the church to pray much for the erring brother, that he might be saved. He has lately married an unconverted girl, and lives remote from any of the disciples.

31. In the afternoon called the school children together for a short examination. The school here the last rains had nearly forty scholars. There were now present nineteen girls and twelve boys. All except three or four could read, some very well, others rather indifferently. They were nearly all small, but some questions in scripture history and arithmetic were answered.

Feb. 4. Three or four meetings have been held every day during the week, preaching, prayer, examination of candidates for baptism, hearing confessions, covenant meetings preparatory to communion, &c. Twelve candidates were examined and received, and some advised to wait another year.

5. Lord's day. One of the members of the church, an old woman who lived down on the Tenasserim, died last night, and several went down this morning to attend the funeral. Notwithstanding, there were more than 260 present at morning worship, and were exhorted from Luke 13:7. In the afternoon the Lord's Supper was commemorated, the two native pastors, Ko-la-pau and Sau Quala, officiating. There were 253 communicants present, which was a good proportion of the church, considering that many of them live so distant and so scattered.

The Pgho bookho—Karens on the Tenasserim.

Was very much gratified to-day to have the old bookho from the Pgho village, so often mentioned in my jour-

hills of former years, come of his own accord and request to have his name enrolled among the inquirers, and to be baptized next year. There are, perhaps, few men in all this region who possess so much influence as this man. He was for many years the head of a sect, and had many followers. Should he prove to be really taught of the Spirit and be filled with zeal for the conversion of others, he may do much good. I may mention that he is the same man in whose house, some six years since, I found some of our tracts and a part of the Acts, which books were printed in Rangoon many years before.

In the evening Sau Quala preached a very stirring discourse. He expects to leave to-morrow or next day for Pyeekhya *via* the Tenasserim and Mergui. There are many Karens living on the Tenasserim, some of whom have come over recently from Siam, and who are in almost inaccessible locations, unless by way of the river from this place. He expects to be six weeks or two months in reaching Mergui. May the Lord give him favor in the sight of the people. He is accompanied by two of the assistants and others, and altogether they form quite a respectable party.

At evening worship there were present a head man and several of his people from a village a day's journey to the northward, who came over from Siam some few years since, but upon whom the gospel has, as yet, made no sensible impression. May they be affected by its saving influences, have schools in their village, and learn to live for another world.

Return to Tavoy.

7. The elephants not arriving as we had expected, after a season of prayer with the people we prepared to take our departure for Tavoy as soon as coolies for the purpose could be procured. The road over the mountains seems to be unlike other roads; when frequently travelled they appear better,—this seemed this time to be rather more rough and rugged than formerly, though frequently passed within the last ten years; so frequently indeed that many of the rocks have become familiar acquaintances. The man who shall make, or cause to be made, a good road over these mountains will get and deserve a name and fame, that will descend to the latest generations of the people. If he be not now living, may he soon be born.

8. Arrived home just after sunset. Thus has closed this annual visit to the largest church in this province. A branch of it remains to be visited on the Lau-lu stream, west of the mountains.

Visit to Lang-lung—Church at Khat brook.

10. Left Tavoy in company with br. Cross and teacher Ko-la-pau for a visit to the Karens on the Lau-lu waters. Our path for the first eight or nine miles is on the way to Mata, when we cross the Pouch-tein stream and make an eastward course. The stream where we cross is on tide waters without a bridge, and we experienced some difficulty in getting over. One of the first of our party nearly disappeared in the soft mud of the opposite bank, but fortunately a boat came along, and in this we passed over, it being dragged up the steep banks; and then on the shoulders of our coolies we were safely over, though we did not escape our share of the mud. The road from this point is new to me, never having travelled it before. It is a pretty rough Karen path on the Lau-lu stream and over some spurs of hills. We reached the zayat before sunset, and some few of the disciples came in to welcome us; but the mass are out cutting fields. Not very good reports are given of some, who have been guilty of drinking ardent spirit, though only once, and some of them for *medicine*. Kola-pau addressed the people in the evening. A man was present who has been excluded some years. Had some conversation with him, but regret to say he gave no signs of repentance or reform. There seem to be quite a number of refractory disciples living up here, in almost inaccessible localities, and I fear they have taken up their abode here, partly to be out of the way of the teachers and assistants.

11. Concluded to visit another locality on the Khat brook, where there are several disciples, and where they have just erected a new zayat. We found it at the distance of between two and three hours over a very bad path. The zayat is situated in a pretty garden, surrounded by betel, cocoanut, dorian and jack trees,—the place spoken of so favorably by br. Mason in his journal a few years since. In the midst of a grove, on an eminence, live an old man and his wife, disciples of

long standing and good people,—and not far off are the houses of other disciples. This place is the khat of Ko Thah-byu's Memoir. Br. Cross preached in the evening.

13. Lord's day. Yesterday had several meetings, examined candidates for baptism; one only being received, and the others advised to wait. To-day the candidate was baptized in a little bason at the foot of a pretty cascade in the Khat brook, and about thirty disciples sat down to the Lord's Supper. Three of the members who were present, confessed they had drank ardent spirit *once*, and one of them said it was as a medicine. They were suspended from communion. Two of them appeared penitent and sorry for the folly of which they had been guilty.

14. Prepared to leave for home. Ko-la-pau goes from here to Mata, to his charge, and we return to the city. Before leaving, however, the names of ten of the disciples living up on the Lau-lu stream were handed me, who have been guilty of drinking ardent spirit distilled from rice. As the distillation is illegal, I hope government will put a stop to it. The disciples, as far as I heard, had not manufactured, but drank, the most of them only once. It requires much prudence and discretion to manage such cases. In America it would be considered a minor offence, but here it is a serious one; it is a returning to old practices, and shows a hankering after the superstitions of their ancestors. May the Lord send his Spirit among them, reform the wandering, convert the really unconverted, if such there should be among them, and lead them all in the way of truth and righteousness.

There are many living in this region who have never yet been subdued by divine grace. The assistant here is a very good man and more than ordinarily pious, but he has not the zeal of a Paul or an Apollos.

Claims of Tavoy.

Thus I suppose my jungle labors are over for this season. There is so much work to be done in town, in building a new chapel, repairs of buildings, printing, &c., that the way does not seem clear that I can be absent more, and accomplish the necessary work before the rains,—and yet there are several thousand Karens unvisited in this province. Besides, the Burmese are entirely neglected, except what little labors are performed by the Burmese assistants. When will the time arrive, when even a single missionary will be devoted to the Burmese of Tavoy and the numerous villages round about? Here is an inviting field; who will enter it? Cowper has said, "There is no flesh in man's obdurate heart, it does not feel for man." Is it true?

Table of churches—Annual contributions.

The following is a table of the churches:—

| | Bap. | Ex. | Res. | Pres. No. |
|---|---|---|---|---|
| Yaville, | | | | 56 |
| Newville, | 2 | 3 | | 38 |
| Mata, | 13 | | 2 | 412 |
| Totals, | 15 | 3 | 2 | 506 |

The collections for the Tavoy Missionary Society were from

| | Co.'s Rs. |
|---|---|
| Yaville, | 12,10, 4 |
| Newville, | 10,14, |
| Mata, | 59,15, 4 |
| Lung-lung (Lau-lu), | 16,00, 2 |
| | 99, 7,10 |

If the Baptists in America were only to give for the cause of missions, in *proportion to their wealth*, as the Karens have given this year, the treasurer's receipts would annually exceed $200,000. And besides the collections, new chapels have been, or are to be built in all the places except Mata, and there the zayat is to be nearly rebuilt in repairs,—the expense of all which is not inconsiderable.

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*Letter of Mr. Cross.*

In a letter of March 6, Mr. Cross writes:—

The small-pox is reported by the natives to be spreading in town. The people take every measure to conceal from the European physicians the facts of the sickness amongst them, on account of their prejudices against European treatment. For this reason the vigilance of the civil authorities will be in a measure eluded.

Yesterday and day before, I received visits from the Pgho chief whom I have mentioned in my journal as having preached at a bone feast in his village. He says he worships God, and that he has been up the river on which he lives, to preach. There is

another leading chief, a Sgau, in that direction, who a good while ago consented to have a school taught in his village; but when a man was sent to him, he had not made the preparations which he had promised, and was not at home at the time; and the man sent to him came away. This year, while we were at Mata, he brought a present. We had fallen in with him on our way to Mata, and exhorted him. It is greatly to be hoped that through the influence of the Pgho man he will be brought in. He is now leaning to his son, who is the young bookho whom we have described above, and so far he finds an excuse for himself. Yesterday I called the Pgho man, with a brother of his with him, into my house to exhort him. They seemed to be greatly touched, and it was easy to see that a little more emotion might have caused the tears to flow which started in their eyes while listening to the mercy of Jesus in providing for their salvation. I have great hopes that God will soon make a wide opening in these villages.

I greatly fear for our schools in the rains, as it will be quite impossible to induce the Karens to come in, if we have the small-pox among us. In case I cannot obtain students, I shall endeavor to station the advanced students as teachers in their villages. They will be able to teach one another to a considerable extent. In this case, I think I shall apply myself to the study of the Burman as much as possible.

I have been improving every moment I could get, in blocking out some thoughts on the history of the church, and am somewhat encouraged at the progress I have been able to make. My object is to give a consecutive narration of events, but not full, particularly on parts where the New Testament is sufficient; and only to show things to be connected which are truly so, avoiding all that is merely hypothetical as much as possible. I shall endeavor to give all that can be said, reckoned by our standard histories, to be reliable, without swelling it with reasonings or remarks. Whether I make any thing which will be acceptable or not, I have left for the end to show, contenting myself with the idea that I will not neglect my other duties, preaching the gospel, etc., for this. I shall endeavor to be quite clear on the first period, — the condition of the Jews, their doctrines, sects, and, finally, their downfall and dispersion, with the destruction of their temple and city, etc.; also to sketch their principal characters—the characters and the reliable accounts given of all the apostles and principal disciples, so far as they have a general bearing on the spread of the gospel and the organization of the church. This I hope to do in a concise and readable manner.

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## Arracan.—*Journal of Mr. Ingalls.*

In February Mr. Ingalls visited the Kammees at their villages up the Koladon river, as narrated in the following journal.

### Valley of the Koladon—Idol of Pegu.

Feb. 17. Left for the village of Chetza, far up the Koladon. A good breeze wafted us rapidly and pleasantly away from my station, now left in charge of natives. All who have ascended this magnificent stream, have admired the beautiful prospect spread out on every hand. The valley of the Koladon is not surpassed in richness by any vale in the east; it may compare with the Nile. Rice and paddy, the product of these plains, are shipped at Akyab, in some five or six hundred vessels annually, to Madras, the Mauritius, Pinang, Singapore, China, England and Germany. The American, in his thirst for gold or trade, has found this mart. Five large and beautiful ships have visited this port the present season, and others are expected. On either hand of me lie these rich plains, studded with villages filled with a rural population, whose hard earnings are bestowed upon idols. Months of labor should be devoted to them by the preacher of righteousness, and must be, ere they are rescued from death and hell.

19. This morning found our boat anchored by the side of one of these romantic villages. On landing, I was joined by a Mussulman, and walked up to an idol exposed to the sun and storm with no shelter. It was hewed from a dark stone, and is as large as life. On either side are round altars hewed from the same material. "This idol," said an old man, "was consecrated by a princess of Pegu, who was brought from that city a captive by a warlike king of Arracan. No one now ventures to erect a shed over it, from the fact that the last four or five who have so done, have suddenly died in a short

time." "So great is its power," added he, "that no criminal when confronted with it dares to lie." This idol is not only the god of the village, but highly venerated by the people of the land.

Under the shade of the mango, the people collected and listened for an hour to the gospel of Christ. Many for the first time heard of eternal life beyond the grave. This truth was left with them, and they will never bow the knee to idols with the confidence they did before this truth was presented.

Chetza's village—Historical notices of the Kemmees.

20. This day has been spent at Chetza's village with the Kemmees. Forty or fifty were present. All listened, none disputed, "all was good." A great work is yet to be done for this people, and ought to be commenced in earnest. They are among the most destitute and dependent of our race. Books they have none; their language must be reduced to writing. School teachers and assistants must be raised up from among them, and the gospel preached in all their villages. To bring *one* of nature's apostate sons to the light of the gospel and instil into his mind right principles, is not a small work; here is a whole people. For ages they have lived on the Koladon and its tributary streams, unknown to the rest of the world except their oppressors, until the gospel penetrated their retired jungles. Formerly the Shandoos were their rulers. This people live some seventeen days' journey north of the Kemmees, and are said to be a numerous and fierce people, independent, bidding defiance to the king of Burmah as well as to the Hon. East India Company. They keep all the lesser tribes in constant alarm. They form predatory bands of 300 or 400 men, armed with the bow and spear or the more deadly musket. The devoted village is surrounded and they wait in silence till just before dawn, then rush upon their pray. Their object is captives, whom they sell and plunder. The poor captives are sold into hopeless bondage. Many Kemmee villages have been destroyed, though under British protection; several during the past two years. The Kemmees fared hard under the rule of this blood-thirsty people, and never tasted liberty till the English took possession of Arracan.

Religious and civil condition—Population.

The Kemmees have never polluted themselves with idols. They have the tradition that there is a God, who in ancient times gave them a parchment-book, which was devoured by a dog. Being ignorant of the divine will, they have lived age after age without offering prayer or praise, waiting for "books which their fathers told them good people would bring again to them."

They live in villages of ten, twenty, and thirty houses. Each village has a mountain chief, who is much respected. Their criminal code is quite lenient; sixty rupees is all the avenger of blood demands for the crime of murder; but if the fine is not paid, the man is seized by the relatives of the deceased and burnt to death with a stag or elk. For theft fines are imposed; if 100 rupees be stolen, the thief has to refund the money and pay sixty rupees; if ten rupees, five rupees fine is imposed. If the thief refuses to pay, he or his children may be reduced to slavery. Adultery is punished by a fine of thirty rupees. Fornication, as a crime, does not exist, and the state of morals in such a country may be conjectured. Marriage is recognized, and the parents of the bride receive a rich present. The contract is not, however, considered binding if the parties wish to separate. Here, then, is a field where Christianity has a glorious work to perform.

Some 10,000 Kemmees live within a short distance of Chetza's village according to the report of the natives. They are waiting with no little interest to see whether a Kemmee can learn to read. I have two young men who can read and write, and are now studying arithmetic. I was delighted to see the effect produced when these boys read a part of the catechism.

21. Left the village. Several boys accompany us to town to attend school. We dined this evening near a Musulman village of forty houses, embosomed in gardens of the evergreen plantain and shaded by the mango, now in blossom. I know not how long the Mussulman has pitched his tent in Arracan, but I question whether the Prophet of Mecca has more ignorant or bigoted followers than some of them.

Arracan city.—Relics of idolatry.

22. This morning we left the Koladon and shaped our course for the old

capital of Arracan. From the high mountains which tower in the east, dividing Arracan from Burmah, to the ocean, the whole country is cut up by small rivers which run in every direction. This kind arrangement of Providence has afforded the people the best of means for transporting the produce of their farms to market. We have been passing all day through the rice-growing districts. We stopped at a village of some forty houses, and soon had the whole population around us. My little girl was one great object of attraction. I spent an hour in telling them of the glorious One who had loved them and given himself a ransom for their sins, and who now called them to repentance; and left with them the tract, to guide them, if they choose, to the Eternal God.

23. This morning found ourselves at the old city. Here for some six or eight hundred years the kings of Arracan reigned. They have passed away, and all that remains to tell of past greatness, are dilapidated walls of hewn stone, and decayed and ruined pagodas that rise from the hill and from the plain to announce that Boodhism was the religion of the people. I visited one pagoda near the bank of the stream where my boat was anchored, built partly of brick and hewn stone, erected by the kings of Arracan. It was imposing in the days of its pride, and cost thousands. It is entered by three gateways or doors. In the centre was a huge image of Gaudama seated upon a throne or altar. The courts of this temple were in ruins; time, with the assistance of the white ant, had most effectually done its work. The idol, from its sheltered position and the material from which it is made, has survived. Some zealous Boodhist had presented him some parched rice, which a little dog was eating when we entered. Some Burmans soon joined us, and we had a good subject for a sermon. They followed us to our boat, and took tracts with much interest.

### Eighty thousand idols—"Cast to the moles and the bats."

Among the ruins of this ancient city one stands preëminent, the temple of 80,000 gods. Before I visited it, I questioned whether so many idols could be collected in one building. Athens in the proudest days of her idolatry boasted only half as many. I entered the court fronting this idol house, and was soon convinced that the estimate of 80,000 idols had not been exaggerated. This court was twenty-five paces square; of hewn stone and brick. Here were idols piled on idols, row above row; but broken and scattered in every direction, though as large as life and of the hardest stone. The spoiler had been there and done his work. This court fronts the strange idol temple. Here were arched halls of hewn stone, on three sides lined with idols; but attempt a description I cannot. I walked through some of these dark, desolate halls, and found that the bat had made it his home; and the noise and scent of this filthy inhabitant could but remind us of the doom of idols in the book of inspiration.

### Subjection of Arracan to Burmah—Fate of the royal family.

Sixty-three years have elapsed since the kings of Arracan ceased to reign. Divisions and rebellions, the precursor of a nation's downfall, had done their work, and the proud Burman came and gained this capital without difficulty. The last king, Them-a-da, fled, and the sceptre passed away. From that time till the Saxon entered it, Arracan bled from every pore. In a few years, what was once a kingdom, was reduced to 200,000 or 300,000 souls. The Burmans carried to Ava the celebrated Mha-moo-ne, and the surviving members of the royal family of Arracan are now detained at Ava and made the slaves of this idol. According to the sacred books of the Burmans there are one hundred and one races of men; the king of Arracan cast an equal number of idols, as representatives of them. These were embedded in masonry, and above them he placed Mha-moo-ne, a vast image of himself, signifying that he was the universal monarch. To this idol, now, the royal race are slaves; a just retribution for their pride.

25. We have preached to all who would listen, and given them "the tract," and now turn away from these ruins of matter and mind, musing upon that inscrutable Providence that has permitted a nation to pass through such changes so many ages, with no light but nature to guide them to the true God.

## *Letter of Mr. Abbott.*

**The letter from which we make the following extracts has been already perused by many of our readers, but to complete our view of the Arracan Mission we republish portions of it here. It is dated at Sandoway, Feb. 12, 1848.**

### Gathering at Ong-kyoung—Baptisms by native pastors.

We have just returned from a tour of some six weeks among the Karen churches. I had previously sent a circular to the distant villages of Burmah, fixing a day when I would meet the native preachers at Ong-kyoung; but sufficient time had not elapsed to allow the most distant to reach the place in season,—so that, on our arrival, but twelve of them had assembled.

When I found myself standing among that group of native preachers, and witnessed their intense joy at seeing me again, I forgot for a while the sacrifices and hazards and misgivings of the past; and we rejoiced together, and offered to the Lord a song of grateful praise.

I was highly gratified at the indications of stability and improvement which the village gave. The pastor of the church, Tway Poh, has more than fulfilled my most sanguine expectations. He has won a fair, high character, and acquired a commanding influence, which, in meekness and love, he consecrates unreservedly to the cause of truth. During my absence he baptized six hundred, and had baptized more than a thousand previously,—making some sixteen hundred since his ordination. Over the small churches thus established, he appointed "elders;" and in no case have I seen cause to question the wisdom of his course. He is about to remove from Ong-kyoung to a new village, some two days south, where he hopes to build up another large church.

Myat Kyau, the other ordained pastor, has baptized five hundred and fifty since I left, mostly in Burmah, and formed them into churches, and appointed a preacher in each. He is to succeed Tway Poh at Ong-kyoung. Myat Kyau is a different man from Tway Poh; is terribly severe in his denunciations of the wicked; of an indomitable will, he pursues his own course irrespectively of friends or foes, and is liable to make himself enemies. Tway Poh is the mild and lovely John, and has not an enemy in the world. Both are excellent men in their way; and I have never regretted that I laid hands on them, and ordained them to the fearful responsibilities of the gospel ministry.

### The thirty-six native preachers.

Of the native preachers that I left, two have died, and one has been suspended. The remaining twenty native preachers have remained steadfast and immovable, abounding in the work of the Lord. All these are tried men, appointed before I left the country. They are all pastors of churches, the greater number of which are in Burmah. In many cases, their churches being unable to give them an adequate support, the preachers have suffered during my absence, as they do not feel themselves at liberty to engage in any secular employment. And I am sorry to be obliged to say, that the appropriations of the Executive Committee have not been sufficient to enable us to relieve their wants.

The sixteen others, appointed by the ordained pastors, have each the care of a church and Christian congregation, by whom they are sustained. They were appointed provisionally, to supply an immediate demand, but to wait the final decision of the missionary. They are all to leave their churches and study with us during the coming rainy season; and will, we hope, prove themselves worthy to be recognized as preachers, and be attached to the mission.

It will be seen that there are thirty-six native preachers (including the above sixteen), besides the ordained pastors, to be counselled and guided by the missionary; to be watched and prayed over; to awaken our anxieties and multiply our cares and labors; and to add to the expense of the mission. The thirty-six have under their charge nearly five thousand church members; —more than that number have been baptized west of Rangoon since 1837, when I first visited the young chief. The two ordained pastors and eight of the thirty-six, with about a thousand of the converts, are in the province of Arracan, west of the mountains. The other twenty-six with four thousand converts are in Burmah, between the mountains of Arracan on the west and Rangoon on the east. The churches number from twenty to two hundred and fifty members each; and in many of those in Burmah are large numbers of candidates for baptism.

The appropriations needed.

Moreover, there are in Burmah, away to the north of Bassein and Pantanau, at least eight destitute districts, where twelve hundred converts are waiting for baptism. And for these eight districts, pastors are demanded immediately. We are expecting that, in the course of a year or two, the churches each having their pastor will be forty-five, and the converts seven thousand. A large number of school teachers will be required, all of whom must be educated by the missionary, at a considerable expense; and all the pastors must, of course, study with the missionary before receiving a regular appointment. Will the churches of our native land enable the Executive Committee to make appropriations to meet the wants of these churches? is a question which we are beginning to propose to ourselves with fearful apprehensions. Pastors, school teachers, and the young men of these churches, *must be educated*. Shall we be sustained in this toilsome service? Many of the pastors will be located in districts where the people will not be able to sustain them, and will consequently increase the demands upon the funds of the mission.

The faithfulness and goodness of God.

My recent tour was made in company with Mr. and Mrs. Beecher. A good many were baptized, and our visit among the churches was full of interest to us all,—the details of which will be given by Mr. Beecher. We are now repairing our dilapidated buildings preparatory to the boarding school during the rainy season.

The great object I had proposed to myself, while in my native land, with such fearful solicitude, is accomplished. Thanks be to God. And I have but to glance over the past few years, and mark the signal divine interpositions in rescuing me from the border of the grave, and in bearing me on through dangers and sufferings, to the present moment,—to be reminded of my obligations to my God. Surely I have abundant reason to magnify his goodness in the presence of all his people. And now I am more at ease. I have Mr. and Mrs. Beecher at my side, whose knowledge of the language will enable them soon to prosecute their labors with facility;—good friends, desirable companions, and faithful fellow-laborers.

## Germany.—*Letter of Mr. Oncken.*

In the Annual Report, pp. 274–5 of the Magazine, we have given a summary view of the operations of the German Mission the past year. The following extracts from one of Mr. Oncken's late letters furnish some interesting particulars.

Persecution at Pinneberg—Danish churches—Laborers in Hamburg church.

Our little branch churches around Hamburg are all doing well. The church at Pinneberg is now again assailed by the authorities, br. Mahr being threatened with banishment if he does not give up the religious assemblies. The moving cause of all this are the Lutheran ministers; one of them professes to be evangelical.

Br. Köbner made several missionary tours during the year to Berlin, in company with myself to Bremen, and to Denmark. On the latter, it was his intention to visit Gothenburg, but he was compelled to land at Copenhagen, being half dead from sea-sickness. Meeting with no interruption from the Danish authorities, he embraced the golden opportunity and visited and consulted with the leading brethren in the Danish churches, when the decisions to which we had come, with those who visited us last summer, were confirmed; and we have now the pleasing prospect that, with the Lord's blessing, the cause in Denmark will be revived again. Br. Köbner visited Aalborg on this tour, to become personally acquainted with br. Föltved, one of the missionaries of the Union; and I am glad to say that the personal interview with this brother has only tended to confirm the confidence which was previously entertained. Br. Föltved is laboring with much success at Aalborg and its vicinity, and nearly thirty members were added to the church during the past year.

Our beloved brother and fellow-laborer Schauffler has frequently had the whole charge of the church alone, during the absence of br. Köbner and myself; but though much engaged in mercantile pursuits, he has ever discharged the solemn duties of a minister of the Lord Jesus Christ with much self-denial and faithfulness. I adore and bless the Lord for having given me two such devoted and excellent brethren as my fellow-laborers in the church with which we are connected.

Dear br. Lange has made several

missionary tours into Hanover, on which his visits have been blessed to some; several persons have been baptized by him at Heidenhoff, and at one or two villages near Pyrmont. He has continued his ordinary labors in and near Hamburg, till about three months ago, when his strength failed; so that we began to fear he would soon be removed to his rest; but now the Lord appears to hear the prayers of his people on behalf of our brother, and we begin to cherish the hope of seeing him restored.

### Conversion of Jews.

Br. Elvin, from the house of Israel, has been appointed to direct his attention to the Jews, and the effort has been most gratifying. Two dear brethren from among that stiff-necked people, have found in Jesus the promised Messiah, and are now happily united with us in the bonds of church fellowship. Our Sunday school has also shared in the Spirit's gracious influence; two of the scholars have been baptized, after satisfactory evidence of a change of heart, and others have applied for admission.

### Stettin—Memel—Elbing.

The country churches, with which those brethren are connected who are supported by the Union, have all more or less been refreshed with showers of heavenly influence.

The church at Stettin, under the care of br. Hinrichs, has had an increase of between thirty and forty members. That brother labors there and in its vicinity with much acceptance, and the cause has gained additional strength by the appointment of a brother as colporteur from the American and Foreign Bible Society, who is to labor in that part.

The communications from br. Dörksen at Memel are most gratifying, and demand our grateful praises to the Lord. The church enjoys peace from without, the meetings are well attended, and eighteen converts have been baptized during the past year. Br. Dörksen has made several missionary tours, and hopes soon to see a little band of believers formed at Tilsit. One of the brethren in the church at Memel, conversant with the Lithuanian language, is now laboring among that people, and br. Dörksen entertains the hope that ere long the Lord will gather a people for himself from among them.

At Elbing the church has repeatedly requested us to send them a faithful laborer, but, alas! we have neither the men nor the means to comply with this request. The station is most important, and, if well supplied, there is reason to expect the most happy results. There have been additions to the above church, but I want positive information as to the number. The other churches in Pomerania,—between Stettin and Elbing, located especially at and near Rummelsburg, five or six in number, with about 120 members,—have also had additions, though not so numerous as the churches with which I am more intimately connected.

### Hesse Cassel—Bremen—Bitterfeldt.

The brethren Sander and Steinhoff have continued their important and self-denying labors, not only in various parts of Hanover, but br. Steinhoff has been thrice on long missionary tours into Hesse Cassel. These tours have been attended with much danger to his personal safety, the authorities having given strict orders to arrest him. The Lord put the counsel of his enemies to nought, and was a wall of fire to his servant; and thus in the midst of the thickest dangers our brother has been graciously preserved. The above two brethren baptized upwards of forty converts during the past year. Most of these were added to the churches in Hesse Cassel. The persecutions in Hesse continue, or better, have been renewed with increased violence. Imprisonment, confiscation of property, and forcible sprinkling of the infants, is the order of the day. Our brethren are, however, by God's grace, immovable, and in the Lord's good time they will surely be delivered from this spiritual tyranny.

Br. Gülzaw was ordained in the spring of 1847 over the church at Bremen, after having had the oversight of them for nearly two years; and as there is a wide field for missionary exertions, I have added him to the list of your laborers. He baptized last year ten converts; five at Bremen and five at Oldenburg, along the Weser. Br. Gülzaw labors not only at Bremen, but makes frequent tours into Oldenburg, where we have members at different points down the Weser. Last summer he extended his sphere of labor as far as to Emden, where he was permitted to preach to large assemblies.

Br. Werner at Bitterfeldt has had, perhaps, less success than any of our

brethren, but still enough to encourage him. Six believers have been added to the church, and at present there appears to be a powerful awakening at a village five or six miles from there, where a new church will most probably be formed soon.

Whole number of laborers.

Besides these brethren, engaged by the Union, I have been enabled by private contributions to support, at least for the present, four other brethren; one in Baden, one in Elsass, one in Würtemburg and one in Hanover. We have thus, with the six brethren supported by the American and Foreign Bible Society, twenty-five laborers in the field, who are spreading God's truth, and who are not only aiming at the conversion of sinners,—then leaving them to shift for themselves,—but to organize them into churches after the divine model of the New Testament. The increase in all our churches in the past year, may be estimated at fully 300 members. The number of members in the church at Hamburg is at present 340.

When I send my journal, I shall give you my views of the spiritual condition of Switzerland. I have, at present, a brother from that country at my house, who was formerly a pastor in the National Reformed Church at St. Gall; he will remain with us some months, and should the church think him fit for missionary work, we shall, most probably, send him to his native country.

Br. Förster, whom I have long wished to be employed as missionary in Denmark, is now also with me, on his way to that country; he has been sent out by our Strict Baptist brethren in England. Br. F. will remain here some weeks longer, and I trust he will prove a real blessing to the cause in his native country.

Mr. Förster, alluded to in the last paragraph, soon after proceeded to Denmark, and commenced his labors in connection with the church at Copenhagen. A few extracts from a letter addressed by him in April to the Society by whom he is supported, which we find in the Primitive Church Magazine, pp. 193–4, will inform our readers of the state of that church and the prospect opening before him.

*Letter of Mr. Förster.*

The church (at Copenhagen) has suffered very much from various causes, but the last attack of the enemy was the introduction, by means of two Swedes, of that mischievous doctrine of sinless perfection. This pernicious error has grievously affected almost all the churches in Denmark, and its baneful consequences are still painfully perceptible. The church here, with the exception of a few brethren, who on this and other accounts separated themselves from the church, was entirely polluted with it. Most of them have, however, through the interposition of br. Oncken and the church at Hamburg, been brought back again to right views. But at my arrival, there were about five brethren who still held this erroneous doctrine.

I have had several interviews with these brethren, and after discussing with them for several hours each time, they were all, with the exception of one, by the grace of God led to see and acknowledge that they were wrong in their views, and that they had misinterpreted the 7th of the Epistle to the Romans, and other parts of the word of God, which they produced in favor of their views. On the morning of the Lord's day, April 9th, I preached a sermon from Phil. 3: 12, 14, in which I discussed the question at issue, as well as the Lord gave me ability. This had the desired effect, and after the service they all acknowledged before the whole church, to the delight and satisfaction of all, that they were not perfect, neither could attain to perfection this side the grave, as long as they carried about with them this body of sin, &c. This was a delightful season; and we were very happy in the Lord. We have now got rid of this error. May the Lord prevent us from falling into others.

But we have received farther encouragement, and it seems as if the Lord, after having hid his face for a long time, again begins to smile upon his people. Some of the brethren who were separated from the church, have been received into fellowship; others have been induced to attend, and others begin to inquire. Thus we have good reason to hope.

There is one thing more, of which I also have to inform you, and which also will cause you to rejoice. I baptized on Thursday, April 6, three persons in the open sea, and received

them on the following Lord's day into the fellowship of the church. This was a very interesting scene, and nothing has more powerfully reminded me of the old apostolical times and practices. We assembled on the Thursday evening at 8 o'clock, in our place of meeting, and went from thence, in order not to excite attention, in small companies of three to four, out of the city, where we re-assembled, and, with singing of hymns, went to the sea-shore, nearly an hour's walk from the city. It was a beautiful evening; the moon and the stars looked through the clouds, as witnesses of our holy doings. When we arrived at the place, and all was ready, I addressed a few words to the converts and brethren; we then knelt down on the sea-shore and prayed; after that we went into the water, and I baptized them in the name of the triune Jehovah. We then went up out of the water, and after being ready and re-assembled with the females, I again addressed them; we then again knelt down to pray, and after having sung a hymn, went to our homes singing praises to God and the Lamb. The whole scene had something of a very solemn appearance. The holy ordinance itself,—the example and command of our blessed Redeemer,—the evening hour,—the beautiful scenery;—before us the wide sea, and behind woods and beautiful villas; the great calm and the deep silence, which was only interrupted by our prayers and the singing of praise;—all tended to increase the solemnity.

The brother who was baptized, had a short time before shown very great opposition to the truth. His wife was brought to the knowledge of the truth before him, and was baptized some weeks ago. This increased his enmity, and he caused her much trouble. By-and-by, he himself was brought under conviction of sin, but he would, under no condition, allow his wife to attend the ordinance of the Lord's Supper. I went to him and showed him how wrong his conduct was, which had the effect, that he permitted her to attend, and soon after he himself came as a poor lost sinner. He has a little business, which used to be open on the Lord's day, but this he immediately closed on that day, and now both he and his wife regularly attend the meeting.

Thursday, April 27. Last night (Wednesday 26) I baptized another female. The church consists now of about forty members.

## Greece.—*Letters of Mr. Arnold.*

The political state of Europe—Corfu.

Corfu, April 11, 1848. The news of the revolution in France had just reached Corfu, when my last letter (March 15) was despatched; but the reports were then so various and uncertain, that I did not think it best to mention the subject. That sudden and startling event has been followed by others still more unexpected; and where these political agitations and overturns will end, is beyond the vision of human sagacity to discern. "Magnus ab integro saeclorum nascitur ordo." As lovers of liberty, we cannot but rejoice: as lovers of peace, we cannot but tremble: as Christians and as missionaries, we must watch and wait, with prayer and faith, to see the end of the Lord. The apprehensions of a European war seem generally to prevail over the hopes of peace, in the minds of those around us; and we see something, even in this comparatively small and secure place, of the activity and excitement of preparation for the strife of arms. If it be possible, we pray that this cloud may pass over the continent without breaking in a storm of war. But we have little faith in the pacific disposition of rulers or people, as a preventive of this evil. We must look to God alone, to avert the deluge of blood and misery and crime,—the unspeakable accumulation and exasperation of all that is evil, and hindrance and interruption of all that is good,—which must follow in the train of a European war. May He "still the noise of the waves and the tumult of the people;" not by bringing back the deathlike stillness which tyranny makes, when she chokes with her iron hand every cry of freedom, but by granting to the nations the quiet which prevails under the dominion of *liberty* defined and defended by *law*. The vibration of this moral earthquake has been felt in this isle of the ocean, and has broken one fetter here,—that which bound the *press*. At least, it is known that Lord Seaton has recommended to her Majesty's government to grant this freedom to the Ionian Islands, and as a readiness to do so, whenever such a recommendation should be submitted, has already been declared, the matter is regarded as no longer doubtful. Discontent and disaffection, and even rumors of insurrection, are not wanting here also; but we entertain no se-

rious apprehensions of an outbreak from within, or an attack from without. It appears, however, that those who are most concerned to provide for the worst, think the occasion justifies some precautions and preparations against both; and these are, perhaps, our best human security against the occurrence of either.

Theological students at Zante—Letter of an inquirer.

I have interesting news to communicate from Zante. A few weeks ago, a prayer meeting was held at the house of Mr. P——, at which fifteen Greeks were present, four of whom were theological students. The exercises consisted of prayer, reading of the scriptures, explanation of a chapter in John by Mr. P——, and reading of a sermon by Mr. K——, exhorting to the study of the Sacred Scriptures. A few days after, these fifteen persons were sent for, one by one, by the bishop, and admonished solemnly, kindly and paternally, to "forsake this assembling of themselves together." K—— wrote to me upon this, begging me to intercede with the government to have a stop put to such ecclesiastical usurpation. This, of course, I declined doing; but I wrote to him, advising him and his companions, *if* they felt themselves strong in the Lord, in a full persuasion of the goodness of their cause, and a clear conscience before God, quietly and meekly, but resolutely, to *continue* their meetings: if, on the other hand, they felt too undecided or too timid to take this course, to submit to authority, and wait till the Lord should raise up nobler souls, worthy to suffer for righteousness' sake. By last week's mail, I received a short reply to this letter, in which he says:—

"You ask if we have the qualifications necessary for following your counsels; we answer, *yes*, by the grace of God and the power of his divine word, the reading of which we have now made our daily bread. We have manifested our conscientious convictions openly, as well as our readiness of mind to act accordingly, which, though weak, will gain strength and increase, day by day, through the power of the Almighty."

He adds, "I still wear my clerical dress:" (this is always worn from the time of entering the seminary, though it may be many years after they leave it, before they take their first orders as deacons.) "One more Episcopal censure, and this must be taken from me; but neither this, nor any other persecution whatever, shall by any means shake my firm resolve to serve God and his gospel, without passion, and with all sincerity."

I hope he will have grace to keep this resolution. In a note which he added after his letter was written, he quotes Mark 8:38, and says, "This divine word encourages me to follow the voice of my Lord, which bids me strive worthily of my calling." He speaks of some of his companions as having been intimidated by the threatenings of the bishop, but does not say how many of them have stood firm.

We expect Miss Waldo on the 26th; and on the 29th we purpose, if Greece should be quiet and no providential hindrance should intervene, to start for Piræus, by way of Syra. This route is wholly by sea; it will give us an opportunity (we hope) to see Mr. Hildner's large mission school there; and will enable us to be with our dear fellow-laborers one week sooner than we could do by the more common route, without any considerable increase of the expense.

I am sorry to say that Mrs. Dickson's health continues very infirm.

Patras.

May 23, Piræus. It is now two weeks since we arrived here. Like other parts of Europe, Greece has had its disturbances; but they have not produced any notable results, and it is said that the cause of the insurgents is now on the wane. We intended, when I wrote last, to come by way of Syra; but as we were not able to be in readiness at the proposed time, we altered our plan, and came by the more common and direct route. We stopped some hours at Patras, and saw John with two of his friends. They meet only at irregular intervals, he told me, for reading the scriptures. They seemed to be looking more at the things that are seen and temporal, than at the things that are unseen and eternal. When nations are rising to arms, and thrones crumbling into dust, they whose hearts are not steadfastly *fixed* on God, and whose minds are not resolutely bent on things spiritual, are even less than ordinarily disposed to diligent effort to overthrow the tyrannical dominion of Satan, and to persuade rebellious sinners to accept the generous amnesty offered by the King of Heaven.

Further notices of Zante—Letters of Messrs. P—— and K——.

I hope, however, that even in these times of agitation the work of the Lord is advancing in Zante. In my last, I mentioned the bishop's attempt to suppress the meetings for reading the scriptures and prayer, and the resolution of a few, at least, to keep them up. I received soon after, a letter from Mr. P——, most of which I here transcribe.

"Since I wrote you last, and after the admonitions of the Zante bishop, most of our friends have no more attended our meetings, although (with the exception of two or three, who seemed not to *be* of *us*,) they have not renounced the path of truth; we met twice in our walk, and from what we heard of them our hopes are still great. It is true the world has a great hold on them, but we trust that the working of God will prevail.

"Our number is now limited to six; myself and Mr. K——, two fathers of families, and two Seminarists. One of those who completely abandoned us, we found out to be a relation to the bishop, a circumstance which escaped my knowledge, although I have been acquainted with him ever since I came to Zante, having taught both him and his brother in the public school. He communicated to the bishop our proceedings; no one knows how he was actuated. I do not mention this fact to show that we had intended to do the deed in a corner, or that we were the least sorry that it happened so,—we have had rather reason to thank Providence that at the very beginning of our spiritual exercises, we have been enabled to know a little of each other's *heart* and *hope*.

"A few days ago being on a visit to ——, an acquaintance of mine, and a well disposed gentleman, his conversation turned on the circulated report of our meetings. He mentioned to me exactly what had taken place, and expressed a desire of openly joining, but on account of the present unsettled state of things, such a step would have been injurious to his temporal interests. He certainly posseses much sound judgment, and a good portion of scriptural knowledge. He disclosed to me he had in his possession a box of the Holy Scriptures given to him by some of his friends in Athens. It contained sixty copies of the New Testament, (Athens) translation of Bambas, with an equal number of the Basle edition of the Pentateuch (ancient Greek), Psalter, Isaiah, Job and the Proverbs. These were a treasure to us! I immediately distributed some copies to our friends, and sold a few also on Mr. ——'s account. So we are each provided with a copy in our meetings. We read a verse each, and after giving the sense of it, I explain the commentary of the bible from the Evangelical Synopsis, by Myram Cobbins, a work of great research, and find out the several references. We never part except after staying for two or three hours at least. Friday last we had Mr. —— in our company, and he felt highly pleased and edified with the clear and scriptural explanation of the word of God. We had the satisfaction of being thus engaged, (and *on the same subject*,—our Lord's passion,) while the grossest idolatrous proceedings were going on in our churches!*

"I return your numbers of the Missionary Herald. They contain very valuable information, and greatly cheering, with the state of our Christian brethren in Asia Minor particularly. I read them in Greek to our friends, and particularly those you have been so kind as to mark for us. We shall always be very glad to read the like, or any other work you may recommend to us, for our spiritual improvement."

Yesterday I received another letter from K——, in which he says:—

"Agreeably to the command which our Lord gives me, in his divine and holy gospel, I do not neglect to proclaim, according to my position and opportunities, the truths of his divine word, testifying that by his gospel alone, in which his word is found, can men be saved,—as so many myriads of Christians were saved, before his truth was adulterated by the multiform doctrines of the so-called Fathers of the Church,—and that the worship of the Greek and Latin churches at the present day is nothing better than that of the heathen.

"To-day I read your reply to the deacon† to a priest named I—— M——, who, without hesitation, admitted the views which it contains, being entirely of our sentiments. Last Saturday I read to my larger scholars, (who, unhappily, are but few, not exceeding

* The day he mentions was Good Friday.

† This refers to the answer to the article mentioned in my letter of Aug. 20, 1847. I sent a copy of it to K—— at his request.

fess,) a long discourse in regard to the difference between the religion of Christians of the present day, and that of the apostles and their immediate successors, after I had first, in as simple a manner as I could, represented to them the character of the latter; and I was exceedingly rejoiced to observe, from the many questions which they asked at the close, that they had given good attention, and that their views were not a little modified."

Rev. Mr. Lowndes visited Zante a few weeks ago, and returned with a very favorable impression of the character of the little company who meet for prayer, and the progress which they are making. He says they meet not only weekly, but more frequently. We hope the Lord is leading some of these souls to the saving knowledge of his truth, and the fearless confession of it.

## Missionary Notices.

### *Intelligence from China.*

#### Afflictive providence.

We are greatly pained to learn, by the following communication from Mr. Dean, that two missionaries of the Southern Baptist Convention, Dr. and Mrs. James, have been suddenly removed by death, while yet they had not reached their appointed field of labor. We publish at length the mournful particulars as narrated by Mr. Dean, concurring in the views expressed by him of the character of the deceased, and deeply sympathizing in the loss sustained by the cause of missions and especially by the Society in whose connection they were sent forth.

Hongkong, April 20. Dr. and Mrs. James are dead! They were drowned on the 15th inst., while returning from Canton to Hongkong, and in sight of the latter place. They landed here on the 25th of March, and after staying with us four or five days, went in the Valparaiso (the ship in which they came from the U. S.) to Whampoa, and thence in a Chinese boat to Canton. I went with them, but being in haste to be with our people on the Sabbath, I came back in a Chinese boat, leaving them to follow the next week. They embarked on Thursday evening, the 13th, with several American gentlemen, in the schooner "Paradox," which was thought a safer conveyance than the Chinese boats, in one of which I returned.* They were just through the *capsing-moon* passage and entering the harbor and in sight of Hongkong, when a sudden puff of wind struck the schooner and threw her on her side. She soon began to sink, and went down stern first. All on deck, with the exception of young Mr. Ash, a nephew of I. D. Sword, Esq., were preserved by holding on to the top of the mast, which was a few feet above the water; and were soon rescued by a Cantoa larcher. Dr. James had just left the deck and no more than reached the cabin, where Mrs. James was, when they went down together, and hand in hand entered the eternal world. Nothing was heard or seen of them afterward, and it is supposed that the cabin filled with one rush of water down the companion-way, and they must have suffocated instantly.

They had given proof of their attachment to Christ by leaving their home for the heathen;—by their simple manners and Christian cheerfulness they had endeared themselves to all who enjoyed their acquaintance here;—and in prospect of their work they appeared full of hope and happiness. They had been in China less than *three weeks*,—and were about to proceed to their appointed station at Shanghae when they were thus unexpectedly removed to a more honored station. Not recalled but *promoted*, not dead but *translated*,—not lost but *living*. The shock to us has been overwhelming, but the transition to them, though unexpected, has been peaceful and glorious.

The members of their mission, Mr. and Mrs. Pearcy, Mr. Roberts and Mr. Johnson, are all here to attend to the effects of Dr. James; and the consul and other gentlemen here spared no efforts to procure the bodies; but hitherto they have been unsuccessful, either in raising the schooner or finding the bodies. It is one of those mysterious providences which we cannot understand; and may we say, in the language of scripture, "I was dumb, I opened not my mouth, because thou didst it." We sympathize deeply with their friends, the Board which sent them forth, and the mission to which they were destined, while, at the same time, we are all *mourners*.

* Dr. and Mrs. James appeared deeply impressed with the importance of great care in guarding against danger in their travels.

### *The Concert of Prayer.*

The Circular to the Missions inviting them to unite in the offering of prayer on the week of the anniversaries of the Union, was received, as was anticipated, with great cordiality by the missionaries and the churches, and much prayer went up to God at the appointed time from all our missionary stations. We trust it will be but the beginning of a perpetual series, if not by formal appointment, yet with one consent, self-moved.

The letters which have returned in answer to the circular, abound with interest. The last received is from Mr. Ingalls, dated at Akyab, April 25, containing,—and what shall we say more,—the following

Appeal to the Ministry.

I have not hitherto felt the duty binding upon me to pray for the church and ministry at home, as I have to plead for the dark pagan. Your resolution touched a tender chord, and caused truth to flash across my mind that called forth inexpressible feelings. Last night was to me a sleepless, feverish night. Has it come to this, that we must pray for God to incline men to go as missionaries to the heathen! Can it be, that among the thousands entering the sacred ministry, the many are doing it with the *reserve* that it is to labor in pleasant fields spread around them, and that they are not pledged by their vows of consecration to carry out the design of Christ in appointing the ministry? "*Go preach the gospel to every creature!!*" Has the ministry neglected to do this in a great measure for eighteen centuries, and are they still disposed to defer a compliance with the last great command of the ascended Savior? If the ministry, whom God has called to preach the gospel, are holding back from this work, *who*, WHO is there left in the militant church to whom the heathen can look for help? Has the Eastern Association at Hamilton (Madison University) become extinct? Has the spirit of missions, who but a few years since filled that "School of the Prophets," taken his departure? Does the Holy Spirit of *missions* find no admittance at Newton or Brown University? Where is Columbian College? Was it not planted and fostered for the express purpose of raising up missionaries of the cross? And has it come to this, that the church of the "first born" is withholding her sons and her daughters from this work of the Lord, or, if sparingly given, withholding the means to sustain them? If these humiliating facts exist in sections of the blood-bought church, surely it is time not only for concerts of prayer, but it is time for deep repentance. But would you, ye who are slumbering on your couches of ease in Zion, have us tell the native converts that *this* is the *great reason* why the chariot of salvation rolls so slowly in pagan lands? I can but record my feelings and close. It may be, that the church will yet bitterly regret that she has done so little in the peaceful times given her; the walls of Jerusalem may have to be raised in troublous times. I have not time to write more. May the Lord richly bless you in your concert, and grant the desires of your hearts in conferring the blessing of salvation on many who are now ready to perish!

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### *Bassa Mission.*—Death of Mr. Clarke.

We noted the occurrence of this sad event in publishing the annual report of the mission, p. 269. Mr. Clarke had left Liberia with his family to return to the United States, as the last alternative for preserving his life; a course to which he had been repeatedly invited by the Executive Committee, but which, from his extreme unwillingness to leave the mission without a fellow-missionary to take his place, he was led to defer till it was too late. See his last appeal for reinforcement, p. 270, and as more fully published at pp. 186–8.

The last communication from our lamented brother was dated March 16, at which time he appears not to have been contemplating an immediate return to this country; but further developments of disease hastened his departure. He left Liberia April 6, and died on the 24th.

Mr. Clarke was a native of Lebanon, Me., and had been in the missionary service ten years, having entered upon it in January, 1838. In a future number we hope to present a more extended notice of his life and character.

### *Arrivals at Calcutta and Maulmain.*

The missionaries who sailed in Nov. last for Calcutta, (see Mag. for Dec., p. 431,) arrived at that port March 18, after a passage, protracted but not unpleasant, of 188 days.

Messrs. Simons, Brayton and Moore, destined to Maulmain, left Calcutta April 12, by steamer, and arrived on the 19th, touching at Akyab, &c. Messrs. Danforth and Stoddard were to leave for Assam on the 13th, expecting to be in Gowahatti in twelve or fourteen days from time of departure.

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## DONATIONS

*Received in June*, 1848.

### Maine.

Hope, David Crabtree 5,00
East Harrington, ch. 4,79
Bowdoinham Asso., W. R. Prescott tr., viz.—Hallowell, 1st ch. 97,00; Richmond, ch. 3,00, to cons. William R. Prescott L. M., 100,00
Damariscotta Asso., B. W. Plummer tr., viz.—Newcastle and Almy, ch. and cong. 11,24; Damariscotta Mills, ch. 1,00; Jefferson, 2d ch. 2,50; Bristol and Muscongus, ch. and cong. 5,82; Wiscasset, ch. 3,00; Nobleboro', 1st ch. 5,00, 28,56
Saco River Asso., J. Gowen tr., Kennebunk Port, ch. 3,00
Kennebec Asso., G. Pullen tr., viz.—Augusta, ch. and cong. 4,03; Albert Dole 5,00; Anson Village 1,25, 10,28
Bowdoinham Asso., W. R. Prescott tr., viz.—Monmouth, ch. and cong. 13,00, a friend 1,00; Swift, a friend 50c.; Wayne, Mrs. Boothby 50c.; Readfield, ch., Rev. Isaac Case, for the Karen Miss., 35,00, 50,00
Hancock Asso., Daniel Morgan, Jr., tr., viz.—Sedgwick, 1st ch., John Means 100,00, to cons. Mrs. Mary Means L. M.; Male Miss. Soc. 25,75; Female Miss. Soc. 3,45; do., North ch. 23,00; Sedgwick Bay, Male Miss Soc., Rev. Mr. Carey tr., 7,33; Fem. Miss. Soc., Mrs. Carey tr., 22,76; Mariaville, ch. and cong. 6,00; Elsworth, ch. and cong. 23,58; col. at Asso. 7,50; Trenton, 1st ch. and cong. 4,60; do., East ch. and cong. 10,10; Bluehill, 1st. ch. 20,00; Hancock, ch., Dea. Allen 2,00; Surry, ch. and cong. 9,43; col. at the State Convention 21,56, 287,06
To cons. Rev. Amos Allen and Rev. Daniel Bartlett L. M., and one L. M. to be named; per Rev. J. Wilson, agent of the Union, 378,90
488,69

### Vermont.

Waterbury, ch. 16,35
Morristown, Jared Spaulding 1,00
Johnson, ch. 10,25; do., Charles B. Taylor, for Assam Orphan School, 25,00, 35,25
Bennington, 2d ch. 6,00
Shaftsbury Asso. 9,56; N. Bennington, ch. 9,00; widow's mite 2c.; per Rev. O. Tracy, agent of the Union, 18,58
77,18

### Massachusetts.

Leverett and Montague, ch. and soc. 19,72
North Attleboro', ch., mon. con., 68,00
Boston, a friend 50,00; do., a friend 2,00, 52,00
do., Charles St. ch., mon. con., 7,00
do., 1st ch., for sup. of Rev. F. Mason, and to cons. Abijah Patch L. M., 100,00
do., Harvard St. ch., a friend, "mite for Arracan," 7,00
166,00
West Boylston, ch. 5,00
South Chelmsford, ch. and soc. 6,25
Bradford, Mrs. Rebecca H. Emerson 1,20
Hampden Co. For. Miss. Soc., E. Wilson tr., viz.—R. Fisk 5,00; Laban Button 4,00; West Springfield, 2d ch., Sab. school, for sup. of a child in Assam Orphan Institution, 12,50; Westfield, 2d ch. 5,00; Worcester Asso., N. Oxford, ch. 5,25; per Rev. O. Tracy, agent of the Union, 31,75
297,92

### Rhode Island.

Providence, a lady of 1st ch., to cons. Rev. Joseph G. Binney L. M., 100,00

### Connecticut.

Deep River, a friend 5,00
Connecticut State Convention, W. Griswold tr., 166,32; (of which $10 is from M. F. Richards, of Preston,) for sup.

of a Karen preacher, and 100,00 to cons. Rev. B. Cook L. M.; Killingly, Ellen, a deceased child of E. Barstow, 24c.; per Rev. O. Tracy, agent of the Union, 166,56
Connecticut State Convention, W. Griswold tr., 1800,00 ——1971,56

New York.

New York city, Laight St. ch. 125,00
Poughkeepsie, 1st ch., Youths' Juv. Miss. Soc., "for the education of a Karen boy named Henry L. Van Kleeck for 1846-7," 40,00
New York Asso., viz.—Newburgh, ch. 14,00; Piermont, 1st ch. 3,13, 17,13
Fenner, Rev. Bela Palmer, for the Teloogoo Miss., to cons. him L. M., 100,00
Washington Union Asso., L. R. Mason tr., 61,21; Bottskill, ch., to cons. Thomas Cotterell L.M., 100,00; Granville, ch. 9,50; Rev. E. W. Allen 3,00; Nassau, 2d ch. 3,00; Albany, 1st ch. 37,07, 213,78
Cayuga Asso., viz.—Thankful Sears 2,00; Lydia Gaston 1,00; Rev. Mr. Witts, for Danish Miss., 2,00, 5,00
Onondaga Asso., watch and ring sold, 6,25
Mohawk River Asso., B. D. Brockett tr., to cons. Rev. E. S. Davis L.M., 100,00
Hudson River Asso., Sandlake, (of which 10,00 is for German Miss.,) 50,00; Charles Gregory, to circulate bibles in Burmah, 25,00; West Troy, ch. 25,00, to cons. Rev. Elisha G. Perry L. M. Roundout, ch. 45,00; West Troy 25,00; Kingston, ch. 23,50; Peter Phillips 10,00; to cons. Rev. Wm. S. Mikels L. M., 203,50
Hudson River Asso., A. Winterton tr., (of which 100,00 is to cons. Rev. Cornelius P. Wyckoff L. M.,) 169,38
Saratoga Asso. viz.—Ballstown Spa 100,00, to cons. Miss Eveline Tryon L. M.; Miss Charlotte White 10,00; Half Moon, 1st ch. 18,31; Broadalbin, ch. 63,93; Gloversville, Karen Miss. Soc., for Karen Miss., 36,00; do., to sup. a child in Assam Orphan School, 26,00; Milton, ch. 38,00; the last three sums to cons. Rev. James Delancy L. M., 292,24
Saratoga Asso., A. Peck, Jr., tr., viz.—Stillwater, 2d ch. 100,00, to cons. David Newland L. M.; Saratoga Springs, ch. 160,00, to cons. Rev. Arnold Kingsbury L.M.; sundries 130,34, to cons. Rev. Wm. Bogart L.M., 330,34 per Rev. Alfred Bennett, agent of the Union, 1320,49 ——1602,83

Pennsylvania.

Benton, ch. 10,00; Eastern, ch. 18,00, 28,00
Philadelphia, Sansom St. ch., Fem. For. Miss. Soc., Mrs. Eliza Sailor tr., to cons. Rev. Thomas Smith, Jr., Rev. Christian J. Page, Wm. H. Richards, Jr., Briton Corliss, Jacob Evans, Matthew Griffeth and John Johnston L. M.; per Rev. G. S. Webb, agent of the Union, 700,00 —— 728,00

Ohio.

Mansfield, ch., mon. con., 6,00

Illinois.

Chicago, 1st ch., to cons. Levi D. Boon L. M., 100,00
Fox River Asso. 32,50
Edwardsville Asso., Warren Leverett tr., viz.—Upper Alton, ch. 8,00; do., D. F. Wendell, for Bur. Miss., 2,00; Woodburn, ch. 5,00; Bunker Hill, ch., Fem Miss. Soc., 8,00, 23,00 —— 155,50

Canada.

Western Asso. 13,20; Grand River Asso. 16,19; Eastern Asso. 11,05; Charlotteville, 1st ch. 6,00; Lobo, 1st ch. 4,00; Beverly, 1st ch. 3,20; Dumfries 6,00; Brandford 8,00; Rainham 30,00; St. Thomas 2,00; Rayham 1,50; Southwould 5,50; St. Catherine's 10,00; Beamsville 10,00; per Rev. S. T. Griswold, agent of the Union, 126,64

New Brunswick.

Harvey, ch., for German Miss., 5,00

$5559,11

Legacies.

Suffield, Ct., Betsey Loomis, per Gamaliel Fowle executor, for German Miss., 150,00
Sedgwick, Me., Richard Allen, Daniel Morgan executor, per Rev. J. Wilson, agent of the Union, 25,00 —— 175,00

$5734,11

Total from April 1 to June 30, $21,986,61.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. SEPTEMBER, 1848. NO. 9.

## American Baptist Missionary Union.

CHINA. — *Journal of Mr. Lord at Ningpo.*

(Continued from p. 142.)

Oct. 27, 1847. In my walk this evening through one of the busy streets of the city, my attention was arrested by the clanking of chains. On looking up, I discovered a company of the most miserable looking wretches I ever beheld, hobbling down the street with chains about their necks, arms and legs. They had about them a few filthy rags to hide their nakedness, but nothing that could afford them much protection from the heat, the cold, or the storm. The sadness of death was depicted in their countenances, if, indeed, their haggard features might be said to have any expression. They were, probably, going to the place of execution, or perhaps to prison, which could be scarcely less terrible. The Chinese word for prison, with the word for *earth* prefixed, signifies *hell*. The appearance of these poor wretches, though it was enough to make one's heart ache, seemed to create no surprise nor to excite any pity on the part of their fellow-countrymen. Indeed they seemed to attract much less attention than myself. Alas! what a wreck sin has made of our moral nature, that we can look upon such a spectacle with no feelings of pity and pain! But these, probably, are familiar scenes.

Church organized—Objects of church organization illustrated.

31. Had a meeting to-day for the purpose of organizing ourselves into a Christian church. After a short religious exercise, a part of which was occupied in remarks upon the nature and design of such an institution, (see Mag. p. 166) we set our names (four of us) to the articles and covenant which had been previously prepared. We then proceeded to celebrate the ordinance of the Lord's Supper. The occasion was one of deep and solemn interest, and I trust also it was one of profit to us all.

Nov. 8. Held this evening our first missionary concert since the organization of our little church. Took up a collection at the close, of $1,50 for missions. We esteem it a privilege not only to devote *ourselves* to the work of spreading the gospel among the heathen, but also to unite with our brethren at home in contributing of our substance for the same object. O may the Lord give us *liberal* hearts and *ready* hands. *Freely* we have *received*; why should we not *freely give?*

Examination and baptism of Chiu Seen-sang.

For a more extended notice of Chiu Seen-sang, and of the evidences of his conversion to the Christian faith, see pp. 139–141 of Mag. for April.

14. Lord's day. A meeting was held this evening for the purpose of examining Chiu Seen-sang, as a candidate for baptism. The meeting was attended by the Rev. Mr. Jarram and the younger Mr. Hudson, missionaries of the English General Baptists. The examination seemed very satisfactory to all present. The church voted to receive the candidate after having been baptized. The deportment of this man since he has professed conversion, so far as we know, has been very consistent. He seems to have a very good knowledge of Christianity, and to possess a good share of its spirit. But

for all this, in extending to him the hand of Christian fellowship I cannot divest myself of feelings of solicitude; and when called upon to administer to him the ordinance of baptism, I shall do it with a trembling hand. But however great may be my solicitude, I cannot longer withhold from him the privileges which he claims. We have not been precipitant in this matter, if we have been unwise. This, however, we must leave for the future to disclose.

21. Administered to-day the ordinance of baptism to Chiu Seen-sang. But few were present at the water side, owing in part probably to the weather, which was cold and windy, but chiefly, doubtless, to its not being known that the rite was to be performed. We had a short service at the water side, partly in English and partly in Chinese. The Chinese present were orderly, although they could little understand what such things could mean.

Dec. 9. Moved to-day into our new house, although it is not yet completed. As much of my time was required here, to oversee the workmen; and as it was so far completed as to afford us much more comfortable quarters than we could have in the house we were occupying, we could not make up our minds to delay moving a few weeks longer, although it was advised by some of our friends. I shall feel, when the house is finished, which I hope will be in a few days, that I am relieved of a very great care; and not merely of care, but of labor. No small amount of work I have had to do with my own hands.

11. Br. Macgowan and his wife left us to-day on a visit to Shanghai, being furnished with a gratuitous passage there and back by the kindness of Capt. Neal, commander of a small schooner, engaged chiefly, I think, in convoying junks up and down the coast. Pirates on the coast are now so numerous and powerful, that it is almost impossible for trading junks to sail without a foreign convoy. And as there is a very large trade between the different ports, it affords a very laudable and profitable employment for a few small vessels. A single schooner, carrying six or eight guns, is quite sufficient to convoy a fleet of fifty or a hundred junks. Br. Macgowan is expecting to be absent but ten or twelve days. Much of my time is still occupied in overseeing my workmen. Find myself this evening, as usual, very much fatigued. Rejoice that to-morrow will be a day of rest.

12. Lord's day. Cold and wet. None out to chapel this morning, and but few this afternoon.

13. Very cold and a heavy wind from the north. Continued my efforts to have the work on my house advanced. Made some ineffectual attempts to settle with the contractors; but they were unwilling to submit to my proposals.

19. Lord's day. Preached this morning in the Presbyterian chapel. This afternoon attended as usual our Chinese service.

21. Attended to-day a wedding. The parties were natives of the island of Java, a mixture of Chinese and Malay. They had both been connected with missionary families for a number of years, and both profess to be Christians. The ceremony, therefore, was in accordance with the usages of Christian nations.

22. Have been enabled to resume to-day with less interruption my studies. Consummated this evening the settlement with my house builders.

27. Br. and sister Macgowan returned to-day. We had hoped that they would bring us letters from America; but in this we were disappointed. He brought us intelligence, however, that br. Johnson had sailed, and would, without much doubt, proceed to Ningpo.

Retrospect.

The reader will be reminded in the following paragraph, that Mr. Lord's original designation was to Hongkong. On his arrival there, however, it was thought advisable by the resident missionaries, that he should at once proceed to Ningpo in view of the more urgent necessities of that field, leaving Hongkong to be supplied by a subsequent appointment.

31. The close of this year is calculated to awaken reflections of peculiar interest. It has been a year of change,—a year of mercies. At the close of the last year we were in the busy whirl of leaving our native land. The farewell scenes were closing,—the farewell words were nearly spoken. A few days, and they were closed,—they were spoken; and we were tossing upon the heaving billows. Then followed weary weeks and months in the dull monotony of a life at sea, ere

we could reach the place of our destination. The long wished-for hour at length came; and we landed safely at our desired haven. But here we could not tarry. Again we were on the deep, tossing upon its treacherous waves. The seas at length were crossed, and we had reached the field of our future labor. Then followed months of labor, care and anxiety before we could secure a dwelling that we could call our home. That dwelling is now secured. I have now a comfortable home for myself and the dear one who shares my joys and sorrows. But why do I talk of *home? Earth* has no *home* for the Christian. True, earth has no home for the soul. But the body needs a resting place. Such a home God has given me at last. This is a dear place though in a heathen land, far dearer than all I have left in a Christian land.

Jan. 19, 1848. Nothing of special interest since my last date. Have been less interrupted in my studies, and have enjoyed very good health. The rumor of new troubles at Canton has reached us. We are waiting with great anxiety the arrival of the next mail. We have no very great fears that these troubles will affect us, yet it is quite possible that they may. It seems to be the general impression here, that things cannot long remain as they are at present. China has become too near a neighbor to civilized nations, to be allowed to continue to treat them as barbarians. War and bloodshed is to be deprecated when unjust, and always to be lamented. Yet this may be the means by which God will cast down and humble this haughty, yet imbecile people.

## *Letter of Ningpo Missionaries.*

The following letter, dated at Ningpo, Dec. 30, 1847, gives a summary view of the operations of the station the past year, and of its opening prospects, and although anticipated in some of its details, will be valuable and interesting to our readers.

### Historical review of the station.

The close of the year seems a fit occasion for retrospect,—to look back from the vantage ground we have gained, and mark the kind hand that has led us, and the many ways it has been employed for our good. It is a time also when it is suitable that we should cast about us, and endeavor to ascertain what is our condition and what are our prospects. Moreover, you will doubtless expect from us occasionally some more connected and condensed account of our doings and prospects, than can be gathered from our infrequent letters and interrupted journals.

The mission during the year that is now closing, although it has experienced in its onward progress no great revolutions, such as are recorded in the accounts of some of our sister missions, has, nevertheless, enjoyed much of the divine favor. Its little band, though not exempt from sickness, has not been lessened by death. Nor has any of its number been compelled to leave his field of labor, and, with a stricken, bleeding heart, return to his native land to repair the energies of a broken constitution. Those who were on the ground at its commencement, have been allowed to remain. They have also been permitted, at least in part, to realize their long-cherished hope of being joined by other laborers.

The Rev. Mr. and Mrs. Lord, who had been designated to the southern station, arrived at Hongkong on the 28th of April. But on account of the death of Mrs. Devan and the failure of Dr. Devan's health, our missionary operations at Canton had been suspended. It was thought advisable, therefore, that Mr. and Mrs. Lord should proceed immediately to Ningpo. Accordingly, availing themselves of the earliest opportunity, on the 19th of May they sailed from Hongkong for Shanghai, it being impossible to obtain a passage to Ningpo direct. They reached Shanghai, after a somewhat protracted and unpleasant passage, on the 10th of June. After waiting here about a week, they obtained a passage to Ningpo, where they arrived on the morning of the 20th of June; a little more than a month after their embarkation from Hongkong, and about five and a half months after their embarkation from New York.

### Routine of religious services.

There has been some alteration during the year in the places and time for holding public worship. At present we have two regular services on Lord's day at the chapel rented by the mission. The chapel is also required to be open during the whole week, where the native assistant is stationed to give

instruction and occasionally tracts to those who call. Our usual congregations vary from fifty to 200. The visiters of the assistant during the week are often 200 or more. On three days of the week Dr. Macgowan attends at the hospital, which adjoins the chapel. Here he has abundant opportunities to heal the sick and preach the gospel to the poor. In addition to his medical services at the hospital and in private families, he gives occasional lectures on medical subjects to native practitioners. On Saturday afternoon he has a bible class at his own house, which is attended by those who are regarded as inquirers. A monthly concert is also conducted, which several Chinese attend besides the native assistant. Considerable labor has also been performed during the year in places which have been visited for health, and also in our daily walks and occasional excursions in our own and adjoining neighborhoods. A mission church was formed on the 31st of October. On the 21st of November Chiu Seen-sang was baptized. He was formely Dr. Macgowan's teacher, but he is now employed as assistant. There are two others that have applied for baptism. One of them we have some encouragement to believe has been converted. The mission have distributed during the year scriptures and tracts amounting in all to 95,000 pages. A much larger number might have been advantageously distributed, had our means for this purpose been adequate.

The missionaries have had no schools during the year. Arrangements, however, are being made to establish a small day school, with the hope of being able at some future day to enter more fully into this very important department of missionary labor.

### Mission houses.

Upon Mr. Lord's arrival at Ningpo considerable difficulty was experienced in endeavoring to obtain for him a suitable dwelling. This was owing not so much to any unwillingness on the part of the Chinese to rent houses to foreigners, as to the fact that the houses they have to rent are not such as foreigners need, and also that they are usually in places where it is either inconvenient, or, on account of its unhealthiness, unsafe to live. After a month or two of hopeless effort to obtain a house that could be made to answer with a small outlay of expense, it was thought to be the better course, provided an eligible site could be obtained, to build. A small lot was subsequently obtained, lying on the city bank of the river, about one fourth of a mile without the wall, and the same distance from the residence of Dr. Macgowan. Upon this site a small, but convenient and comfortable house has since been erected, and is now occupied by Mr. Lord. Br. Macgowan had suffered still longer and far greater inconveniences and exposures before getting into his present house. This was formerly a Chinese house; but has been so remodeled as to make him now a very pleasant and comfortable dwelling. It stands just without the city wall and within a few yards of one of the gates.* The building occupied as chapel and hospital, is within the city, and is located on one of the most public streets. It has been rented at a moderate price, and made to answer present purposes with but a small outlay of expense. The mission, however, is greatly in need of a better chapel, and better accommodations for a hospital.

### Prospects—Grounds of encouragement.

To this brief account of our doings, we will only add a few words in relation to our prospects. These we do not regard as either dark or doubtful. It is true that as yet we are few and feeble, and have difficulties to encounter which are of no ordinary magnitude. The people around us seem physically, intellectually and morally degraded to a level but a little above the beasts that perish. We see them entrenched in their systems of idolatry, which, strong at first, have been gathering strength for ages, till now as a mass it seems a bulwark almost impregnable. In addition to these and the difficulty of acquiring their language, must be added another which perhaps throws more real difficulty in the way of the missionary than any or all the others combined. It is their *deep-rooted and universal dishonesty.* It may be doubted whether there can be found a Chinese, from the emperor on the throne to his most distant and menial subject, excepting the few who have become Christians, that is a man of veracity. It is easy to make among them many friends, but it

* The location of the mission houses, we think, is one of the most favorable that the place could afford, both as respects convenience and health.

is difficult to make one that you could trust even with your life, should the mandarins offer for your head a small bounty, except you knew it in time to offer a greater. But all these things do not discourage us. We firmly believe that He who has commanded us to go and teach all nations, will be with us unto the end; and make, through the agency of the Divine Spirit, the gospel which we preach the power of God unto the salvation of those whom he has ordained unto eternal life. This is our hope of success, and this must be the missionary's hope whether in this or in other lands. We are far, however, from believing that China, with all its difficulties, is, compared with other portions of heathendom, a discouraging field of labor. If it has its difficulties, it has also its advantages. Ningpo is doubtless one of, if not the most important and promising fields in China, accessible to Protestant missionaries. They enjoy here full toleration. They go wherever they wish, and wherever they go they can preach the gospel without the least molestation. The people are invariably kind and respectful. Nothing of that hateful and bitter feeling exists here, which characterizes the people of Canton; or, at least, if any of it exists, it is carefully suppressed. Another advantage which Ningpo enjoys, is its freedom from the evils attendant upon a large foreign trade. Its foreign population is almost entirely missionaries. The Catholic influence too, is here very small, which is a consideration of no small importance.

In conclusion, we may express the hope that the Board will not become discouraged with this far-off and perhaps expensive mission. A mission cannot be established and its machinery put into operation without expense.

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## Siam.—*Letters of Mr. Goddard.*

**The letter from which we make the following extracts was written at Bangkok, Dec. 17, and though of earlier date than other communications previously received, will not be found wanting in interest.**

### Baptism of Chek Pit—Encouragements to labor.

On the first Sabbath of this month we were permitted again to visit the "river side, where prayer has been wont to be made," in the shade of a broad-spreading tamarind tree,—and there to receive to our number another individual, buried with Christ in baptism and rising again, as we humbly hope, to newness of life. Chek Pit, a man in middle life, has long attended worship, and for some months past given very satisfactory evidence of being a true worshipper. I trust he is an evidence that the Holy Spirit, with his regenerating influences, is among us. His penitence for sin,—his gratitude to the Savior,—his love to the brethren,—his love of the bible,—and his zeal to make known to others the blessed news which have sounded in his ears and gladdened his heart, are, we believe, genuine fruits of the Spirit; and we hope to see the work, thus commenced, finally consummated in eternal glory. We trust his is another tongue which from among the Chinese will join in the song of redeeming love around the throne forever; and from present appearance we would hope, he will also be the means of bringing others to the knowledge of the truth. There are two others on whom we look as hopeful converts. Besides this, two of the brethren, who had caused us much grief and anxiety by their neglect of public worship, seem to be awakened, and we hope may in future be more devoted and consistent in the service of Christ. Thus our hearts are made to rejoice in the midst of our trials, and we feel abundantly encouraged to go on in our work, as we have evidence that our labors are not in vain.

Who would not be willing to labor even in this dark, despised corner of the earth, if he might be permitted (as we have been) to gather in a few hopeful converts *every year?* Certainly this field is not yet destitute of promise or encouragement. And as we are now closing another year, we are enabled to begin the new one with new hopes and new efforts for the salvation of souls. Whether we shall be permitted to continue those efforts to the close of the year, is known only to Him who knows the end from the beginning. Our lives are but as a vapor; yet while they last, it is our pleasure to sow and reap and gather in fruit to life eternal. And when they vanish away, who will break to this little church the bread of life, and point this dying people to the Lamb of God? Who, I ask; *who?*

Native contributions to the work.

During the past year one native tract distributer has been supported by the monthly concert contributions of the church, at an expense of thirty-six ticals ($22,00); and a subscription has now been opened for the support of the assistant at Leng-kia-chu during the coming year. Twenty-five ticals have already been subscribed by the native brethren.

We have also purchased a lot of ground at Bang-chang, and one of the brethren has gone with his family to live there.

A pledge given, and to be redeemed.

By the help of God we hope to do something there notwithstanding our weakness. We have no mind to retrench our operations or abandon our work; and we hope (though sometimes against hope,) that the people of God will not abandon *us* in this season of our extremity. We have committed ourselves, and we intend to commit ourselves more and more, to the work in which we are engaged. We intend to pledge the honor of the Baptist denomination in the United States, to maintain the cause of Christ even in this dark land. Nay, rather, that denomination have long since pledged themselves. And how are they redeeming the pledge! Here we are,—our name has gone abroad through the whole kingdom as those who freely give books to teach the way of salvation; and in consequence multitudes of Siamese, from different parts of the country, are daily calling on us for such books; and *we* are often *unable* to furnish them. We are obliged to say, Come again some days hence, and we hope we may have some ready; or, perhaps, we give them again some tract which they have already read, or some part of an unfinished tract to satisfy their present demands. How can this be called redeeming our pledge? But we also have a name as teachers, who explain the true doctrines and teach the way of life; and, therefore, men come to converse with us; when, lo! from the pressure of duties and fewness of laborers we have scarcely any leisure to converse with them. They go away disappointed; and thus is our pledge redeemed!

Christian friends, consider, I beseech you, what you will do in these circumstances, and do it with your might. On us rests a responsibility, and also on the churches in our native land. We have to mourn and to confess that our part of the responsibility is but poorly sustained, and we desire the prayers of our Christian friends that we may be rendered more faithful and useful. And we also endeavor to remember our friends afar off in our feeble prayers. Oh that there was more of genuine, believing prayer on earth; then might we hope to see greater things than we have yet seen.

Mr. Goddard adds in a subsequent letter, Jan. 22, "The *field* is as promising as ever. I believe it is a false view which regards the Chinese as diminishing in numbers or influence. Our labors continue to be blessed, and there is room to labor and gather in fruit unto life eternal. But we have asked for laborers till I have no heart to ask again."

The subjoined paragraphs are from a letter dated at Singapore, April 6.

Urgent need of reinforcement.

I wrote you some time since that I was entirely discouraged in asking help for the Chinese in Siam, but as my health improves, my courage increases; and as I have more leisure for thought, I see more reasons why something should be done for them.

I know not what my health will allow me to do, or what the Committee wish me to do. I am ready to engage in whatever labor at whatever place the providence of God may indicate. At present those indications are not decisive, farther than that I should remain here for the present and be quiet. But the church which has been established among the Chinese in Bangkok, will doubtless stand, and the worship of God be continued. If there is no missionary to labor with them, the Siamese missionaries will, I suppose, try to do something for them; and thus prematurely wear themselves out by excessive labor. Br. Jones wrote me a few weeks since, that either himself or Mrs. Jones usually attended the morning and Sabbath worship of the Chinese in order to encourage them. Now this is a great tax on their strength, and, after all, cannot be of very great benefit; as they cannot understand or impart instruction. It is all they can do, and is very necessary to be done; but it takes nearly as much of their time and strength as it would of a Chinese missionary, who

could do so much more for the benefit of the church. Besides, there are candidates for baptism, who cannot be properly examined; and in cases of discipline, what is to be done? I need not go on to show the need of one to break the bread of life to this church. You well know it.

If my health is restored, I shall expect to return to Siam for a time, whether I am able to remain or not; but how soon it will be prudent for me to return is uncertain. I did think that perhaps prudence would require me first to spend a winter in China, but future circumstances must decide. My desire, in view of present circumstances, is to return to Bangkok as soon as possible. I trust the Lord will direct my steps. The fact that there is in Bangkok a good native assistant who is married and likely to remain there if his life is spared, and who is likely to be increasingly useful; and also several brethren who are capable of rendering much assistance; gives us great advantages in carrying on the begun good work. With but a single missionary, the work may go on better than at other stations with two; because when he is sick or temporarily hindered, the native helpers, with a little supervision and encouragement from the Siamese missionaries, can go on for a time and be useful; whereas in most stations, when the missionary is sick or gone, the work stops or goes entirely wrong. I do not mean to say that the cause there can now go on permanently with its present means. Errors and abuses must gradually creep in; and I shall feel anxious to hasten back as soon as providence will permit. I hope the Committee will take the case into immediate and prompt action. I suppose my friends are scarcely as sanguine as I am, relative to my ever being able to return there.

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## Maulmain Mission.—*Letter of Mr. Howard.*

In a letter of April 22, Mr. Howard, in allusion to the comparative infrequency of conversions in the Burman department of the mission, holds the following language.

Grounds of rejoicing—"Debtor unto all men."

I can easily understand why immediate and abundant tokens of success should encourage and strengthen the hearts and the hands of missionaries and of those who support them; and I can also understand why he who is persecuted in one city for making known the testimony of God, should flee to another. But why the servants of Christ, with his promises, and his command to disciple all nations, before them, should forsake their work, merely because it is a difficult work, I *cannot* understand.

The angels in heaven rejoice over repenting sinners, and the saints on earth may with great propriety be partakers of that joy; if it have, as in the case of the angels, a primary reference to the glory of God. Such joy could not fail to expand the heart with benevolence toward all men. *That* joy might unquestionably be regarded with suspicion, the effect of which upon the heart is, not to expand, but to contract its benevolent operations toward mankind. I apprehend, however, that the joy arising from the immediate conversion of sinners, is far from being the only joy of Christ's people here on earth. It would indeed seem that Paul nearly or quite left this out of the account when, about leaving the field of his former labors, he took a hasty glance at the trials and difficulties through which he had passed; and said, before those who had witnessed his persevering labors, "I take you to record this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." The chief support of his mind on this trying occasion seemed to arise from the reflection that, whether men would hear or whether they would forbear, he had faithfully declared to them all the counsel of God.

While I feel a sincere joy in the success which attends the labors of my brethren in other fields, in the immediate conversion of great numbers to Christ as the fruit of their labors, I rejoice the more that I am permitted to labor for the salvation, more especially, of the hard-hearted Burmans.

If there is any one thought which fills me with complete satisfaction as to the field of my labors, it is that while there is so much to discourage effort on their behalf, I am still allowed to labor for their benefit.

It is easy, comparatively, to gain attention on behalf of the more docile Karens; but being myself a debtor unto *all*, I am ready to preach the

gospel to these Burmans also. Do others find more ample encouragements in other fields and among other people? *This* is a reason why I should choose to labor here. Is it easy to call the attention of the church to the support of missionaries among other people? This is a reason why I should rejoice to labor here. Are all ready to withdraw from their work among the Burmans? and is there not a man to be found in America who can see sufficient encouragement to come out as a missionary to the Burmans? For this reason, had I a thousand lives to live, they should all be devoted for the salvation of the Burmans; believing what was said of another hard-hearted race, that "we are not of them that draw back unto perdition; but of them that believe to the saving of the soul."

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## *Letter of Mr. Harris.*

In a letter of recent date, Mr. Harris gives some statistics of the district placed under his charge in the Maulmain Karen Mission. The district is in the southern portion of Maulmain province, including the valley of Attaran river and extending eastward to the Shyan states. On the south it reaches to the Karens of Tavoy province, making the length of his field about 100 miles. To this is added Balu island, southward from Maulmain, in the Martaban or Salwen river, with a population estimated by some at 10,000 Karens and 20,000 Burmans and Peguans.

### Bootah—Ko-k'nee—Balu island.

On the Attaran, at Bootah, is a large church which has a native pastor (Tahoo), one of the four ordained last year. This church numbered when the field was assigned to me, 125 members. Since that time it has lost one of its members by death, dismissed four, and received by baptism eighteen.

At Ko-k'nee, south of Maulmain about ten miles, and at a village near to it (K.), were twenty-six disciples. One has been excluded from the church, and twelve have been added by baptism and nineteen by letter.

The disciples at the village near Ko-k'nee have left that place and are making a new village near the Attaran; so that hereafter it will be necessary to recognize them as a distinct church.

There is also another village of Christians springing up on the Attaran, consisting mostly of those who have come from the Burman side of the river.

At a village near Amherst are seven Karen Christians belonging to the Peguan church at A., of which br. Haswell is pastor.

On the island is a small church, which numbered twelve at the time of my taking charge. Since that time one has been suspended, and two added by baptism and four by letter.

### Travels in the dry season.

In December last, I went with my family to Bootah, and spent about four weeks there. The first Sabbath I was at that place, is one of remembrance. The hour came for worship, the disciples assembled, and while I gazed at so large a congregation won to Christ from heathenism, "the sight of my eyes affected my heart." Emotions rose in my bosom too deep to be uttered, only by praising God with cheeks wet with tears. I had long been thinking about the heathen, and fifteen long years had passed away before I had the privilege of witnessing such a scene as this. But thanks be unto God, I *now* have the privilege of assembling with these sons of the forest, who have been taught to praise the Eternal God. My dear wife thinks this privilege, which we now enjoy, a reward for all the sacrifice we have made.

To Ko-k'nee and the village near, I have been seven times, usually going on Lord's day morning and returning at evening of the same day; the reason,—I commenced going there before the rains had ceased.

At Amherst and down the coast I spent three weeks with br. Haswell. (See last Mag., p. 309.) We found several inquirers. At some of the villages the people were not willing to receive us. They were very much afraid of the small-pox. On the island I spent about four weeks. The Karens there are strongly wedded to idolatry, and put great confidence in the teachings of the priests of Boodhism. They give money for making pagodas, &c. That people require much continued instruction, in order to destroy their confidence in Boodhism.

March 23d, I set out at 3 o'clock, A. M., to go to Bootah a second time, and arrived there on the 24th; but being ill, I called up my boatmen on

the following night at 12 o'clock, and returned to M.

April 5. Went up to the village near the Attaran. Arrived late in the evening. At daylight the next morning, called together the disciples and administered to them the ordinance of the Lord's Supper, and then returned home to look after the Karens who had come to school.

Sgau boarding school.

On the first of this month, (April,) there being here about thirty scholars who had come from the Burman side, I commenced the school, agreeably to the advice of brethren Mason and Binney. It has increased in number to about sixty.

Dear brother, permit me to say that I love the missionary work.

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## *Letter of Mr. Binney.*

Tours in the jungle—Pgho Karen churches.

During the last dry season, in consequence of the return of Mr. Vinton to America, Mr. Binney was under the necessity of relinquishing his school, as stated in the Annual Report, for the purpose of visiting the Karen churches in the jungle. He writes Feb. 22:—

I have not attempted what Mr. Vinton has been accustomed to do, knowing that it was out of the question. I have no constitution for such work. In this conviction I was quite confirmed by what I saw and heard during my recent tour. This travelling in the jungle is no boys' play; it is no mere relaxation of study. I see not how any man, who feels himself called of God to that work, and assumes the care of this people to himself, can retain a good conscience and not work, work hard and work incessantly, while in the jungle. He must be exposed to the sun by day, and, at times, to the dews of the night; he must go sometimes in his boat, sometimes upon his elephant, and often on foot. Circumstances compel all this. He has no alternative but to do this, or else to leave the work undone. The work is about him, presses itself upon him, and if he cannot do it, he should at once resign his place to some one who can and will do it. This kind of work I have not attempted, and yet I have not held a sinecure during the dry season thus far. After confining my sphere to the single business of looking after the disciples and churches, and mostly to the Christian villages, enough has remained to task all my own strength and ability to endure, as well as all the energies of Mrs. B.

In order to give Mr. Mason opportunity of bestowing his whole energy upon translating the bible, it was arranged that I should visit also the P'gho churches on the river Gyne. My first visit was to Kayen. The church here is composed of the Pgho Karens, fifteen in number; but there are also in the village thirty-four Sgau Karens, mostly connected with the church at Krai. They worship together, and I found no difficulty in communicating with them. Five days were here devoted mainly to the several individual disciples. I preached every evening, and administered the Lord's Supper on the Sabbath; but the object I had in view was to become acquainted with the state of each member. I was greatly pleased with the whole church, with an individual exception. He belongs to the church at Newton, and I fear must be excluded.

At Krai I remained only three days, as I had seen most of the members of the church while at Kayen. Two or three cases called for particular attention; one especially, who being in government employ, felt himself called upon to violate the Sabbath. I have since seen him at Newton, and he now appears well. He had the impression that the Commissioner would require him to work upon the Sabbath. In this, however, he was mistaken; the Commissioner has no such wish, and has so assured us. At Krai, four Sgau Karens applied for baptism; but after examining their case, they were put off until my return from Tah Krai. Here, at Krai, is stationed one of the best of our assistants, Ko Lerpah, the father of one of the Karens now with Mr. Vinton in America.

At Krung-pung I spent four days. The church is wholly composed of Pgho Karens. I saw and conversed with them all, and a lovely band of disciples it is too. I have seldom spent four days more pleasantly. The church is small, only twelve members; but they are all steadfast and consistent Christians. I had not, before visiting this place, the most distant idea of the extent of the field of labor in the vicinity of this church. I sent out the assistants to preach among the uncon-

vested at some distance. On the Sabbath a few of them came in to worship. I was pleased to learn that three or four, who could never before be persuaded to enter the chapel, were attentive listeners on that day.

Tah Krai church, seventeen baptized.—Associational meeting.

At Tah Krai I spent twenty-two days. The church was large, and though the majority of the members are steadfast and consistent, there was much in this church that required attention. I visited two villages a short distance from the main body of the disciples, and preached at each. Some who had been excluded give tokens of genuine repentance, and were restored to the church. I have baptized fifteen persons. Ko Pan-lah, after his ordination, also baptized two others who came in from Tah Krai Koo. The Association was held at this place the present year. Here I met all the assistants, who are under my care as assistants. I also received intelligence from most of the branches of this church, and found them to be in quite as good a state as I had anticipated. From one branch I have received no intelligence. I suppose they were kept back, from an alarm of the small-pox, which was raging about us. Indeed, the appearance of this disease to such an extent compelled me to relinquish my visit to one or two of the branches. The Karens who came to me had all avoided that way, and thought it would be useless to attempt a visit. As I had the state of these branches fully before me, I did not think it best to press the point.

Ordination of Ko Pan-lah.

During the Associational meeting, I proposed to the brethren the ordination of Ko Pan-lah. He is one of the oldest assistants, and was well known to all the brethren. He spent the last rains with me in school, and we all felt that we could consistently ordain him. The ordination service was on the last evening of the Association, and that body constituted itself into a council for the examination, &c. It was a truly interesting service. Br. Haswell made the ordaining prayer;—the laying on of hands by the missionaries and by Prah-hai and Ta-hoo, ordained pastors. Br. Stevens gave the charge; br. Binney the hand of fellowship. The Saturday following this, I was present at one of the most interesting covenant meetings of the church that I ever attended. Such confession of sin, and such apparently hearty repentance, I had never seen among Karens. At the communion table, on the day following, there was manifested the same tenderness of heart. I felt that it was indeed Christ's own little ones shewing forth their faith and their remembrance of his death.

This place has suffered much by disease the past year. During our visit, there was not a house, with the exception of Ko Pan-lah's, in which there was not from three to five ill at a time. My brethren also took the fever, some of them; still both Mrs. B. and myself escaped it, and by the blessing of God left the place in our usual health. On my way down the river, I called at Krai and preached; but the candidates for baptism had fled from fear of the small-pox.

Chetthingsville church.—Discipline neglected and restored.

On my return to Maulmain, I spent four days looking after the members of this church. On Sabbath preached to the Karens in the morning, and in the evening at the English chapel, and left again to make a tour on the Salween. Here, however, I found the small-pox also, which prevented my doing as I had desired. I spent fifteen days at Chetthingsville, where Prah-hai is settled as pastor. He is a good preacher, and a faithful pastor. A few of the members are among the best of Karens; but the church, as such, was in a bad state. My very heart was pained to hear their acknowledgments of sin previous to communion, but especially to see the perfectly care-for-nothing manner in which they confessed their sins. The pastor and church requested me to appoint some deacons to aid the pastor, and promised me they would at once attend to the discipline of the church. I presided at the meeting for the choice of deacons, but entirely refused to appoint them. I told them they had a pastor, and they must select from their number men for deacons in whom they could confide and whom they would honor. The choice must be their own, and if they afterwards failed to support the officers of the church, the guilt must be their own. They seemed to feel the position in which they were placed, chose four of the best in the church for deacons, and promised me they would honor them

and work with them as such. I knew very well that I was *de facto* bishop; but I did not think it best that they should feel that their own pastor could not conduct the discipline of the church. My great object, therefore, was to enlighten the church and strengthen the pastor's hands. I hope soon to hear that all is right; if not, I shall be obliged to make them another visit before the rains set in.

While, however, there was much to pain me at this village, there was also much to gladden my heart. They have made great improvements in their houses; they are having good gardens, well enclosed, and have taken many steps onward in habits of civilization since I was there before. With a few of the members I enjoyed real Christian communion. They are evidently growing Christians, and mourn over the state of things in the church. They say, they are expecting that God will visit them with some dreadful disease on account of their sins. They say God always has done so, when the church has greatly sinned. And this appears to be literally true respecting God's dealings with the Karen churches. When listening to their recital of his dealings, I am forcibly reminded of his judgments among the Israelites.

The branch church on the river above this place, I did not visit, as I learned the small-pox had appeared, and only one or two disciples were then in the place. I sent Prah-hai and an associate or two to make them a visit, and thus learned the state of the church and of the village. The disciples are doing well; but no further encouragement of the conversion of the body of the people.

### The time to work for Karens.

I have thus given you, briefly as possible, the result of my tours. I am more than ever convinced that *this is the time to work* for Karens. I have received different invitations from both Pgho and Sgau villages, *where there were no Christians*, to come and visit them and preach to them. But I had set the limit of what I could consistently do. I knew that if I departed in one case, the door would be open, and there would be no end. I must stop somewhere; but, my dear brother, it is no easy matter to refuse such invitations. I thank the head of the church, that he has permitted me to go and see these things in the Karen jungles with my own eyes.

## GERMANY.—*Letters of Mr. Oncken.*

We are indebted for the following letters from Mr. Oncken to the July number of the Primitive Church Magazine. The first was dated at Hamburg, June 6. On reading of the necessities of our German brethren, and the "pressing invitations" from various quarters for missionary laborers, our readers will be gratified to learn that an additional appropriation has recently been made to the German Mission by the Executive Committee, of $1000.

### Hamburg and Germany.

There are at present so many claims on our assistance in furtherance of the good cause, that we hardly know what places to visit first. The cry, "Come and help us," meets us from every point. The harvest is truly *great*, but, alas! few are the laborers. Our prayers are in consequence called forth more and more fervently to the Lord of the harvest, to send forth from our churches such brethren as he has chosen and fitted by his word and Holy Spirit, for the glorious work of preaching the gospel of Christ. The change in the facilities now before us for the spread of the truth, to what they were before the present mighty political shaking of the continent, cannot be described; and I can only adore the goodness of our Sovereign Lord, for what I have lived to witness. But if we needed grace before in suffering and in enduring, we need it now twofold for unreserved and entire devotedness to spread the gospel. Help us, beloved brother, by your prayers, that we may give ourselves wholly to the work of the Lord, and be instant in and out of season, preaching Christ and him crucified. A large ingathering of God's elect will, I have no doubt, be the glorious result of our feeble efforts.

We now need all the assistance we can obtain from English and American brethren, whose hearts are with us, for our tract and missionary labors. I sent, quite recently, another brother to the Hartz mountains, to labor there as colporteur, but we have other stations which need to be occupied as early as possible.

One thing hangs heavy upon my mind at present, and that is, that in the midst of my labors I shall have to quit the field next month, to proceed either

to Scotland and the north of England, or America, on a begging expedition, as we require between £500 and £600 for our chapel. How deplorable, whilst thousands have been spent on other missionary fields, with nothing like the success with which God has been pleased to bless the mission in Germany, that so small an amount cannot be raised without begging for it from house to house. But the will of God be done.

The Lord is still in the midst of us here; we are very united and very happy. Our chapel is filled at the public services, and our church meetings are to me real love-feasts. Blessed be God for the communion of saints on earth! What must that communion be in heaven! Soon, dear brother, we shall know what it is; till then, let us adhere with full purpose of heart to the Lord and his saints.

My love to all the holy brethren.

P. S. We have printed nearly 100,000 Danish tracts this year, principally in consequence of br. Förster's appointment to Denmark.

In another letter written about the same time, Mr. Oncken says,—

My heart bleeds, that I cannot send brethren even to those places from whence the most pressing invitations are made. We have at present several important and promising fields wholly unoccupied. Some of these, as in East Friesland, I have just visited. Wherever I preached, large numbers of attentive hearers were assembled; and if faithful brethren could but remain among the people, there is every ground to hope that, by the Spirit's blessing, many sinners would be converted, and flourishing churches would soon be raised. Germany is, however, not the only field which we are called upon to occupy. Austria, into which not a single copy of the Holy Scriptures could have been introduced six months ago, without exposing oneself to the danger of several years' imprisonment, is now also open to the gospel. We have a dear brother at Vienna, to whom we sent lately 1500 tracts. In Hungaria our dear brethren are zealously engaged in the spread of the gospel; and I have quite recently engaged two additional brethren there, to make extended missionary tours into the interior; and if I possibly can get away from here, I intend to pay a short visit to Vienna and Pest, next week, when I have to go to Berlin and Halle. From the Rhine I have also received pressing calls, but, alas! I cannot respond to them. Our responsibility under present circumstances is very great, and I trust the dear people here feel it with me, but the temporal distress is at present so great, that the church can at present do no more than support its own poor. To-morrow a dear and faithful brother, one of our deacons, named Reichards, a single man, is leaving on a missionary tour for the Hartz mountains, and as the church is at present much impressed with the great necessity of increasing the number of laborers, we intend to have special meetings for prayer, at which we purpose more especially to pray to the great Lord of the harvest to send forth faithful laborers. The present, then, is a time which calls for all our energies to spread the blessed gospel far and wide; and as we are the *first* and *only* Christians in the field *here*, who have no connection with national establishments, and who wish to restore the lost simplicity of the first churches in all things, there is a double responsibility resting on us to give ourselves wholly to an enterprise, the result of which will be beyond all conception glorious, as it is the work of God.

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### *Letter of Mr. Förster.*

From the same publication (F. C. Mag.) we extract the following letter of Mr. Förster, in continuation of the narrative published at p. 329, last number.

Tour in Denmark.

I left Copenhagen on Saturday, April 29, and returned Saturday, May 20. On this tour I visited all the brethren who are scattered throughout the west and north of Zealand, and was much pleased with their Christian simplicity and affection. They seem to be very anxious for the promotion of the kingdom and glory of the Redeemer, notwithstanding having suffered much from the country magistrates, pastors, deacons, and schoolmasters, for Christ's sake. Many of these poor people have often suffered the spoiling of their goods, and been brought to the greatest distress; but yet they have borne it gladly, confiding in the Lord. One brother, who from a very humble station has, through his

industry, worked himself up to a man of considerable property, and who has several times been very heavily fined, was some time ago sentenced to pay a fine of about $8000, nearly £1600, for having held religious meetings. The magistrate first began to fine him about five dollars, but as he did not think it right to pay it, they, knowing that he had property which they might seize upon, continued to double it until it amounted to the sum stated. He then sent a petition to the late king, who, perhaps to the great dissatisfaction of these country pastors and magistrates, freed him from paying it. Some other brethren, who are poor people and have two daughters, the one about fourteen and the other about sixteen years of age, and both members of the church, were lately sentenced to pay a very heavy fine, because they objected to their children learning the church catechism, or receiving religious instruction in the school, as well as to their being confirmed in the state church. Their property, I believe, has several times been taken away from them, and the children have been compelled to attend the school. A few weeks ago, however, they sent a petition to the king, asking him to remit the fine, and allow the children to leave the school,—which petition also he granted. Education here, in Denmark, is entirely in the hands of the government and the clergy, and no one but those appointed by government are allowed to have schools; nor are parents permitted to instruct or educate their own children, but are compelled to send them to the church schools, and these they must attend until they are confirmed.

The number of brethren scattered throughout Zealand, is about eighty. They live at great distances from each other, and have their meetings at several places,—so that the gospel is preached in a considerable district. I formed a new preaching station in the neighborhood of Korsör, and appointed a brother to conduct the services there. There is one station at Gimlinge, about eight miles south of Slagelsé, and three others in the district between Ringsted, Holbek and Roeskildë. I visited all these places, and several others. We had many well-attended meetings, and many strangers were present, some of whom came merely for the purpose of hearing the new missionary; but they all seemed much gratified, and good may perhaps result from it. It is a pleasure to see many of the brethren get up at 3 o'clock in the morning, and walk a distance of twelve to twenty miles in order to attend the meeting. They seem to have a relish for the word of God. Everywhere I saluted the brethren from the brethren in England, who take so deep an interest in their eternal welfare; and, poor people! they scarcely knew what to say,—they could but wonder at the great kindness of the English brethren.

I took a number of bibles and testaments with me, all of which I got rid of. I must remark that no one in Denmark, except only one government establishment, is permitted either to publish or sell bibles or testaments, without being liable to pay a fine of $1000, about £110; or if unable to pay, he is liable to imprisonment for a considerable time. I had also a great number of tracts, which I distributed. One female was baptized on this tour, but a brother here from Copenhagen, who had made a little tour for a few days, about a week before I left, baptized five or six persons. Thus it looks, on the whole, pretty well, and we have the best reason to hope that the Lord will not suffer his servants to labor in vain, if they only do it with a single eye directed to his glory. I felt very happy among these poor people of God, although I had to put up with many inconveniences; but as I returned to Copenhagen, I found to my great distress that there had, during my absence, been quarrels among the brethren here. It is now better again, and the last Lord's day we spent a very happy day: there was in the evening a general joy among the brethren, and even the most low-spirited, whom I had scarcely seen to smile before, was happy, and gave expression to his joy. Here are also again three or four candidates for baptism, and several inquirers. Thus you see, dear brother, that although I cannot deny I have much to humble me, I have also much to encourage me; yes, the Lord is gracious, full of mercy and compassion. I intend, in about a fortnight, if the Lord be willing, to make another tour to Fünen and Jutland.

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### France.—*Letters of Dr. Devan.*

The following letter was written at Paris, April 27, and gives a very open view of the impressions received by Dr.

Down up to that time, with regard to returning our missionary efforts in the French capital.

Arrival at Paris—Inquiries instituted.

In obedience to the instructions of the Executive Committee, I put myself immediately upon my arrival in France in direct and fraternal communication with br. Willard; and through him I received a unanimous recommendation on the part of the native ministers to proceed to the metropolis. I arrived at this city on the 17th of March, and have employed the time since that period in much personal intercourse with the pastors of churches and private Christians, and much personal observation of the circumstances that must characterize every incipient Christian effort here. I am not sensible of having neglected any favorable opportunity that has presented, to acquire from a perusal of the journals, conversation with people, or observation of events and proceedings, the information which the Executive Committee require from me.

My "*instructions*" seemed to demand of me some account of the south-eastern part of France in general, and of Paris in particular. I thought it wise to commence with the latter, and was confirmed in my opinion of the expediency of the step by the *unanimous* voice of the Christians (both pastors and people) whom I met, that the time, "the set time," for doing or attempting any thing for Christ at Paris, is the *present*. And perceiving the necessity of being somewhat thorough in my investigations, I have passed my entire time thus far in this capital. I, however, await the orders of the Committee on this subject, and shall hold myself ready to explore any other part of France, or even Europe, that they may deem necessary.

Comparative ability of city and country to support the preaching of the gospel.

In the instructions of the Executive Committee much is said about the policy of urging upon the churches the necessity of providing for their own support; and also the fact that ability, either immediate or prospective, of the people to do so, must form an important item in the determination of my particular location. Of the entire necessity of this policy I am most thoroughly convinced, and have had it constantly before my mind. The evangelical churches of France (I mean those not salaried by the government) are not able to support themselves. But I believe this inability arises mainly from the fact that *liberality has not been urged home* upon churches as a *duty*. One of the most pious of the pastors in their connection told me, that it had not been done from an erroneous notion that dividing the attention, or rather diverting their attention from the one thing needful, might interfere with the progress of the gospel. And, strange as it may seem, it is the same reason that is given for the fact that, independently of the English Wesleyan Mission church and our own Baptist churches at the north, there is not, so far as I can learn, a single Protestant church in France *organized* with its officers, its doctrines, its discipline and its constitution. The congregations (for they are nothing more,) have no distinctive character; some of the people composing a single one are Baptists, some Presbyterians, some Congregationalists, some Episcopalians, &c., &c. In the National Protestant Church we find Unitarian and Presbyterian pastors preaching to the same people, who are governed by a consistory or synod chosen by authority of government from among the most prominent members of the connection, wholly irrespectively of piety or ability. The people hear, at times, on one Sunday a subject and opinions of one character, and the pastor who preaches on the following Sunday will preach a direct and plump denial of what his predecessor stated. But enough of this.

Of the duty of the people to maintain their own preaching, there can be no doubt. The first element for its accomplishment is the *ability*. In France we find, I believe, money more generally diffused in agricultural districts;—the receipts of the agriculturalist are small but uninterrupted;—whereas among operatives the receipts are larger, but liable to interruptions from the changes of commerce. Other things being equal, it would seem, then, that churches planted among the former class of people would enjoy a greater probability of regularly sustained support, so far as *ability* goes. At this moment the question with us does not seem to be the choice between these two classes of people; but rather what probability of ultimate self-sustenance exists with regard to Paris. Nevertheless, in any effort to do much

*de novo* in this country, the former idea should not be forgotten.

The wages of a laborer in the Department du Nord is twenty-five sous per diem, and even at that rate employ is not certain. The wages of the operatives at Lyons is forty sous per day, and in the late great strike made among the people there, the head and front of all they demanded was an increase of wages to fifty sous per day. A workman there made an average of the wages received during the entire year of 1847, and it was found to be forty sous a day. At Paris the wages is 60 sous a day. It is true, expenses are here slightly increased, but on the whole the pay is better here than elsewhere. I state these facts with a double aim; one of which is to give you the data upon which you may see that ability to sustain the preaching of the gospel does exist to a certain extent. The other, which is still more important, I will name before I finish. It seems to me, therefore, that ability to a *certain extent* being present, the claims of the gospel, if urged upon, felt by and responded to by the people, *ought* to hold out a probability of a prospective, self-sustained administration of the word. But there is no necessity of speaking so doubtingly. It *must be done*; and it *can be done*, for the gospel of Christ can certainly act upon a French soul as well as an American.

A word more upon the contrast of Parisian and agricultural operatives, and I have done. It is true, the country people receive wages more regularly, and that money is more diffused among them than is the case with town operatives; but they are more avaricious and hoard up their gains, while the latter are much more free and liberal in the bestowment of them. The agriculturalists are much more under the influence of the priests than the citizens; but, at the same time, they are more religious in their feelings, and feel a greater interest in Christianity. The citizens are too *distracted* by their theatres or their politics, to care for the gospel; though, at the same time, they are more open to the approaches of the evangelist, and catch at and understand the ideas advanced far more readily than the dull and stupid peasant. Paris has twice, or oftener, revolutionized France, and even shaken the centre of Europe's thrones; it gives the tone in politics, and in all things (shall I include religion as history tells me I must include infidelity?) this metropolis exerts a powerful influence over the remainder of France.

Expediency of recommencing missionary labors at Paris.

*Is the present the time for reviving the efforts of the American Baptists in Paris?* I answer, So I think. It has always been the case that Christian effort has enjoyed more liberty here than in the *départements*; and though the revolution seems to open wide the door for every Christian assembly to meet in peace any where throughout the land, yet, still, that liberty must always be more perfect in the metropolis. Again, the prevailing opinion among the praying, evangelical people of Paris, seems to be, that *now* is the time to work with peculiar industry for the salvation of their fellow citizens. And full proof of their sincerity is given, in that they are making extraordinary efforts for that end; or at least intend so to do when the National Assembly shall show by its constitution that no objection or persecution shall be threatened.

Again;—I alluded to another aim I had, in discoursing upon the *pecuniary ability* of manufacturers or operatives; it is this. The fact that wages are higher here, continually turns the tide of migration from the country to the city; and hence, as is the fact, the members of our country churches (and, of course, these are the more *enterprizing* of them,) come to the city to better their fortunes. Of these sheep, thus left without a shepherd, there are here at this moment, say a dozen; and all of them, without exception, seem to long for a fold into which they may be gathered; and they think that *now* is peculiarly the time for organizing a church of Christ here, according to our views of the Lord's house.

*Are there materials for resuscitating the church established in* 1835, *or for a new organization?* The attention of American Baptists was first drawn to France as a mission field at the Triennial Convention of 1832. The result of the feeling thus aroused, was the appointment of a Committee of Exploration for a period of two years.

Dr. Devan here enters upon a brief history of the French Mission,—the appointment of Mr. Rostan in 1832, and subsequently of Messrs. Willmarth, Willard and Sheldon, with several native laborers.

Br. Rostan began in December, 1832, to proclaim the truth as it is in Jesus, to the people of the metropolis. He was assisted during January, February and March, of 1833, by a Mr. Cloux of Lausanne, a protegé of the Baptist Continental Society of England, but who afterwards went to occupy a more permanent position at Besançon, department de Doubs. Br. R. was called to contend with a deep-seated anti-baptist feeling during the whole time of his ministry. His congregations varied from ten to forty in number. In April of 1833, he reported five persons waiting for baptism. Br. R. continued to labor at Paris till Dec. 5, 1833, when, after a few hours' illness by cholera, he was called to the enjoyment of his heavenly rest.

In September previous, the Board at Boston, deeming the indications sufficiently inviting, appointed Rev. Isaac Willmarth as a missionary to Paris. But he was not able to reach his post till May 31, 1834,—a period of nearly six months after the decease of br. Rostan. At the end of another half year, br. W. having procured the assistance of a Mr. Porchat, opened a chapel at No. 17 Rue des Beaux Arts, where services were held twice on every Lord's day and once on every Thursday evening. Besides this, Mr. P. had a meeting at his own house once a week, for the exposition of the scriptures, which was attended by several Romanist females. Br. W., in the mean time, exerted himself in English preaching.

In April, 1835, Mr. Porchat, deeming it his duty to transfer the field of his efforts from Paris to Gaubert, left br. W. alone. On the 10th of May, 1835, the first regular Baptist church of Paris was constituted; the members were six in number. On the 12th of May, Mr. Willmarth baptized four persons at Versailles, three of whom were female domestics, and the fourth a soldier named Dupont. None of the four, however, would formally connect themselves with the church, because of their mixed communion principles.

After the departure of Mr. Porchat, Mr. Willmarth was assisted by Messrs. Pytt (a Frenchman) and Jordain (a Swiss). Subsequently, however, he had the aid of Messrs. Dussart and Elysée Lorriaux, the latter of whom had been under the patronage of the English Baptist Society, and was at this time a student under Mr. W.'s supervision. Services in French were thus maintained till the close of 1835.

Nov. 20, 1835, Messrs. Erastus Willard and D. Newton Sheldon, having been sent by the Foreign Missionary Board, arrived at Paris. Their instructions were to the effect that while Mr. S. remained at the capital, Messrs. Willmarth and Willard were to proceed to the north of France,—the former to exercise general superintendence over the mission, while the latter was to take charge of a mission school at Nomain in conformity with the recommendations of Mr. Wilmarth and Dr. Sears of Newton. In April, 1836, Mr. Willard baptized one female (Mad'lle Rose) at Paris, and some two months afterwards, he and Mr. Willmarth proceeded to Douai, leaving Mr. S. at the capital.

During the year 1837, there was an entire suspension of public services in French at Paris. Mr. S. assembled a few at his own house, and instructed a bible class at the house of Madame Rostan on Friday evenings. In the month of August Mr. Willmarth was obliged, on account of illness, to return to the United States.

In March, 1839, Mr. S. left Paris for Douai, where he staid till October of the same year; when he returned to the United States, leaving our only missionary to France in the department du Nord.

It will hence be perceived that for nearly twelve years past there has been an entire suspension of American Baptist mission effort in Paris. Death and removal to America have entirely broken up the church, and at the present day there is not, so far as I can learn, a single individual here that belonged to the church of 1835.

The question then is, simply, whether there are materials here for a reorganization? I think there are. I can count about a dozen members of our Baptist churches at the north, who are now residents of this city; and besides these, there are full twenty or thirty other baptized believers; but whether these hold views such as to fraternize with us, is not yet ascertained by me. As to their ability to do any thing for the support of the gospel, if they were organized, and whether that ability would be accompanied by a willing mind, I cannot yet determine. I have arrived here at a very peculiar pecuniary crisis, one which cripples almost every one who has not money laid by in store; and I have no right

to judge the people in those circumstances. But I tremblingly hope there would be a prospective self-support at no very distant day.

*Are there any difficulties that seem to beset a church organization at Paris?* You are aware it is an unsettled question with some missions and missionaries, whether one should attempt to preach or pray in public before he shall have acquired such a perfect knowledge of the language of the people as to be able to speak without danger of blunders. I have always been practically and theoretically in favor of laboring as we have opportunity, with just such an amount of facilities as we may happen to have at that opportunity. Hence, though it would be with great embarrassment and discomfort to myself, as well as with much violence to the sensitive ears of a Frenchman, I would feel it my duty to attempt to speak as well as I can. This is to my mind a *great difficulty.* But one might ask, is there no native help procurable? I answer, that br. Willard tells me none of the assistants can be spared by him; there is an objection in my mind to calling into continued exercise, in our connection, those who are not of the same faith and order as ourselves; and hence I am compelled to reply, I see no certainty of immediate aid from native help. And yet let me add; I am firmly persuaded that it is with France as with every other mission field; the great work of evangelization must be done by the *natives themselves;* and, hence, *primary* attention should be given to calling such help into operation, and to this policy I feel I must constantly have an eye. Nor do I despair of finding, soon or late, a native assistant.

Difficulties also present themselves from the opposition of Christians. There is one portion of them who look with a jealous eye upon me, having the idea that I have come here to proselyte, or draw off their people. Of this idea I have at all times tried to disabuse my Christian friends here. There is also a difficulty arising from the views of those who are opposed to our strict communion principles. Very many Christians here are Baptist in sentiment, but loose in their views of communion.

On the whole, then, I am of opinion that the indications of Providence are favorable in view of reviving our efforts at Paris. And in my opinion it would be wise to authorize such a step, provided at the meeting of the National Assembly it should be apparent, that religious liberty will be accorded to us in congregating and worshipping together.

Our last advices from Dr. Devan are of July 13. The following extracts from a communication of July 8, indicate some of the embarrassments to which our brother is subjected in consequence of the late insurrectionary movements.

Present posture of affairs in Paris.

I do not know that in any thing material my opinions have undergone any change. Paris is much more difficult as a field than any place in the country, by so much as the distractions of the capital are greater than those in the latter. And the necessity of going forward single-handed seems to add somewhat to the anticipated difficulties.

I continue to hold meetings in my room, and talk to those who come in, in the best way I know how. Mr. Foulon leaves Paris some two months earlier than he or I anticipated; and hence I am thrown upon myself sooner than I expected. He leaves me about the 1st of August. I have been trying to hire a *local*, but have as yet failed. I am yet on the look-out however. Some ten or fourteen days ago, I thought I had secured the services of a colporteur to aid me, but these last events in Paris seem to have changed the whole face of things, and now I am without one in prospect. As to my materials for the organization of a church, I am of opinion that they had better remain unorganized for the moment. I do not recollect that I have ever in my life been placed in a position (taking all things into consideration) demanding so much delicacy and wisdom, and, at the same time, presenting so much difficulty, as that in which I am *now.* Never have I felt myself so *continuously* constrained to seek the wisdom which is from above. May God keep me from moving injudiciously, and, at the same time, keep me resolved to move without fear or unnecessary caution.

State of Protestantism in France.

A longer acquaintance with the French churches has brought before my mind more vividly the deplorable condition in which they are. It is true, they number 1,500,000 adherents

to Protestantism, and, perhaps, 40,000 of them are supposed to be in Paris. But the word "protestantism" I think expresses too strongly their state; it is rather "*indifferentism*" (excuse the word) to popery; and it would not surprise me if the number were swollen to *ten* times that number, if we might include those who are Romanists from mere family considerations or personal interest. These are ministered to by upwards of 700 Protestant pastors, of whom 400 and upwards are Rationalists, denying the divinity of Christ and the personality of the Holy Spirit. And yet in the bosom of the National Church we find the preachers, both evangelical and rational, together, laboring (?) in the same fields, preaching alternately from the same pulpits, fraternizing at the same communion, and wearing the same livery of servitude to the government.

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### *Mr. Lepoix to Mr. Willard.*

In a letter of July 12, Mr. Willard communicates the following from Mr. Lepoix under date of June 14.

Baptisms at Manicamp — The "harvests whitening."

We must say at this moment, as formerly the Psalmist,—"My soul, bless the Lord and forget not all his benefits." What a happy pentecost holiday we have passed! It is true, we were able to baptize only *seven* persons instead of thirteen, two having been put off for a time, and four others not having been able, for various reasons, to present themselves; nevertheless, I can assure you that our joy was great; our Christian family has enjoyed, these last days, some foretaste of heaven. Those blessed meetings were holden at Manicamp last Sunday in the midst of a great concourse of people. On Monday, at the entreaty of one of our brethren, (whose dear, converted children were baptized on Sunday,) we repaired to his village, and there we had a happy meeting upon a high mountain, placed there, it would seem, by the Lord to serve us as a pulpit that we might there proclaim his saving truth. With what satisfaction we contemplated those crowds of inhabitants from Caillouel and from Béthancourt, as they wound along up the sinuous paths and came to arrange themselves respectfully around us. After a sermon, whose effect was almost visible upon the countenances, an abundant distribution of religious tracts was made. May the Lord, to whom alone it belongs, give the increase in the salvation of all those dear souls.

Our friends of Rouy, Béthancourt and Charmes seemed to be edified and very much encouraged by witnessing the baptisms last Sunday. One must see, as we do, these harvests whitening *every where*, in order to cry with vehemence for many and worthy reapers. I would inform you that the work of the Lord is advancing also at Genlis; the proof of it is the severe persecution of several.

In the name of our brethren, I invite you, dear Mr. W., to *the opening* of our new house of prayer at Béthancourt; which will take place the second Sunday of next month, God willing.

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### *Letter of Mr. Willard.*

Visit to Verberie—Baptisms.

I left Douai 30th of June, to pay a long deferred visit to the friends at Verberie, department de l'Oise. Leaving Douai by the northern railroad, I proceeded as far as Creil, within two hours of Paris; here the railroad from Compiègne forms a junction with the northern; by the former, I came north again several leagues to my place of destination; where I arrived, all hindrances included, in seven and a half hours from Douai. I was received with great hospitality by Mr. Joly, notary, to whose house I went directly by special invitation from himself and lady, long before my visit.

I passed a Sunday at Verberie, and had the pleasure of hearing Mr Foulon preach, whom I had requested to meet me there. The friends came together from a great distance, and the little hall was full in the afternoon. There was a great apparent seriousness. One young man, from Nöel St. Martin I think, wept during the service; and on being questioned at the close of it, he said his heart was with the Lord and he wished to be baptized. Several of the friends concluded to wait, and at 6 o'clock this young man and the son of our colporteur, Lacquement, were examined, received and baptized straightway. At the examination of these two persons, the young man first mentioned appeared in a very interesting light, on account of his correct views of the

way of salvation and his remarkably apt citation of scripture in support of them.

Inadequate supply of laborers.

Mr. Cretin must have a reinforcement; and with all we can give him he will only be able to hold on to what he has already in hand, without in any way responding to the calls from distant villages.

Mr. Lepoix being informed that I was to be at Verberie, 2d inst., after his two meetings at Salency walked one league to Nayon, took the diligence thence to Compiègne, and from that, the railway to Verberie, where he arrived a few minutes only after the baptisms spoken of above. He says that all continues most promising in his field. As soon as possible I am going to augment the force in that quarter also, in accordance with the authorization contained in your last. That letter caused me joy, indeed; but it was the joy of a dying hope, so to speak. Of the five young men proposed last year, two, who had drawn lots and escaped the conscription, have since married, and are thus lost to the ministry;—they were sterling young men,—two jewels;—oh, how we longed to have them. Of the remaining three, one is at death's door, and another almost sure to follow him soon; and the third can only be employed as a colporteur, as he is but seventeen years old. We cannot take a youth as a student below twenty years, unless his friends will insure him. So there is no prospect now of having an increase of preachers, the very thing we have sought and prayed for so long,—for six long years to come; unless it shall please God to give us, unexpectedly, some individuals already educated or otherwise favorably circumstanced.

I have for some time past felt dissatisfied with the keeping of our br. Thieffry in the north, and if his domestic affairs do not forbid, shall transfer him from Mouchin to Verberie. I hope he will find it possible to leave. He is a good man, and we do not know how to part with him.

Finally, we are straitened here in many ways; but we have the happiness of enjoying the divine blessing; this is the principal thing. I hope we shall have grace to walk before God in all honesty and godly sincerity; then we shall have nothing to fear. May God guide us by his Spirit, and cover us with his protection in the day of our necessity. We abandon ourselves to him.

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GREECE.—*Extract of a Letter from Mr. Buel.*

Religious controversy at Athens.

The "new thing" among the Athenians to-day is a bitter politico-religious controversy between the clergy and a professor of General History in the University. The latter, a popular lecturer and a superior writer, is arraigned in the "Age" newspaper, as "a corrupter of the youth;"—as habitually assailing in his lectures the Christian religion, in a covert way, with weapons so well known to the French infidels and German neologists. Some divinity students, offended at these lectures, published their remonstrance in the "Age," which, thereupon, undertook the defence of Greek orthodoxy, and the demolition of its suspected adversary. The remainder of the class in history, with other students to the number of sixty, immediately took sides with their professor, voting him a testimonial of their approbation and sympathy. The individual chosen to accompany this paper with a short speech, was forthwith prohibited further admission to the lectures of the University, by an order from the Minister of Instruction and Religion. The class then protested to the Faculty against this procedure. The divinity students concerned, are called up before the Faculty, and are also reprimanded by the Holy Synod, for sending their complaints to the newspaper, and thus giving a scandalous publicity to the irreligious teachings of the professor.

All that is said and done on both sides, is published in the papers. These, with the exception of the "Age," stoutly defend the professor, identifying his cause with that of the freedom of speech; and contending that the simple statement or rehearsal of historical facts, even though they make against the Christian faith, needs not bring into suspicion the opinions of the lecturer. But according to the champion of orthodoxy, the "Age," it would appear that the professor is very proud of exhibiting sacred history in the lurid light of German neology; cloaking his own sentiments under the oft repeated phrase, "It is the opinion of able commentators," &c. In this

way the theophany on Mount Sinai was only a meteorological phenomenon:—the passage of the Red Sea was effected at the fortunate occurrence of ebb tide:—circumcision was not of divine appointment; but was adopted from the Egyptians as a custom essential to health in hot climates, and at length became a religious rite:—the pillar of cloud and the pillar of fire before the camp of the Israelites, "according to able commentators," was only the smoking and burning torch, that was often seen in the van of armies on their march in ancient times, etc., etc.:—the doctrine of the immortality of the soul, and of future retribution, was scarcely known to the Jews till after the Babylonish Captivity:—the New Testament doctrine of the incarnation of the Son of God, finds its parallel in the incarnation of Vishnu and other oriental divinities; and thus the central doctrine of Christianity is but the development of Hindoo mythology, etc., etc.

To say that a teacher inculcates such ideas, is a pretty heavy charge to bring.

Whether or not such tares have been sown from the professor's chair, it is nevertheless true that the land is full of them. And the priests will learn, by and by, that to persecute the preachers of the gospel, and to "stone those that are sent unto them," is not the way to root out the tares, nor to prevent their being sown. Young men who never read the bible, are heard bandying these infidel objections. It is such pearls that their *Kondologios** are strung with.

It is by no means certain that this attempt to unseat the Professor of History will succeed. For political reasons he is defended by all the papers of the opposition; and his adversaries are shown up as the enemies of the University, the enemies of learning and free discussion.

One charge against Professor Manousas has more weight with the multitude than all the others; and is singularly characteristic of the religious ideas of the people. He is accused of reading, without condemnation or disapproval, before his class, some passages in Luther's Correspondence with Henry the Eighth, in which the Reformer inveighs, (in language peculiar to the controversial style of those times,) against the veneration of the cross and our Savior's *crown of thorns*. This gives the "Age" a fine opportunity to show his pious horror at the scurrility of Luther, as well as at the impiety of the professor, who could read such a passage before his class without involuntarily shaking his garment as a testimony against it.

The recent case of Professor Michelet, at Paris, exhibits a similar contest of orthodoxy and infidelity. A large body of the students go to the Chamber of Deputies to demand the restoration of the Professor of Philosophy and History, who had been removed from the University on the charge of teaching sentiments hostile to religion. Such intelligence reaching Athens just at this crisis, had its influence in the present controversy.

The notorious and redoubtable Simonides, a creature too insignificant to be noticed until he had made himself conspicuous by his rabid attack upon Mr. King, was set upon the other evening in a coffee shop and nearly beaten to death. To show how "full of all subtilty and wickedness" he is, take the following:—He was recently detected in palming off on some persons of distinction in Athens, sundry rather skilful imitations of ancient manuscript parchments, purporting to belong to the fifth century, and which "he brought from Russia." Both the composition and the mechanical execution of these antique pictures are highly creditable to his genius and industry, and fully sustain the reputation of the author of the "Orgies." He will, very likely, cease henceforth "to pervert the right ways of the Lord" in Athens.

* The *beads* that a Greek always carries about in his hand, rather as a pastime than for religious uses; and which form, as it were, the thread of discourse in conversation.

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## Ojibwas.—*Letter of Mr. Bingham.*

Twentieth Annual Report of the Mission.

When I review the years that have passed, and consider how little has been done towards evangelizing the world, and how little my labors have contributed towards curtailing the dominion and influence of the prince of darkness even in those regions where I have labored; I feel that I have cause of the deepest humiliation and self-abasement.

But when I cast my eye upon the other page, and consider that I may reasonably hope that a few precious and immortal souls have been redeem-

ed from the thraldom of sin and the woes of the lost, through my influence and the blessing of God on my feeble labors, surely I have great cause of admiration and gratitude. It has often been a matter of wonder, and almost astonishment, that Infinite Wisdom should make choice of so defective an instrument to employ in so important a work. But His ways are not as our ways, nor His thoughts as our thoughts. He has committed this treasure to earthen vessels, "that the excellency of the power may be of God, and not of us."

Our boarding school is continued, and in a more prosperous state than at my last report. Since that report, one half-caste boy has been dismissed, and two Indian orphan boys and one Indian girl have been received, making our present number seven; two boys and five girls.

Our day school has also improved in interest. The number enrolled on our catalogue for the term ending 24th of March, was fifty-six. And for the term closing 23d inst., we had sixty-seven pupils;—rising of forty at the examination. Their progress has been good. The common branches formerly mentioned have been taught, together with history and composition; and more attention has been given to music the last two quarters than formerly. Most of them engaged in singing at the examination, and sang very pleasantly. Miss Culver has done herself much credit as a teacher. The school has prospered well under her instructions.

Our Sabbath school has also increased considerably in numbers and interest. We have, by the assistance of our citizens, recruited our library considerably, and it has had an interesting effect upon the children. Mr. H. still has the charge of that, and we hope its influence will be felt more extensively.

We have had the largest bible class the past winter that we have ever had here. But that has decreased in interest since the opening of navigation. Business began to excite, and the evenings grew short, and numbers have fallen off. But it is no more than what we expected. Yet we continue it, and find the lessons interesting to ourselves, and I trust to those who do attend.

Our religious services continue much as I last reported them. When at home, I minister a part of the time to the white people. No changes in the state of our church since my last. Some individuals are in a sad state and require attention, and will be attended to as soon as circumstances will admit.

On the anniversary week I went to Tikvamina, and the church held a season of fasting and prayer four days. I was not with them the whole time. Reached there on Tuesday, P. M., and left there on Friday, P. M. The members there were generally in, most of the time, and all of the male members were present, and faithfully bore their parts.

Our Indians are still progressing in improvement; and the industry of some of them in particular is worthy to be imitated by many whites. I think our young men brought thirty barrels of white fish into market here, before there was one brought from any other quarter. They made one haul early in the morning while I was at Tikvamina, in which they brought in six and a half barrels of white fish and eleven sturgeon.

Brethren Cameron and Shigud have continued their services as usual, and have received their pay up to this date.

I contemplate, if the Lord will, starting next week (July) for Michipicoten. Hiring my interpreter by the year, I can go cheaper than br. Cameron can, for I shall require but one more oarman for the trip, whereas he would require two.

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# Miscellany.

## THE TEACHING OFFICE OF THE CHURCH.

The following extracts are from a sermon by the Rev. Dr. Hodge, published in the Foreign Missionary Chronicle, pp. 166–8. We insert them as presenting views worthy of consideration, although in one or two particulars we might wish for ourselves some modification. The differences of opinion which exist as to the com-

parative importance of "different methods of instruction," would be found, we apprehend, to be exceedingly small with intelligent Christians, if the terms respectively used by them, were in all cases clearly defined.

There are only three methods by which Christianity has ever been established among heathen nations. The first is that adopted by the Apostles, who established churches in various important places, where the ground had been long under a process of preparatory culture, which churches became centres of radiation for the surrounding people. From such centres the gospel was extended in ever widening circles, until their circumferences met, and compassed the whole Roman world.

The second method is that in which, by force or fraud, a people has been brought to submit to Christian rites, and to an external compliance with the forms of Christian worship. Thus the Franks were converted under Clovis, and the Saxons under Charlemagne; and thus was Christianity introduced into Mexico and Peru, and by the Jesuits into Paraguay, China, and the Indies. The characteristic of this method is, that it is conversion without instruction. It implies no change of opinions, no change of heart, no change of life. It is simply a change of name and external ceremonies. In some cases, this nominal conversion is followed, sooner or later, by instruction, and a real reception of the gospel is the ultimate result. The Saxons, who long remained baptized heathen, are now the stamina of the Lutheran and Reformed churches. In other cases instruction does not follow, and then the consequence is, that the people remain Christian only in name; or, when the external pressure is removed, they relapse into heathenism. The Indians of Mexico and Peru are no more Christians now than they were in the days of Cortez and Pizarro; and the once flourishing missions of the Jesuits, with their thousands, and even millions of converts, have perished, without leaving a trace behind them.

The third method of propagating the gospel is a process of education; that is, actually teaching the people, so that they come to know God, and Jesus Christ, his Son, and the way of salvation through him. Unless God works miracles, unless he subverts all the revealed or known methods of his operation, this is the only means by which the nations can be converted. This is the method which all Protestant churches have been forced to adopt, and it is the only one that has ever been successful. No instance can be produced of the establishment of the gospel in a heathen land, by any other means. This was the course pursued by the faithful Moravians in Greenland, in the West Indies, and in this country. They uniformly established permanent missions, and laboriously taught the people. This was the method adopted by Elliot and Brainerd. To this mode of procedure, after many experiments and failures, the missionaries were obliged to resort in Tahiti, the Sandwich Islands, in India, and South Africa.

It is a very humble and self-denying work thus to teach the first principles of the oracles of God; it is a very slow process; there is no eclat about it; it is very trying to the faith of the missionaries and to the patience of the churches. But it is God's appointment. It is as much a law of his gracious dispensations that the minds of men must be imbued with the divine knowledge before the Spirit quickens them into life, as it is a law of his providence that the seed must first be properly deposited in the earth before, by his rain and sun, he calls forth the beautiful and bountiful harvest. No man expects to raise a crop of wheat by casting seed broad-cast in swamps, forests, and jungles; and just as little reason have we to expect a harvest of souls, or the secure and permanent establishment of the gospel in heathen lands, by any such short and easy method of disseminating truth. God will not depart from his wise ordinations to gratify either our ease or love of excitement. If we would bring our sheaves to his garner we must go forth with tears, and patient labor, bearing the precious seed of truth.

This is the true apostolic method. The apostles converted the world by teaching. They established churches at Jerusalem, at Antioch, at Ephesus, and at Rome, just as we are now laboring to establish churches at Lodiana, Furrukhabad, Agra, and Allahabad. The only difference is that the apostles found the ground cleared, broken up, and prepared for the reception of the seed, while our poor missionaries, with but a small portion of their strength or grace, have to go into the jungles and forests, and clear the ground as well as sow the seed. The same God, however, who wrought effectually in the apostles, is mighty in the weaker messengers whom he has sent to do this harder work. In both cases the excellency of the power is of God, and not of man. But do not let us add to all the other trials and discouragements of our missionaries, the heavy burden of our impatience. Let us not forget that the work to be done is, of necessity, in its first stages a very slow work,—

that the harvest does not follow immediately after seed-time.

That teaching, then, is the great vocation of the church; that by no other means can she make disciples of all nations, is evident, 1. From the express command of Christ, in the commission given to his disciples. 2. From the nature of that system of doctrines, the knowledge and cordial belief of which are essential to salvation. 3. From the nature, design, and constitution of the church, as revealed in the scriptures, and 4. From the whole history of the church, and especially from the whole history of missions.

It may, however, be asked, what is meant by teaching? What is this educational process which is so necessary to the propagation of the gospel? We answer, it is that process by which men are brought really to know what the bible reveals. The end to be attained, is the actual communication of this divine knowledge. There are, of course, different methods of instruction, some better adapted to one class of learners, and some to another; no one of which should be neglected. The principal agencies which God has put into our hands for this purpose are the pulpit, the school-room and the press. All these are employed in Christian countries, and all must be used among the heathen. The danger is, that a disproportionate importance be given to one of these methods of instruction, to the neglect of the others. The great temptation is to overvalue the first. This arises from several sources.

1. In the first place, we are apt to attach to the word preaching, as used in the bible, the sense which it now has in common life. We mean by preaching, the public and authoritative enunciation of the gospel; whereas, in the bible, the word comprehends all methods of communicating divine truth. When Paul says, "It pleased God, by the foolishness of preaching, to save them that believe," he does not mean that the public oral proclamation of the gospel is the only method of saving sinners; but that God had determined to save men by the gospel, and not by the wisdom of this world. Human wisdom is entirely inadequate to that end, as the world by wisdom knew not God, and, therefore, God determined to save them by the gospel, which Paul calls the true, or hidden wisdom. Any method by which that wisdom is communicated, comes within the compass of that foolishness of preaching of which Paul speaks. The parent, the teacher, the author, are all preachers, in the scriptural sense of the word, so far as they are engaged in holding forth the word of life. The power is in the truth, not in the channel or method of communication. It is this transferring to the bible the modern restricted meaning of the word *preaching*, which has led many good men to undervalue other methods of instruction. They suppose that all the scriptures say about preaching, is to be understood of the oral enunciation of the gospel, whereas it relates to the inculcation of divine truth, in any and all ways by which it can be conveyed to the human mind.

2. But, secondly, we do not make due allowance for the difference between the state of the heathen, and that of our own people. Because the majority of persons in a Christian land are prepared, in a good degree, to understand a public discourse, we are apt to take it for granted that this method of instruction is equally adapted to the heathen. A moment's reflection, however, is sufficient to correct this mistake. A certain degree of previous knowledge is requisite, to enable us to profit by public discourses; and we accordingly find, the world over, that the effect of public preaching is just in proportion to the previous religious training of the hearers.

3. In the third place, as we know from scripture and experience that many single sentences of the word of God contain truth enough to save the soul, and as the Spirit of God does sometimes make one such sentence fasten on the conscience, and from that single germ, by his inward teaching, evolves enough of the system of truth to enable the sinner to receive Christ, to the saving of the soul, it is very natural for us to be anxious to scatter the truth as rapidly and as widely as possible. And this is a good and sufficient reason why, even in heathen countries, the public proclamation of the gospel should never be neglected, but, on the contrary, should be as assiduously employed as possible: we know not but God may give some one truth saving power in some poor sinner's heart. Of the seed sown on the wayside, among the rocks or thorns, it is possible that some one grain, here and there, may take root and bring forth fruit. But no harvest is ever raised in that way. Neither has any heathen nation ever been converted by the itinerant proclamation of the gospel. To raise grain enough to feed our families, or to sustain a nation, we must plough and harrow, as well as sow; and to save souls enough to found a church, or to convert a nation, we must slowly and laboriously indoctrinate the people in the knowledge of the bible.

The mistake to which we have referred, is one into which the missionaries themselves almost uniformly fall, at the begin-

ning; and those new to the work, are apt to think that their more experienced brethren rely too little on preaching, and too much on the slower methods of instruction. A missionary from Ceylon told me that soon after his arrival in that field, he ventured to suggest his doubts on this subject to the oldest, and certainly one of the ablest and most devoted of his brethren. That elder brother was then ill, lying on his bed, opposite an open window. He said to his doubting brother:—From that window, you can cast your eye over a number of villages, embowered in trees: as I lie here, I can in my mind go from house to house through all those villages, and tell you the names and character of every family. In a course of years I visited them so often, I so often conversed with them, and preached to them, that I know them all, and know them intimately; yet I never saw any fruit from all that labor. Their minds were so darkened, their moral feelings so degraded, that the truth could gain no access, and made no impression. We were literally forced to adopt the method of regular teaching; and you see the result. A Christian nation is rising up around us. Another missionary from the same field, who had been twenty-five years on the ground, expressed his firm conviction that if God would continue to bless their labors for the next five and twenty years as he had hitherto done, the whole Tamul people would be as thoroughly christianized as any nation in Europe.

Let it, however, be distinctly understood, that we advocate no exclusive method of instruction. The business of the church is to teach, and to teach in all the ways by which the truth of God can be conveyed to the understanding; but that work must be accomplished.

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### SUCCESS OF THE CEYLON MISSION.

In the Missionary Herald for August, there is a letter from Sir J. Emerson Tennent, Colonial Secretary to the Government of Ceylon and President of the Committee of Education, written on occasion of a recent visit to the province of Jaffna, the seat of the Ceylon Mission; from which we take the following paragraphs.

Having at length visited in person all your stations, however unusual a spontaneous communication of this kind may be, I cannot resist the impulse to convey to you my strong sense of the sustained exertions of your missionaries, and of their unexampled success in this colony. Much as I had heard of their usefulness and its results, I was not prepared to witness such evidences of it as I have seen; not in their school-rooms only, or in the attainments and conduct of their pupils; but in the aspect of the whole community, amongst whom they have been toiling; and the obvious effect which their care and instructions have been producing on the industrial, social and moral character of the surrounding population.

The number of professing converts recorded by your people may be small, as compared with those occasionally announced by other missionaries or ministers in Ceylon; but the field of their labors presents to me this remarkable feature, as compared with all others in this island, that whilst elsewhere and in the other provinces we have multitudes of nominal Christians in ostensible connection with our churches, there are but too sad grounds for believing that the vast majority are in reality still only heathens at heart; whilst at Jaffna, and more especially in the vicinity of your stations, even those of your pupils and hearers who still profess to be heathens, exhibit a far advance towards Christianity in their conduct and life. Practically their ancient superstition has been shaken to its foundation; and the whole fabric will shortly totter to the ground, and give place to the simpler structure of pure and practical Christianity.

The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing; and its social aspect presents a contrast to any other portion of Ceylon, as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and thereby creating a wish to know something of the inward principles which lead to an outward development so attractive.

Thus the school-room, operating simultaneously and in harmony with the pulpit and private counsel, is pioneering and preparing the way for the course of that spiritual enlightenment, which, I firmly believe, will ere long pour forth in a flood irresistibly, and pursue its wide and calm career comparatively unimpeded: for every grosser obstacle will have been gradually but effectually removed beforehand.

I hope that this spontaneous tribute of mine will be regarded by you only with reference to the impulse which suggests it, of admiration of your labors, and, I may say, of astonishment at their success. As

a private gentleman and a Christian, I could not witness, without emotion, the good which your faithful servants are so widely diffusing. And identified as I am by position with the Government of this rich and important portion of the queen's dominions, I could not regard, without gratitude to your Board, the Christian liberality with which you are animating and directing a movement, the practical results of which have already manifested themselves in this province of Ceylon, in the moral elevation, the social enlightenment, the extended industry, and the spreading prosperity of our people.

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IMPATIENCE IN THE WORK OF MISSIONS.

Too often it happens, when fruits are late in showing themselves, that in our impatience to see a positive result of our labors, we ourselves complain because our efforts are not crowned with success; and when a faithful laborer has toiled for one or two years, without being able in his reports to inform us of actual conversions, we counsel him to abandon a population so difficult to be enlightened. Our friends say to us, "Send us interesting facts, and we can collect funds for your work; but if you say nothing striking and pointed, we cannot maintain an interest in it." Such requests throw us into great perplexity; for our evangelists, the best and most active of them, sometimes have no such facts to communicate to us; and at other times there may be things of profound interest which, by reason of their delicate nature, cannot be made public.

One of our correspondents, to whom we had made known our painful impressions on seeing the many places in which our work had been prosecuted without offering equivalent results, to the sorrow of the laborers and the apparent loss of the moneys expended,—writes to us as follows:—

"It is often wrong to judge by appearances. Experience proves that lands the most difficult to cultivate, are frequently the most fruitful when the time of harvest arrives. May not this be true of the inhabitants of our country? Naturally distrustful, they reflect long before they welcome new things among them; but if they once accord to you their confidence, you may count upon the continuance of their esteem . . . . I am afflicted, like yourselves, because the reports of your laborers do not contain more interesting facts: but I tell you frankly what I have said to other friends, that I am far from believing, with some Committees, that without the recital of facts the Societies cannot receive the funds which they need. The Lord can make abundant succors flow to his children, as well in ways unperceived as by means of which Committees make too little account."

Our brother's thought is ours also. Too often we seek to precipitate the times and the seasons, of which our heavenly Father hath reserved the disposal to himself. "If the vision tarry, wait for it." Heb. 2:3. "Cast thy bread upon the waters," saith the Lord, "for thou shalt find it after many days." Eccl. 11:1. It was thus that the English Baptists commenced in 1793 the mission at Serampore in India, and they gathered no fruit till in 1800, after waiting seven years. It was thus also that the pious Christians of Denmark and Moravia acted,—models of patience and devotedness to the missionary work,—who during seventeen years prosecuted their painful mission in Greenland without seeing a single conversion. Their faith was stronger and more persevering than ours, even as the Lord tried them with a trial which we could not endure. We should, therefore, be thankful that he treats us with tenderness, and grants to us the sweet privilege of seeing even now the fulfilment of the declaration, "My word shall not return unto me void."—*Circ. of the Geneva Evan. Soc.*

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# American Baptist Missionary Union.

RETURN OF MR. AND MRS. WADE.

The arrival of these faithful and beloved missionaries in this country, and the causes which have compelled them a second time to retire from the missionary field, after nearly twenty-five years of labor,—labor rewarded with an almost unexampled measure of success,—are already known to our readers generally. But we find pleasure in enabling them personally to state the grounds and circumstances of their withdrawal, and especially the feelings with which they have regarded this painful suspension of their accustomed toils. We

call it *suspension* merely, for such, we trust, it is so intended by the Lord of missions. The health both of Mr. and Mrs. Wade is so impaired as to require a protracted period for its renovation, yet not to preclude the hope of their eventual recovery and return to their chosen work.

The following letter was written by Mr. Wade, as the reader will notice, soon after his debarkation. They arrived in Boston harbor July 31, having left Maulmain Dec. 22, *via* St. Helena, and the last mentioned place June 6.

### *Letter of Mr. Wade.*

Through the inscrutable providence of God, Mrs. Wade and myself are again landed on our own native shores, after an absence of about fourteen years. I say inscrutable providence, because it was our unchanging intention, desire and prayer, to finish our days among our beloved disciples in Burmah. Our work seemed too important to admit of our leaving it, and too interesting to allow a wish to do so. Besides the pastoral charge of three Karen churches, embracing about 500 members, I was engaged in making a dictionary of the Karen language, a work greatly needed in the mission, and which, by the common consent of my missionary brethren, divine Providence seemed to have thrown upon my hands. Often had I prayed that my life and health might be preserved until this work should be completed; but it pleased God to prevent my labors in a sudden and unlooked-for manner, the failure of my sight to an extent that I could neither read nor write. I called and consulted my physician. He said it was a nervous weakness in the organ connected with the neuralgic and liver complaint, which occasioned my previous return to America, and which, by the effects of the climate and of too great mental effort, had now extended to the head and whole nervous system. By refraining entirely from the use of my eyes, and from every thing that required mental exertion, the further progress of the disease might be arrested; but he could give no encouragement of a cure, or even of any improvement, without at least two years residence in a cold climate, giving the mind, during the same period, complete rest. "If you will do this," said he, "I have not the least doubt you will be able to come back and perform ten years more of useful labor." He added, "I should have strenuously advised this course a long time since, had I not understood you were resolved not to return home a second time on any consideration; but your remaining under present circumstances would be useless in point of missionary labor, and wrong in point of principle."

Still we hesitated. "Shall we be able to bear the fatigues of so long a voyage? Will our health, at our time of life, be improved by the change so that it will be thought advisable to send us out again? Who will take care of the sheep and lambs of our flock in the Karen wilds while we are absent? Will it not be very discouraging to the friends of the mission, to see us return a second time? Still, what can I do by remaining?" These, and many other considerations, were suggested to our minds; we were at a loss to decide on the path of duty. At length, we resolved to leave it to the decision of Providence, by requesting each of our missionary brethren to give his unbiased, private opinion in writing, in a manner somewhat like voting by ballot; while we retired to pray that God would manifest his will by the result. On comparison, their opinions were found to be unanimous, and we yielded to what we thought to be the will of God; but our spirits were much depressed. Sister Mason had sunk into her grave. Br. Mason, who had charge of the southern Karen churches in Tavoy, had been obliged to leave his flock, with small hope of living to return. Brethren Bennett and Cross had each his own department of labor in the town. Who was to look after the churches in the jungle? It was a mourning time. We mourned. Many of the Karen disciples came into town and mourned with us. Those who could not come in, sent us mournful letters. We told them if we did not live, or were not able to come back, one or two new missionaries would be sent in our place. "Ah," said they, "new missionaries will not understand our language,—they will be strangers to us;—they will not love us and care for us as you have done;—you are our father and mother;—if our father and mother go way, shall we ever see them again? Pray for us, that though separated on earth, we may meet and live together in heaven." Our missionary associates, too, though unhesitating

as to our duty to leave them, were much discouraged while they contemplated the increasing labors to be performed, and the decreasing number of those who were to perform them. At length the hour for our departure came. We commended the mission and one another to God, who is able to do all things, gave each other a tremulous hand, and sighed farewell.

The first stage of our homeward journey brought us to Maulmain. Here we were detained some four weeks for an opportunity to proceed.* But we did not regret this. We loved to linger on the missionary field. It gave us also a precious season of intercourse with precious friends. There was Dr. Judson, who, after the death of the first Mrs. Judson, had resided in our family for some years, and we had had but one heart in our missionary work. There was br. Mason, with whom we had been most happily associated during thirteen years of our missionary life. There were several Burman Christians, who were the fruit of our early labors in Maulmain. Some of these were then children; now they were in middle life, with groups of their own converted children about them. Others, who were then in middle life, were now leaning upon staves, with silvered locks and furrowed cheeks, which told us that in all probability we should see them no more on earth. There were also other brethren and sisters, missionary and native, who, though less connected with us in personal labor, were very dear to us. But the time came for us to depart;—we gathered around the mercy seat,—commended each other to God in prayer, and then moved to the wharf. This seemed much like our own funeral procession.

Soon the scene changed; every loved one had disappeared; and we were launched upon the broad ocean with the single cheerful consideration, "Such is the will of God." After the first eight or ten days at sea, even this clear spot in our horizon began to be overcast; a storm arose, our vessel sprang a leak, and doubts whether we had not mistaken the divine will in undertaking the voyage, prevailed. My own mind became fearfully depressed, and my physical strength scarcely enabled me to rise from my berth; sleep left me, and I expected to die at sea. The weather continued rough, with now and then an interval, until we rounded the Cape of Good Hope; after which it was fine to St. Helena. But the leak, which required the pumps to be kept at work about one eighth of the time, day and night, continued to be a source of anxiety. And though my health began to improve during this latter part of the voyage, it was still precarious when we reached the island.

Br. Judson had given us a letter of introduction to Mr. Carrol, the American consul, and Mr. Bertram, a Baptist minister; and we determined, if justified by circumstances, to wait there an opportunity to get a direct passage home in an American vessel. We met the consul on board ship; he was very affable and kind, offered us a room in his house if we should choose to remain awhile on the island, and said he would use all means to secure for us the earliest opportunity to proceed on our voyage in an American vessel; which, he had no doubt, would occur in the course of a week or two at farthest. Mr. Bertram said we *must* stop, —God was pouring out his Spirit upon the people of the island; a number who had gladly received the word, were expecting soon to be baptized. They had purchased and fitted up a convenient place of worship, and were now constructing a baptistry, which would be completed in about a week; and then, for the first time on the island, the rite of baptism, as held by our denomination, would be administered. "God," said he, "has sent you here to help us,—He has done it in answer to our prayers,—He has a work for you to do here, and you must not leave until it is accomplished." I confess I was not much convinced that God had a work for me to do there, for I knew that my physical and mental debility rendered me quite unfit for any public duties; but I hoped God might make a short stay on the island a means of recruiting my wasted strength, and of refreshing our souls

* While detained in Maulmain, we wrote to Calcutta to inquire whether there was there any American vessel in which we could get a direct passage home. Only two American vessels were found which would take passengers, and the captains of those utterly refused, when they learned that the proposed passengers were invalided missionaries. They said they would not take missionaries on any consideration, for they should be annoyed all the voyage with efforts for their conversion. We, therefore, engaged a passage in an English ship, then loading in Maulmain with timber. Timber vessels, we were informed, are generally old and leaky, being unfit for other cargo; but this, so far as we could learn, was an exception to the general rule.

with spiritual blessings; or, if I was not to live to reach my native land, that he would give me there a peaceful grave beside that of our dear departed sister Judson. I returned to the ship, and the next morning came on shore with Mrs. Wade.

Three months elapsed before we could get an opportunity to proceed in any American vessel, during which time we received much courtesy and hospitality from those who were favorable to religion, and enjoyed much in Christian intercourse with those who had a true spirit of piety. Six weeks were spent in the country with a very pious lady who is an American; it was a delightful spot, several hundred feet above the level of the sea, which rendered it quite cool and healthy; it is called Fairy Land. Here our health was materially improved; and it has continued to improve on the passage from St. Helena to Boston. Our accommodations on board the Richmond were small, but Capt. Hale and his first officer did all that politeness and kind attentions could do to make us comfortable. And now that we have arrived on our native shores, we thank God for all his gracious deliverances and tender mercies towards us since we left Burmah.

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BASSA MISSION.—*Extracts from a Letter of Mr. Vonbrunn dated Bexley, June 23, 1848.*

The people amongst whom I preach, pay very good attention to the word of the doctrine of eternal life. I preach to my benighted brethren the true sayings of God, the great things of his law, the sure word of prophecy, whereunto we do well to take heed. I endeavor to preach the excellent and wondrous things, even the counsel of God, relating to our redemption by the Holy Lamb of God, which taketh away the sins of the world. In my own language, I try to compare spiritual things with spiritual. May the people derive more real advantage by the blessing of God. Many come from a distant place to join worship, and express a great desire to learn.

The Lord has lately visited us with his mercy and grace. In the month of June, that is, since br. Clarke left, two of the students have come forward, and with a vehement testimony of their conversion were gladly received into the congregation of Christ's earthly church by baptism. But there is one, of whom my pen cannot nor ever will do me justice to express my feelings, my dear cousin, Ge Mae by name, who cannot speak one word in English, who has boldly confessed Jesus and him crucified. When I went to New Cess to preach, this young woman was there, as one of the congregation that heard me preach in Bassa.

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## LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. L. Abbott*, Feb. 5, 12.—*J. S. Beecher*, March 21, April 20.—*L. Ingalls*, Feb. 8, 14, March 23, 25, 26, April 24, 25.

MAULMAIN.—*J. G. Binney*, Feb. 22.—*J. M. Haswell*, j. Feb. 15—March 19, 22.—*N. Harris*, April 22.—*H. Howard*, Feb. 21, 22, April 22.—*A. Judson*, Feb. 22.—*F. Mason*, March 22.—*T. S. Ranney*, March 20.—*T. Simons*, April 23.—*L. Stilson*, Feb. 22, March 20, April 22.

TAVOY.—*C. Bennett*, Jan. 18, j. 19—Feb. 14, March 4.—*E. B. Cross*, j. Dec. 13—March 6.—*J. Wade*, July 31;—*Mrs. W.*, March 25.

ASSAM.—*M. Bronson*, March 13.—*O. T. Cutter*, Feb. 22, April 7 (2).—*A. H. Danforth*, March 20.—*I. J. Stoddard*, April 7.

SIAM.—*J. H. Chandler*, Jan. 1, 22, March 3, 31.—*J. Goddard*, Dec. 17, 1847; Jan. 4, 22, Feb. 22, April 6 (2), 7.—*E. N. Jencks*, Feb. 18, March 6, 29.—*J. T. Jones*, March 3, 14.—*Miss H. H. Morse*, March 3.

CHINA.—*Mission*, April 24.—*W. Dean*, Feb. 24, March 22, 27, April 18, 20, 22, 24 (2).—*J. Johnson*, Feb. 23.—*E. C. Lord*, Dec. 30, 1847; j. Oct. 27—Jan. 19.

BASSAS.—*I. Clarke*, March 12, 16, 18 j. Jan.—*J. H. Cheeseman*, June 15.—*J. Vonbrunn*, March 15, June 23.

FRANCE.—*T. T. Devan*, April 11, 16, 27, June 24, July 8, 13.—*E. Willard*, April 6—11, May 24, July 12 (2).

GREECE.—*A. N. Arnold*, April 11, May 23, 29.—*R. F. Buel*, May 29.—*Miss S. E. Waldo*, April 18, May 20.

GERMANY.—*G. W. Lehmann*, April 4.

CHEROKEES.—*W. P. Upham*, April 24.—*H. Upham*, May 15.

SHAWANOES.—*F. Barker*, May 23.—*J. G. Pratt*, May 8, June 14.

OTTAWAS.—*L. Slater*, July 4.

OJIBWAS.—*A. Bingham*, June 30.

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## DONATIONS

*Received in July*, 1848.

### Massachusetts.

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|---|---|
| Brookline, ch., mon. con., | 100,00 |
| Haverhill, 1st ch. 70,00; do., Young Ladies' Miss. Circle 30,00; to cons. George Appleton L. M., | 100,00 |
| Beverly, "a member of 1st ch.," for Burman Mission, | 10,00 |
| Boston, "a friend" | 2,00 |
| do., Baldwin Place Sab. school, W. E. Smith sec., | 12,71 |

Dorchester, 1st ch. 5,00
Barnstable, 1st ch. and cong. 50,00
Attleboro', Mrs. A. Read 5,00
South Reading, Miss E. Wetherby, 5,00
Mansfield, ch. 5,44
Watertown, Samuel Stickney 5,00
Worcester, 1st ch., Jews' Miss. Soc., Charles E. Converse tr., for sup. of a Karen boy named Isaac Davis, 25,00 — 325,15

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.—Providence, 1st ch., mon. con., 54,00; do., Young Ladies' For. Miss. Soc., Miss H. P. Daniels tr., 46,00; to cons. L. M. to be named. Pine St. ch., Fem. For. Miss. Soc., Mrs. L. Brown tr., 52,75; Richmond, 2d ch., mon. con., 5,74; do., C. T. Chapman 1,00; Newport, Central ch. 18,25; Lime Rock and Albion, ch. 12,50; South Kingston, Miss Sarah M. Barker 1,00; Charlestown, ch. 6,83; Pawtuxet, ch. 4,00; Exeter, ch. 21,00; Fruit Hill, ch., mon. con., 4,00; to cons. L. M. to be named, 227,07

Connecticut.

New London, S. Burt, for sup. of a child in Orphan School, Assam, 25,00
Connecticut State Convention, W. Griswold tr., 170,00 — 195,00

New York.

Orleans Asso. 117,42; do., Rev. W. F. Parish 5,00, for Teloogoo Mission; to cons. Rev. W. F. Parish L. M., 122,42
Genesee Asso. 225,18; Stafford, A. Whitman 1,00; to cons. Rev. Henry B. Elwell and Rev. Elon Galusha L. M., 226,18
Livingston Asso. 312,74; Scottsburg, M. C. Gates 1,00; to cons. S. Pomroy, R. M. Bullock and E. Winans L. M., 313,74
Seneca Asso. 186,46, which with L. Porter's legacy (20,00), to cons. Rev. C. Wardner L. M., and one to be named, 186,46
Monroe Asso. 50,00; Rochester, D. L. Barton 50,00; Perinton, Rev. J. L. Richmond 100,00; to cons. David L. Barton and Rev. J. L. Richmond L. M., 200,00
Genesee River Asso. 114,88; Nunda, ch. 46,56; Belfast, ch. 4,37; to cons. Rev. H. Smith L. M., 165,81
per Rev. S. M. Osgood, agent, — 1214,61

Pennsylvania.

Athens, "a friend to missions" 5,00
Eaton, ch. and cong. 3,40; Monroe, ch. 1,60, 5,00
Philadelphia, Broad St. ch., Juv. Miss. Soc., for Karen Mission, and to cons. Henry Mowrey L. M., 100,00; Lower Dublin, ch. 29,50; Carnarvon, ch. 2,00; Shirleysburg, ch. (25,00—less discount 50c.) 24,50; Lower Dublin, ch., Mite Soc., 32,25; Marcus Hook, Rev. Joseph Walker 5,00, Milesburg, ch. 6,00; Holmesburg, ch. and Sab. school 20,11; per Rev. B. R. Loxley, 219,36
Wyoming Asso. 2,00; Phebe Green 2,00, 4,00 — 233,36

Ohio.

Zanesville, Market St. ch. 25,00
Cleaveland, 1st ch., Sab. Sch. Miss. Soc., to educate two heathen children at Tavoy named Mary Brayton and James M. Hoyt, and to cons. Wm. T. Smith L. M., 100,00 — 125,00

Mississippi.

Macon, "friends of missions, for circulation of scriptures in Burmah," 20,00—less discount 60c.; per Rev. B. R. Loxley, 19,40

Indiana.

Madison, ch., col., 26,40; John Orvil 50c.; E. C. Barbour 5,00; Samuel Brenniman 50c.; Rev. J. A. Kirtley 1,00; Mrs. M. Kirtley 25c.; Susan Patton 1,00; E. P. Gillett, 2,50; Joseph Todd 2,50; Mrs. Maria Gillett 50c.; Mrs. Elizabeth Perkins 1,00; Mon. con. 3,55; Jefferson, ch. 4,65; Mrs. Caroline Smith 50c.; Eliza Erringer 25c.; F. R. McGrew 50c.; Eliza Pratt 1,00; Joseph R. Pratt 1,00; New Albany, ch., Mary Dewey 25c.; Mrs. L. Brown 25c.; Basil Mullikin 1,00; Goudelph Shafer 70c.; Mrs. Mary Simcore 1,00; Mrs. Elizabeth Dean 50c.; Samuel Cook 1,00; Thomas Walker 1,00; John Thompson 1,00; John Knephley 2,50; Mrs. Knephley 50c.; W. J. Newkirk 1,00; Mrs. Hannah Crane 1,00; Mrs Mary Montgomery 1,00; Charles Barth 1,00; Fem. Sewing Soc. 3,00; Mrs. O. Haddock 1,00; Jesse Rodgers 50c.; cash 1,00; a friend 50c.; Benjamin Lemon 1,00; Mrs. M. Tyler 50c.; Rev. Geo. Webster 1,00; Wm Young 1,00; Oliver Castle 1,15; Frederick Smith 50c.; Rev. Seth Woodruff 1,00; Mrs. M. Woodruff 95c.; Mon. con. 23,38; Harbard's Creek, ch. 3,65; Vernon, ch. 13,10; Franklin, ch. 36,05; Mrs. N. H. Compton 1,00; Rev. J. Berry 2,00; James Waggoner 1,00; Rev. Wm. Brand 2,00; Mrs. Merriam Whipple 50c.; others 1,00; Mount Moriah, ch., four individuals, 3,20; Sand Creek, ch., Allen Duncan, 50c.;

Wm. C. Clemens 40c.; John Layton 1,00; Rebecca Layd 25c.; A. Duncan 50c.; Elizabeth Duncan 1,00; Greensburg, ch., Herman Cravens, 1,00; Levi Weston 3,00; Thomas Edkins and wife 4,00; Zebina Warriner 95c.; col. 6,32; Delaware, 2d ch., Samuel Gookins 1,00; Elliot Roszell 50c.; J. Stevens 50c.; Sparta, ch. 1,00; Wilmington, ch. 6,00; Samuel D. Manchester 3,00; Aurora, ch. 7,83; children of Wm. Morgan 20c.; Mrs. Abigail Holman 50c.; Lawrenceburg, church 5,25; Blackford Co., Mrs. R. S. Ingraham, for Arracan Miss., 1,00; Pittsburgh, ch., mon. con., 1,00; Lafayette, ch. 16,40; Mrs. Nancy Jackson 2,00; Covington, ch. 8,50; Mon. con. 7,00; Laramie, ch. 2,00; friends near Dayton 1,62; Indianapolis, ch. 13,00; per Rev. S. G. Miner, agent, **263,80**

**Illinois.**

Napierville, ch. 2,73; Mrs. Betsey B. Palmer 1,00; Plainfield, ch. 7,00; Mrs. Young 1,00; a friend in Northern Illinois 5,00; Rev. Solomon Knapp 1,00; Fox River Asso. 16,83; Bristol, ch. 1,00; Paw-Paw Grove, ch. 13,20; Vermilionville, Mrs. E. Wood 25c.; Dover, Sylvester Brigham 12,00; Illinois River Asso., W. A. Pennel tr., 43,25; a friend 12c.; Rev. N. Avord 1,00; Farm Ridge, Susan Baldwin 2,00; Ottawa, ch. 16,38; Pleasant Grove, ch. 3,74; Ohio, ch. 3,95; Rock River Asso. 7,40; Davenport 2,10; Rock Island 3,10; Jonas Case 1,00; Rochford, James Goodhue 1,00; Oxford, ch. 5,85; Monmouth, ch. 5,25; Berwick, ch. 13,47; Belvidere, ch. 13,12; Mrs. Abigail Whitman 3,00; Charles Whitman 1,00; J. B. Tinker 2,00; Rochford, ch. 11,00; Rev. S. S. Whitman 4,00; George Haskell 10,00; George Haskell, Jr., 25c.; Dixon, ch. 2,00; P. S. Boardman 1,00; (of which 100,00 is to cons. Rev. Walter Levisee L. M.; per Rev. S. G. Miner, agent, 217,99

Rock Island Asso., Levi Hungerford tr., 6,00 — **223,99**

**Michigan.**

Michigan State Convention, C. Van Husen tr., viz.—Kalamazoo, ch., mon con., 2,00; Rev. T. Z. R. Jones 5,00; Dexter, mon. con. 3,00; Rollin, ch., mon. con., 1,88; do., 2d ch., mon. con., 45c.; Ypsilanti, ch., mon. con., 3,50; Romeo, mon. con. 4,00; Franklin, mon. con. 4,18; Mooresville, mon. con. 20,00; York, mon. con. 6,15; Napoleon, mon. mon. 3,27; Adrian, mon. con. 4,79; J. N. Field and wife, 3,00; South Jackson, Rev. D. Peck 4,00; Ann Arbor, Rev. A. Tenbrook and wife 7,57; Tecumseh, I. S. Hamilton 4,84; Wm. Morrison 1,00; Plymouth, Mrs. N. B. Grow 1,00; Mrs. Rhoan 1,00; Ottawa Colony, Rev. L. Slater and family 5,00; Marhcoh 1,50; Shingokee 50c.; Sundoqua 25c.; South Battle Creek, Rev. J. Harris 5,00; Marshall, ch., mon con., 6,00; Galesburg, ch. 1,50,; to cons. Rev. John S. Twiss L. M., **100,38**

**Iowa.**

Iowa Bap. Convention 34,81; Davenport, ch., mon. con., 1,25, **36,06**

**Greece.**

Greek Mission, mon. con., to cons. John York L. M., **100,00**

**$3063,52**

**Legacies.**

Newport, R. I., Mary Mumford, Clark Burdick administrator, per V. J. Bates, tr. of Rhode Island Bap. State Convention, 50,00

Covert, N. Y., L. Porter, per Rev. S. M. Osgood, agent, (in part,) 20,00

Wilmington, Ia., Louisa Hinkley, per Rev. S. G. Miner, agent, 5,00 — **75,00**

**$3138,52**

**Total from April 1 to July 31, $24,795,18.**

☞ **Of $1431,57 credited in July No. of Mag. from Miami Asso., Ohio, $156,01 was from Bur. Fem. Ed. Soc. of 9th St. Ch., Cincinnati.**

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BOXES OF CLOTHING, &c.,

*From May 8 to July 18, 1848.*

Mass., Old Cambridge, Fem. Miss. Soc. of Bap. ch., per Eliza H. Coolidge, for Rev. F. Barker and others, a box of clothing, **55,35**

do., South Abington, from Rev. W. F. Hubbert, for Rev. F. Barker, cash, **14,00**

do., Lowell, per Rev. L. Porter, for Mrs. Jane Kelly Jones, a box of clothing, **31,00**

do., Chelmsford, Ladies' Sewing Circle connected with Central Bap. ch., per Meriam Warren, for Mr. Vonbrunn, a box of clothing, **26,51**

do., Groton, Fem. Benev. Soc., per Rev. Lewis Holmes, for Rev. F. Barker, a barrel of clothing, &c., **22,00**

Vt., Weston, females of ch. and cong. at Weston, for Orphan Institution at Nowgong, a box of clothing, &c., **27,65**

do., Townsend, Bap. Benev. Soc., for Rev. N. Brown, a box of clothing, **24,15**

Penn., Philadelphia, Rowland & Walton, for Rev. L. Ingalls, a box of medicines.

## PROPOSED AMENDMENT TO THE THIRD ARTICLE OF THE CONSTITUTION.

[The publication of this Report, presented to the Board at its late annual meeting, has been unavoidably deferred to the present number.]

The Committee appointed to consider the proposed Amendment to the third Article of the Constitution of the A. B. M. Union, would present the following report.

The subject referred to your Committee is itself one of much complexity. Scattered, too, as the members of the Committee were by their residence, over a wide region, it has been difficult for them to secure by writing, the free interchange and mutual modification of opinion that were desirable. Meeting, personally, but at a very recent date, the present expression of their views was prepared with a haste, that must plead in extenuation alike of what may seem its defects or its redundancies.

Coming as Christian Missions do *from* Heaven; it is certain, also, that just in proportion as they are wisely and successfully prosecuted, they will bring us, in spirit and temper, nearer *to* Heaven. It is in a temper of lowliness, docility and self-distrust, and in the spirit of mutual deference and brotherly concession that we may expect most conformity to the Cross of the Great Missionary and Apostle of our profession, and thus approximate most closely the Throne, before which some of our missionary laborers and many of our missionary converts are at this hour rejoicing, and to which we are or should be following them. The crying desolations of the heathenism that summons us to its relief and enlightenment;—the self-abnegation of the Ransom that bought us, and of which we witness to a doomed and self-idolizing race;—the lowly charity and self-renunciation that are characteristic traits of the heirs of that Heaven to which we are ourselves invited of Christ, and to which we invite our fellow-sinners in His name;—all remind us, that, in this matter at least, there should be no tenacity for our own opinions, no pre-judgments, and no bickerings. The most simple, fraternal, and economical agency that the churches can devise, let us seek: let it be only spiritual and scriptural. Twenty-seven years since, the Baptist General Convention was chartered. Of its founders many are now at rest. The interval elapsed is the ordinary lifetime of a generation. That period seems to many, perhaps, "*time whereof the memory of man runneth not to the contrary.*" A course or

system of that date is to some clothed with the authority of an antiquity immemorial and uncontrovertible. Yet were our fathers who founded that most honored and useful body to return to our earth, and to resume the unfinished tasks they bequeathed us there, we see no reason to suppose that they would have framed in 1848, with the benefits of the experience of a quarter of a century, the same system which, comparatively inexperienced, they adopted in 1821. The Convention was composed of delegates or representatives, (for the Constitution uses either term,) made such by the payment, annually to be renewed, of one hundred dollars. These delegates represented either individuals, or churches, or associations, or voluntary societies, or State conventions of our churches. On the same platform, and with a vote alike weighty, stood the representative who but spoke for himself singly, and the representative who assumed to speak for the 20,000 or 70,000 Baptists of an entire State. Would it not, in any other organization, have seemed strange representation, thus to give an equal influence to the solitary township elector, and to the senator who rose up in the name of an embodied State? Here at least was strange inequality. The objects of the Convention, again, were multiform, and ill-defined, if not illimitable. In the session of 1826, for instance, the body passed resolutions on Home Missions, and on Foreign; on the Sunday school, and on the Tract cause; on books; on the private character of agents; and on colleges. Was it strange, that, at the same session, they found it necessary to protest by solemn resolution against the fears of Baptists in the Western States, that the body might attempt to interfere with the independence of the churches?* Could, however, such protests, or their own personal principles and rare excellencies of character, have saved the churches ultimately from the inevitable workings of the system? If all these objects came legitimately within their powers, and the appropriate field of their duties, they were virtually a Denominational *Congress;* and then, a session of one week, or of two weeks even, was not sufficient for the wise and due despatch of their appropriate business. It became, however, a growing and a general conviction, in the body itself, and in our churches, that this was not the proper employment of the Convention, and that to local or specific agencies they might more wisely commit other objects, and concentrate their own cares and counsels on the single theme of Foreign Missions. In 1845, an amended Constitution was conditionally adopted. In March, 1846, the Legislatures of Pennsylvania and Massachusetts passed, on request of the Convention, the Acts altering their appellation to that of the AMERICAN BAPTIST MISSIONARY UNION, and limiting their objects to the single, but in its singleness vast, field —the diffusion, by Missions, of the gospel of Christ throughout

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* *Proceedings of the Fifth Triennial Meeting, held in New York, April,* 1826. "As fears have existed to some extent in the Western States, and elsewhere, that at some future day this body might attempt to interfere with the independence of churches, therefore,

*Resolved,* In accordance with its former views, and with well known and long established Baptist principles, this Convention cannot exercise the least authority over the government of churches." *Session of Monday evening, May* 8, 1826, *page* 20.

that world, of which He is the rightful and predicted Lord. In May of that year, the Constitution thus already *conditionally* accepted, and by these statutes legally recognized, was adopted, *unconditionally* and definitively.

That Constitution changed the *membership*, as well as defined anew the province and labors, of the Union. It had been *annual* exclusively. It became a *life membership* exclusively. It had been of delegates or representatives. Each member now appeared, on the platform of the Union, as an individual, representing there but his own views. The new Constitution was received with unwonted solemnity and unanimity. If ever a cloud of influences from the Highest veiled the work of man, and seemed to reveal the present God, it seemed then. But at the time, it was known that some brethren loving missions clung yet to the idea of *representation;* and desired, if not the restoration of a membership exclusively annual, at least its engraftment upon the new instrument, as a collateral branch with the life membership. At the same session which definitively adopted the Constitution, the resolution was offered by the Rev. Alfred Bennett,

"*That any church or other religious body, choosing to represent itself in one annual meeting only, upon the payment of one hundred dollars, shall enjoy, for the time being, all the rights and privileges of a member.*"

The resolution was, after some discussion, referred to the Board of Managers, with instructions that they should report upon it at their next annual meeting. That annual meeting, the session of 1847, was held in Ohio, where many of the members, long accustomed to attend, could not be present. A Committee was appointed by the Board, to consider, during that session of the Board, the resolution so referred—which Committee recommended the postponement of the decision upon it for another year, and the appointment of a special Committee of nine, who should give to the subject "*a thorough investigation,*" and report at the present session. The subject has been thus for two years before our churches, though but for the past year under the charge and special consideration of your Committee. It has been widely discussed. There has been to some extent a change of opinion. But there is not yet entire harmony. The preceding remarks, as giving a history of the origin and scope of the question before the churches, may, it is hoped, aid those who approach the decision of the subject, to form their decision in full view of all the past and prospective bearings of the proposed amendment.

Your Committee have supposed it due, alike to the brethren desiring, and to those resisting such change, to the love of brotherly union, and to the interests of our Missions, that there should be a more thorough intelligence, on either hand, of the grounds urged to sustain and to dissuade from the alteration. In the "*investigation,*" which, as is above shown, your Committee were expressly appointed to make, they have supposed it their duty: *first*, to array the considerations pleaded on either side by the friends and by the opposers of the amendment; *next*, to remind themselves of the singular intricacies which embarrass the whole question of the relations between the churches on the one hand, and voluntary organizations

on the other, and to bring the scattered hints of Scripture to bear upon these intricacies; *next*, to ascertain, or estimate as far as we may, the extent to which this feeling, in favor of the change sought, pervades our churches; and *lastly*, to suggest the conclusions, hurried and imperfect as they might be, which your Committee have reached.

I. In favor of a change, the following are, it is believed, the main considerations urged. Life membership, it is supposed, is an innovation upon the past missionary policy of the American Baptists. Our fathers had an annual delegation. Was not this the more democratic mode? In giving to a body of men a tenure for life of the place which authorizes them to manage our missionary colonies on the shores of Burmah, China and Africa, are we not creating a religious aristocracy, a class of men having privileges life-long and indefeasible? They may become unworthy; but they are irresponsible and irremovable. They may, as pastors, become errorists, or by open immorality, render themselves an offence and a burden to the churches; and yet they remain on the registers of your Missionary Association, and though long since blotted by a righteous indignation from the church books, are ineffaceable from the rolls of that Society, which aims to plant what should be pattern churches amid the wastes of heathenism. They may, again, never have been church members. The irreligious children of our Christian friends may scout alike the faith and the practice of their pious fathers, and yet, when parental fondness gave them a footing on the missionary platform, there they stand, worldly and heretical—it may be even profligate and blasphemous; and yet members, and if they choose to be so, voters in our missionary affairs. Is it not, it is asked, if we allow to such a class space on our platform, better to have at their side a class coming in upon a smaller payment, and holding membership but for the year; if found unworthy, not re-appointed, coming freshly from the churches, and speaking distinctly and boldly the varying wishes of their constituents? It is further contended that the missionary work is properly the work of the churches—that their Great Founder framed them as missionary bodies, and that the task, therefore, of conducting, if not of exclusively sustaining missions, should belong to them,—the children by faith of faithful Abraham,—rather than be surrendered to, or even shared with the Philistine and the Canaanite, who have no place in Zion, and who bring an alien dialect and an alien heart into the councils of God's Israel. Your Missionary Union, it is said, provides that its officers and missionaries should be regular Baptists: why not extend the same restriction to its life members, the electors of its office-bearers, and the advisers of its missionary laborers? Lastly, it is argued, must not the millennial triumphs of the *last* ages of the Christian church be preceded by missionary activity like that of the *first* ages of the church? Should not your missionary organizations, if not prematurely of that kind, slope at least, like the ways of a ship soon to be launched—slope towards a better and more primitive state of things, when each of our churches shall sustain its foreign missionary as well as its pastor; and thus make, by its home and its foreign messenger, the proclamation of the same

gospel to races and regions that are, perchance, the antipodes of each other? We want, it is said, a Missionary Society that will naturally, with the growth of missionary zeal, drop apart into the old, the simple, and energetic system of Missions, practised in those times when apostles yet preached, and when the word of God grew mightily and prevailed, when entire fortunes were flung into the treasuries of the church, and nations were born to Christ as in a day. Now these arguments, urged as in many instances they are, by true and tried friends of our Missions, deserve respectful and prayerful consideration. It should be observed, however, that if these suggestions are conclusive, they require not only the change in behalf of which they are adduced, or the engrafting of annual upon life memberships, whilst both are permitted to remain collateral branches in one conjoint system. If well put, these arguments go yet further in the practical inferences they suggest, and would seem to make imperative upon us the total abandonment, at whatever risk and at whatever sacrifice, of the scheme of life memberships, and would demand of us a return to exclusive annual delegations.

Some, who, for themselves individually, prefer the existing system, yet for the sake of brethren whose wishes they respect and whom they see swayed by these arguments, would, studying the things that make for peace, re-admit the principle of delegation, on an annual payment of at least one half the sum required to constitute life membership.

II. Against the alteration thus advocated, either in part or in whole, brethren urge the following, as in their view being considerations of equivalent, and even preponderating weight. The new instrument is, it is said, of very recent adoption, and deserves, before amendment, at least its full term of trial. It is urged, also, that our past missionary history shows the inconvenient and embarrassing character of the old platform. There was a waning of missionary zeal under its action, a threatened dissipation and drying up of missionary funds, and a diversion in the deliberative meetings of the Convention to other and subordinate topics, from the single and paramount object of evangelizing the nations for Christ. As to the imputation of aristocratic tendencies, it is, on this side, utterly denied; and it is argued that our new and existing system is far more democratic and popular than was the former, which it has replaced. To keep a pastor in his place as an annual delegate from his church for nine consecutive years, the payment was once required from that church of $900. If he continued for twenty years their missionary delegate and their pastor, they needed to expend for his place on the platform $2,000. Now, instead of the one man, some nine or some twenty men are in this space of time made permanently members; and surely democracy in our religious institutions has more to dread from the exclusive rights of the one man, than from the common rights of a score. The old system as requiring the more money was essentially the more aristocratic. It is stated, for instance, by one of your Committee, that the State of New Jersey, under the older law of membership, had but an average of some ten delegates in your annual meetings; whereas now

she has some thirty-five life members. The basis of local representation is thus widely broadened; the elective franchise, in choosing our Missionary Boards, is very greatly extended through our churches. As to the objection of an unworthy, or worldly, or excommunicated man remaining still an elector and life member, the reply is made, that, in the wide multiplication of members, such are little able or likely to control our action, or even to molest our deliberations by their presence. If they came, they would be so outnumbered, as to become as innocuous and as little able to color our policy, as the mire, washed into the Hudson from the streets of the city where we are now met, is to choke the harbors of the commercial metropolis planted on its banks where the river disembogues into the ocean. The element is neutralized by the vast and overwhelming floods of a sounder membership. But if this be not sufficient protection, why, it is said, not classify the life members into two orders? Let the one be the *ordinary* life member, who must all be male church members; the other the *honorary* life member, including all others than these. The *honorary* life member might have a seat, but not a vote. And to go yet further, the Board of Managers might have discretionary power given them, to drop from the roll of life members any church member expelled for immorality or heresy, or any honorary life member become notoriously unworthy of fellowship in so high and honorable an enterprise. It is further said, that if we admit, from the desire of conciliating brethren who prefer that system, annual membership at a moderate sum of fifty or thirty dollars, we shall be, year by year, invaded by the proposals of amendments involving yet more dangerous concessions. These amendments, pleading the narrow means of some feebler churches, will sink yet lower the terms of admission, until ten dollars even may constitute a member for the year. Thus it will be put into the power of any wealthier churches having an object to be attained, and procuring the appointment of the annual meeting of the Union for their own vicinage, to flood us by a large and local delegation of annual members, sweeping before their numbers and inexperience and zeal all opposition that might be attempted on the part of long missionary experience and true missionary ardor; and all, but to subserve some transitory and neighborhood interests. Brethren who deprecate a change urge further, that the system of life membership gives us a class of members who from their fixed position, and tenure of a permanent influence, will have an acquaintance and an experience in the management of missions, that could not be secured under the older system. And lastly, it is denied that, as Baptists, we have any right to confound our *voluntary* organizations with our *ecclesiastical*, and to admit into these voluntary societies the dangerous principle of church *representation*. In the popular sense of that term, and as it is understood by most in our churches, and as will be virtually claimed by many of our missionary contributors should our Union be at their desire remodelled, that *representation* includes *legislation*. Now, against this it is said, that, in all fairness, legislation, supposing the history of the church of Christ had shown it to be otherwise safe, ought to include also *taxation*; and that the voluntary society based upon it, and claiming

to represent and embody law for the churches, should also raise assessors to fix on our wealthier churches, and on our church members, the quota due from their affluence, but denied by their covetousness, to the work of evangelization. As to the danger in the existing body, that it should pervert either funds or power, it is replied, that it is a body now mainly dependent, and it should ever be kept dependent, on *annual* contributions from the churches; that to win from the churches this its yearly bread, it must do faithfully its yearly task; and that failing to effect this, it will at once find the churches withdrawing their support. It is, *then*, left with its every channel of influence dry, the reservoir of its exchequer drained to utter bankruptcy, and, like "a broken cistern," or a ruined aqueduct, it remains powerless for evil, soon as it ceases to earn the confidence of the churches, and to be any longer in their eyes powerful for good.

III. Now, on either hand, the considerations thus urged must be allowed even by those on the opposite side, to be not without their plausibility and force. Perhaps there has been, on neither side, the full understanding of the positions actually held by brethren upon the other; and objections may by the advocates of either view have been pushed too far. May we not, then, safely invite brethren who advocate and who oppose the change, to examine the very intricate question of the relations of the Christian church, as its Framer left it, to voluntary organizations? The importance of this topic, and the haze of misconception which in many minds obscures it, must excuse the minuteness and detail of our attempted examination.

Baptists believe the church to be (considered on the one side,) a pure democracy, since all its members enter it of their own choice, and neither by birth, nor act of others, nor civil pains and compulsion, can they become rightfully heirs and fellow citizens there. But (viewed on another side, and this aspect or side of the great fact being as true and as sure as the other and opposite side, already stated,) the Christian church is a monarchy, and an autocracy even, in which Jesus Christ is the uncontrolled Sovereign and the only Legislator, sufficient, infallible and eternal. Baptists also believe, and in this belief many of the most spiritual even among Episcopalians and Romanists unite with them, that the church of the Scriptures, where it is a visible church, is a single, local congregation of faithful men; that the notion, so prevalent in our ordinary discourse, and even assumed often in our ecclesiastical argumentations as an axiom, the existence of a visible church, comprising all the Christians of a denomination, or of a land, or of an age, is an unscriptural figment—a mere, baseless fallacy, utterly discountenanced by the New Testament. That book, in speaking of the Christians of Asia, calls them not the Asiatic church, but the churches of Asia. The only other one church, known in Scripture, is the invisible and universal church, whose members are all of them saints, including these, all of these and none but these, embracing those of them to us now dead, those who are now living on earth, and others a great multitude yet to live. This church instead of being, as our daily expressions assume, visible, is in fact *as yet* so to none but its

Great Head, the Lamb, in whose book of life it is registered. As the *visible* church is a single local congregation, and as the general and universal church is as yet an *invisible* church,—Baptists have in general strenuously contended that the single Christian congregation has no earthly, ecclesiastical organization above it. They have recognized the right, the privilege, and the duty of coöperation among these several independent churches. But they have no right, and would regard it as no privilege, to come together and by their coöperation form the Baptist Church of the United States; or the British Baptist Church, in case the independent churches of our views in Great Britain should so combine. Baptists have protested loudly and sternly, and contended even to the death, against the right of any council or association, meeting in the name of the churches, to lord it over their discipline or doctrine. Is there, then, no coöperation possible among them? Much, and most effective coöperation, we answer, long as Christ and the Holy Spirit inhabit these several churches, and by such inhabitation give them the necessary unity and mutual love. Without that Spirit they are, and it is safer for them that they should remain, a rope of sand; but when pervaded by that divine and assimilating love, the sand is molten into a sea of glass. Their cohesion depends upon their piety.

In political science, government is considered as having its three branches; the executive, the judiciary, and the legislative. Baptists believe, that, in the New Testament polity, the *legislation* of the church ceased with the completion of the New Testament canon; and that on the death of the last apostle, this the legislation of the Christian church became a fixed, finished fact, to which nothing could be added, and whence nothing may be taken, on peril of damnation to the conscious and wilful innovator; and that all improvements and appendages, attempted by the laws and canons of synods, are gross usurpations on the kingly prerogative of our one Lord Jesus Christ, and gross invasions of the liberties of us the Lord's freedmen. As to the *judiciary* powers of the Christian church, we suppose them to reside in the Christian Scriptures, as expounded by the ever-living and infallible Spirit—expounded to the individual conscience, and to the prayerful church; and that the church, in Christian discipline, exercises such judicial power, when devotionally consulting Scripture and receiving the aids of that Spirit; or it may rather be said, the Spirit of Christ judges, *in* them and *by* them, the offending disciple. As to the *executive* power of the Christian church, it dwells in Christ and the Spirit of Christ, as inhabiting, as prompting, as endowing, and as blessing His servants, both individually and as churches. *They* work, and *He* works; for *by* Him and *in* Him is their strength and life. The perpetual presidency of the Lord Jesus Christ in the assemblies of His believing people, is the safeguard, and glory, and strength of our churches. The perpetual immanence and intercession of the Holy Ghost in the hearts and assemblies of a devout church—this is the breath of our nostrils as to our spiritual life and well-being, and this the patent of our indefectibility and invincibility. Soon as the Spirit is grieved and goes forth, our polity is such that the process of ecclesiastical disintegration at once commences. When the breath or earthly spirit

goes out of a man, his body rots, and the members fall apart. When the fruit becomes decayed, its skin no longer holds the pulp, but it loses shape, and solidity, and cohesion. So it is in what we deem the polity of the New Testament churches. As long as they remain spiritual and prayerful, our churches with Christ in their hearts, and Christ in their assemblies, have, on our system, energy, and elasticity, and boundless enterprise, and yet perfect union. But when piety dies, the unity and power disappear, as they ought of right to do, for unity without piety makes the church a curse to the world. Other systems hold the ecclesiastical continuity and organization unbroken, when the spirit and inward life has vanished. They galvanize the corpse of a Christian church into ghastly and murderous activity, after the breath of the Divine life has quitted it.

The purpose of these prolonged explanations is to bring into a strong light the fact, that in any attempt to create for the churches, through voluntary associations or otherwise, a *legislative* power, we are sinning against the first principles of our own Baptist polity, and what is much worse, usurping upon the prerogatives of the Lord Jesus Christ. In our attempts at united effort we may thus stumble unwittingly upon legislation. What is our denominational mode of obtaining co-operation as churches? We express union and sympathy, as independent churches, by *delegates* and by *epistles*. The epistle is the written delegate; the delegate is the oral epistle. By epistles we dismiss and receive members interchangeably with each other. In some cases, both epistles and delegates are employed. In the ordination of a minister, delegates of neighboring churches go to express sympathy, and to employ their individual judgment and experience in trying the worth and call of the candidate. The word for delegates which our fathers delighted to employ was the scriptural term, "the messengers of the churches." In the work of relieving the poor churches of Judea, Paul would have the churches elsewhere send delegates or messengers to bear their bounty. And so in the only authoritative church council which we know, (for inspired apostles partook in its decisions,)—the council which forbade meats offered to idols and the use of blood,—delegates or messengers were sent out to announce to the churches abroad this decree of apostles. Now some, to appearance, have assumed that the delegate and the representative are equivalent terms. But is it so? The delegate is not a representative, in the popular, and, as we suppose, the proper sense of this last title. A representative *presents* in some remote spot, as if in person there, the individual or the body sending him; and his presence binds on the party sending him all the legitimate acts of the conference to which they thus sent him. If our views as Baptists are correct, our churches cannot *give* legislative power, because they have it not; and councils or voluntary societies have therefore no right to *take* legislative power as a gift from the churches, even should the churches assume to make such gift. But overlooking this fact, forgetting that the legislation of the church was settled and closed centuries since; looking at the democratic side of the church organization in the voluntary character of its membership, and overlooking the regal side of that organization in the sovereignty of the Lord Jesus Christ; then, on this

false assumption that the church is, merely and purely, a democracy, building the inference that, like any other democracy, it should make and mend its own laws; on these false premises building still another false assumption, that the several independent democracies of the various separate churches may come together, by their representatives, and make one conjoint democratic confederacy, which shall legislate for its constituent churches,—and yet another false assumption, that the messenger or delegate of the primitive churches was what we call a representative, sent to similar confederacies;—thus, we say, heaping baseless assumptions one on another, good men loving freedom and Scripture, build up a system which is neither friendly to scriptural truth or practical freedom. We said, the delegate of church to church is not, in the ordinary sense of that term, a representative. The true representative is a Congressman and a legislator. The Christian delegate is rather a counsellor than a Congressman; an administrative rather than a legislative officer; applying laws already made, but not entitled to make laws for his employers. The seventy elders chosen to aid Moses would not have been entitled, after applying to individual cases the laws given on Mount Sinai, to have gone on amending, enlarging or abridging Jehovah's oracles. They were not legislative officers.

Now for certain administrative purposes the church may use *voluntary organizations*. The church member may, on the same Sabbath, and in obedience to one and the same Sovereign Jesus Christ, give out of the same earnings of the week one part to the Church, and a second part to the Town Poor Fund, a *civil* voluntary organization, and a third part to the Tract, Sabbath School, or Missionary Society, a *religious* voluntary organization. But as he may not let the voluntary organization of his *civil* rulers in the town, or state, or nation, shape his religious opinions or acts, so he may not allow the *religious* voluntary organization to claim such control. Our missionary societies have no right to ordain ministers, or to discipline the churches of converted heathen abroad or the churches of Christians at home. They are fiscal and administrative agencies, which the Christians of the churches employ. The churches themselves, or Christ rather, and the Spirit of Christ in those churches, furnish the missionaries. And so Christ's Scriptures, and the Spirit in their individual consciences, and pastors, and churches, as applying prayerfully those Scriptures, must discipline the new converts. And far as they are really spiritual and scriptural, they will necessarily heed and value the sympathy and counsel of Christians and churches at home, who are also scriptural and spiritual. But each church on the Irrawaddy as on the Hudson, is of right, by Christ's irrepealable decree, free and uncontrollable of man, subject in religious matters to no hierarchy, council, or confederacy; not our subjects and vassals spiritually, more than we are theirs.

When the system of literal and proper representation was introduced into the early Christian churches, it began with those of Greece, and was a reminiscence of their old republics and Amphictyonic councils. In the early and middle ages of the Roman pontiffs, these representative bodies, the church synods, favored *political* liberty, against the despotism of emperors, and against a stern

and bloody feudalism. But they, from an early period, subverted religious liberty, by consolidating ecclesiastical power. A central despotism thus sprung up, before which the haughtiest of earthly monarchs grew pale, in the core of which sate Antichrist fully formed, and over the throne of whose guilty and impious arrogance the Apocalypse has rolled its heaviest thunders and is pouring out vials of wrath not yet emptied to their last dregs. Representation, in the popular sense, however necessary in the *State* to political liberty, is in the *Christian church* unwarranted and antichristian, because it legislates itself into Christ's seat, and revises His statute-book, and enslaves His freedmen.

Now if our churches in claiming the representative principle mean what their words mean, and we fear that many from heedlessness do mean just this, they have already past the Rubicon, and their fancied democracy has taken the first and decisive step in the way to Rome. It wants but time, and development, and the heart's treachery, and Satan's vigilant activity, to bring in all the rest—the crosier, the canon, the tiara and the Pontiff—infallibility and despotism, and Antichrist.

How, we ask again, were missions conducted of old? Have ours a scriptural pattern? Did the first Christians repudiate all aid from the world? One text would at first seem to favor this supposition, where John commends the missionary laborers as worthy to be brought forward on their journey after a godly sort, because that for Christ's name they went forth "*taking nothing of the Gentiles.*" But that this was not the law of missionary labor in all cases, we see from Paul's history. Whilst laboring in the Corinthian church, he refused, indeed, the contributions even of the *Christians* there. Not, as he declares, that it was wrong to accept these, for, as he says, he only and Barnabas of all the apostles refrained thus. Elsewhere we learn that while in Thessalonica, he received, once and again, the aid of the Philippian church; and in his 2d letter to the Corinthians he even proposes to be brought on his way, or aided, by *them* as he goes to the churches in Judea. Nor did he scorn the acceptance of friendly offices and help from the heathen. The barbarous people of Melita at his departure loaded him and his fellow voyagers with such things as were necessary. It seems highly improbable that all these benefactors were converts. To go higher than this, the only infallible and perfect Missionary the world ever saw, or ever shall see, received, if not money yet money's worth, in his missionary travels, from every host at whose table he sate, or under whose roof or within whose fishing bark he was received. Were these all converts? Simon the leper, who while entertaining him was rebuked by him; Zaccheus the publican, the member of a class generally and but too justly odious for their unrighteous gains; and the woman whose alabaster box anointed him for his burial; all were missionary contributors, and Christ received their offerings to forward his missionary career.

It seems then probable from our Lord's history, and that of his apostles, that the Christian missionary may receive aid for his missionary work, from others than acknowledged Christians. If we ought of right to refuse such contributions from the unconverted to

aid in diffusing the gospel *abroad*, why accept the offerings of the unconverted congregation to aid in sustaining the gospel *at home*? If we refuse to take from the unregenerate and the worldly their offerings to the Foreign Mission treasury, why not, in consistency, require Christian ships and Christian navigators, as well as patrons exclusively Christian, for the transmissal of our missionaries; and why not hold Paul a sinner exceedingly, because he allowed himself, prisoner as he was, but having yet much influence with the centurion Julius, to be embarked by that centurion in the vessel, on whose prow stood the idol statues of Castor and Pollux, gods of the very heathen he Paul was sent to denounce?

The world, it would seem, may share in the work. But should they control it? Certainly not. The churches should govern it. But how so? Are the missionary organizations to be made, formally and authoritatively, a part of our church economy? Have we a scriptural warrant for that? The missions of the Christian church, in their earliest and most missionary era, do not seem to have been sustained by a great ecclesiastical fund, authoritatively levied, and which ecclesiastical rulers were formally to dispense. It seems to have been then, as now, left very much to individual conscience, that nothing, as says the apostle Paul, "might be done as of constraint but willingly." Even those religious communions of our own day, who have held most tenaciously the doctrines that we repudiate, of a great, *visible*, and earthly church, and that this visible church is the only competent missionary organization, have, we believe, found very little success in the attempt to reduce their own missionary theory into practice. Their ecclesiastical communion they cannot succeed in making into an efficient missionary organization. The most efficient missionary institutions of Rome herself, perfect as is her ecclesiastical machinery, are not, in our own age at least, ecclesiastical organizations; but voluntary societies, the Lyons Society in France, and the Leopold Foundation in Austria, appealing each of them to individual contributors and receiving each what it may be able to solicit, not what it can assess and levy, from the nations.

But supposing that we, who allow, as a denomination, no general, visible church on earth, undertake to resolve our churches, as such, into the only accredited channels of missionary zeal and missionary liberality, there are two difficulties that to your Committee seem insuperable. Even those of our brethren who contend most strenuously for a membership of our missionary societies that shall be exclusively Christian and denominational, are obliged to make their missionary organization rest on a *moneyed* basis. The contributors of a certain sum are members for the year or for life. But if the church and the missionary society are co-extensive, as their theory supposes, what right have they to put a church organization on a *moneyed basis*, especially an organization for the preaching the gospel, when the gospel, the divine and fundamental law of that church, calling the church into existence and controlling it,—the gospel, the very errand on which the missionary is sent by the organization,—finds its glory and the evidence of its divine origin in that it is *preached to the poor*. The Christian church as its divine founder

left it, invited the penniless, the neglected and the outcast, the most destitute of the destitute, the forlornest of the forlorn, the paupers to whom man then allotted nor roof when living, nor grave when dead, and to whom even now the hospital almost loathes to open its gates. Is there not some inconsistency in calling the missionary society a *church* organization; and then excluding from this church organization the converted pauper, who is a *church* member, because like Lazarus he has only prayers and not coin to offer for his share in the membership, and on the missionary platform? Is not this making *gold* a platform where Christ has made *grace* such? This is one difficulty in their theory, and to us it is insurmountable. Another is this. If, in endeavoring to avoid this evil, you set up the principle that every church member, poor or rich, is from his standing in the church, a member of your missionary organization, how will you, then, shut out from the control of the missionary work the many Christians, and churches even, who as yet have shown no adequate interest in the work? Would not this be to repeat the flagrant injustice which Solomon detected and forbade, when the mother who had overlaid her own babe, claimed the charge of the surviving child, the son of another and more careful parent? Churches who have ignored, in that part at least, the missionary charter of their divine Founder, and extirpated from their own bosom all life of missionary zeal, till "naught there is heard to peep or to mutter" of sympathy for the heathen—are these to be indiscriminately entrusted with the care of fostering the infant missionary enterprises of the day? Give rather the lamb to be suckled by the she-wolf.

No—let it rather be understood that the independent and unconfederated churches remain, as Christ works in them, the great agency to furnish pastors and missionary teachers, and in allowing or disallowing fellowship to the converts from heathenism, and in recognizing and trying the gifts of the candidate for missionary toils. Then the individual zeal of church members, aided by all in the church or out of the church who may choose thus to obey the summons of Christ to sympathy for the destitute, will furnish the requisite funds. The missionary society becomes thus a fiscal, advisory and administrative agency to collect and disburse these funds, and to counsel and sustain these missionaries. They are not, in such case, a regular ecclesiastical organization, the virtual representatives, the senators and conscript fathers of the churches. They have no such rights. And it is, perhaps, well that the churches should have, in the very terms of missionary membership and in the consequent limitations of their powers, a perpetual monument set up, as it were, in protest against all possible claim of ecclesiastical power. The vital missionary agency is happily beyond our control and above our reach. The helm is not given to our weak and mortal hands. The Pilot who points the prow, and watches the heavens to guide our missionary way, is older than the stars, and than the keel of the missionary church that he guides; for he is the Ancient of Days, and his goings forth have been from everlasting. Christ, by His spirit working in His people, is the great executive agency of the missionary work. Missionary societies are but a portion of the voluntary and fiscal arrangements of the crew amongst them-

selves, but which neither control the course of the voyage, nor construct the chart. To the churches, and to the truth, and the love of the truth in them, rather than to any provisions of limitation in the platform of our voluntary societies we must look as our chief human safeguards, against a perversion of missionary funds and against a misdirection of our associated missionary efforts. Human policy and ecclesiastical nursing fathers have often, in seeking a good end, by their own arbitrary methods, virtually set aside the simpler and wiser safeguards of Christ's own providing. His treasury is the enlarged and liberal hearts of His renewed people :—His constitution the scriptural, local, and independent Christian church. The man who should propose to make himself stronger by taking the bones from the interior of his own bodily frame-work, where the Creator hid them, and by quilting them for his better protection into the corslet he wears about and without him, would be no unapt image of the church conservators, who have in all ages put their artificial safeguards for the church, rather in the outward and invented framework, the changeful and perishable habiliments of human creeds and constitutions, in the wisdom of the fathers and the decrees of synods, than in the inward and hidden life of a prayerful church, and the spirituality of renewed disciples, regenerate and holy men, taught of the Spirit of God, inhabited by the Spirit, and therefore obeying that Spirit in the scriptures and loving that same Spirit in their fellow-disciples, sharers of the same regeneration, and therefore like minded with them. The church is not only essentially missionary, but each Christian, really such, is inevitably more or less a missionary. If not in other ways, he is in this. He *emits* moral light, and *transmits* and reflects holiness. As light in its own nature expels darkness, and as life from the necessity of its being protests against and repels death, so truth in the Christian's heart is necessarily aggressive against error and sin. The mode and sphere of his missionary toils—the extent to which the rays of his missionary influence travel—it is for the individual conscience, enlightened by the Scripture, Spirit and Providence of God, to determine. And as, in the parable of the wounded traveller on the way to Jericho, we see the priest and the Levite, the representatives of corporations and ecclesiastical classes, passing the wretched victim unrelieved, whilst the good Samaritan, the representative of no class, but acting individually and for himself alone, notices and restores the dying, so now, when ecclesiastical organizations, properly so called, may be overlooking their brotherly duty to the heathen and their filial duty to God, voluntary and individual charity may come in to supply their lack of service.

The day that should make the membership of our missionary societies, strictly and fully, representatives of the churches, sitting as their legislators and their assessors, enacting the statute and levying the contingent of taxation, would be a day of gloom for the churches at home and for our missionary colonies abroad. In sacrificing the independence of the churches and the spontaneity of the alms, it would choke the prayers and cripple the enterprise of the churches. More light—more alms—more men—more prayer—ask for them all. Ask them in the name of our God, in the light of the judgment-

seat and of the cross, by the blazing Tophet, and by the glistening Mount Zion—entreat—aye, demand them. Let the churches by their pastor and by the missionary agent be agitated, until they be, through all their membership, sensible of their duties; but let them remain churches still, instead of sinking them into segments of a great and controlling organization, that should fail to respect the integrity and independence of Christ's framework the local and self-governed church.

Thus far your Committee have labored to bring the scattered rays of Scripture, in its intimations and examples, to bear on the complicated question of the relations that should subsist between the independent church, and the voluntary societies of modern Christian enterprise. If these views be just, they bear alike on some of the arguments adduced by the friends, and some urged by the opponents of the proposed amendment.

IV. Having thus reviewed the considerations urged on either hand and the aspect of the Scripture in its bearings on the topic, it remains for your Committee to state the extent to which this feeling of anxiety for a change in the terms of membership seems to pervade the churches. In the Middle States, and in a considerable portion of New England, the great majority of the churches probably prefer, for the present at least, the retention unchanged of the existing basis. In Connecticut, in Maine, and in Michigan, in portions of Ohio and of Western New York, there are large numbers who would probably prefer to an exclusive life membership, an annual membership either in part or in whole. The Connecticut State Convention passed a resolution favoring an annual membership at the rate of fifty dollars. In Ohio, we are told, at least three Associations have voted in favor of a change, one of these at least to the exclusion of all life membership, the others but desiring the equal admission of annual members. The Ohio State Convention has adopted a resolution for representation in our missionary work. The Michigan State Convention with but a single vote in the negative, resolved that the best interests of Foreign Missions demand the admission of annual membership. At a meeting in LeRoy, Western New York, on the 26th ult., which transmitted its proceedings to this Committee, several valued brethren voted desiring a change that should admit annual membership on payment of $50, and desiring the incorporation of the representative principle into the Union, but expressing the belief that *contributors, and not churches as such, should be represented.* Now such representation the Constitution already has from individuals, in the life membership. But the representation generally desired by those favoring a change is the opposite of this, a representation of *churches as such.* Those thus desirous of a change are, then, not at all agreed, as to the amount of amendment to be demanded in the present organization. Some wish but a recognition of annual members on the same payment as for life members. Others, and these the most in number, desire a lower rate for annual membership. Some would insist on the entire abolition of the principle of life membership. This involves an entire revolution in the existing system, that might bring chaotic anarchy, and must inevitably disaffect more of the tried and

attached friends of the Union than it could possibly win back of those now wavering or distrustful in their relations to our body. These life members are now 1383, and more than one half of them were made such by churches, associations, conventions and missionary societies. This shows the feelings of those churches and conventions to some extent, and should not be disregarded in estimating the amount of desire for or against any change.

Another element to be regarded in the dispósal now to be made of the pending amendment, is the fact, that a change has taken place in the minds of some originally favoring a change. In your own Committee are some, who either for themselves, or merely in the wish to conciliate valuable brethren of a different judgment from their own, favored at first the admission of annual membership; but who, seeing the views of representation which some annex to such amendment, are now disinclined to vote for any present alteration of the Constitution. One indication of a change in feeling appears in the contradictory senses which some of our friends who unite in asking representation are giving to the word they employ, as we have seen in the case quoted from Western New York. Representation in the beginning meant, it was generally supposed, the representation of the churches, though how far it went in legislating for and taxing them, was not generally discussed. Now it appears, some using the word intend by it but the appointment by individuals, and not by churches as such, of delegates. A modification of views has taken place. The extent to which it has already proceeded, whether it has reached its last limits, or is likely to proceed yet further, your Committee are unable to learn. They deem your own body at this session better qualified than they can themselves be, to judge how far such change has spread, and how much farther it may be expected to spread, and whether another year of delay and discussion would or would not avail to supersede the necessity of an early and radical alteration in our existing system.

Your Committee have their individual judgments and preferences. Some, and this the larger number in the Committee, would for themselves desire no change so early and so radical. Yet if others truly loving the cause would be by such change propitiated, (whilst no danger should be incurred of disaffecting the present and fast friends of the Union,) this portion of the Committee would sacrifice most gladly their own preferences to secure harmony and fraternal co-operation. Others of your Committee prefer a change admitting annual membership, but they would cheerfully renounce their own preferences to the general wishes, and to secure the co-operation of the largest possible number of our brethren. All are agreed in protesting against the principle of representation in the strict and popular use of that term, and they would admit no change that should not specifically and solemnly disavow the rights of a missionary society to construe and develope itself into a legislative confederacy of our churches. Such missionary society has not episcopal supervision even over our missionary churches. Its Board of Managers are not the senators, nor its Secretaries the dictators of our sister churches, the colonies but not the vassals of the Baptist churches of this country, planted by them on eastern shores.

V. Your Committee would now terminate the protracted, but necessarily protracted because complicated, "*investigation*" required of them. They close with an INQUIRY and a SUGGESTION.

For themselves they are not prepared to urge the amendment, though a minority of their number prefer it. But they all deem it essential to a wise and intelligent decision, that your body *inquire* (and this they may now and here do,) more fully than your Committee found themselves able to do, how far the feeling in our churches, favorable to an amendment engrafting annual membership upon the existing Constitution, is on the ebb or is in course of increase. If further discussion and fuller reflection have shaken the first preferences of many for annual membership, and are likely to recal from such preferences many more who as yet favor it, your Committee would, on your ascertaining such change and prospect of yet further change, in the feelings of those who have sought alteration in the missionary platform, recommend still further consideration and delay. A postponement cannot risk as much as would a rash and unconsidered amendment.

Your committee have also a *suggestion*. If your Board should, on such inquiry, deem the state of feeling on the part of numerous and honest friends of missions in the churches, to require the admission of the element of annual membership, your Committee would recommend that the amendment proposed be so varied, that, "*On the payment of not less than fifty dollars, any church, or religious body, or individual, shall be allowed to appoint an Annual Member, who shall enjoy for the year all the privileges of a Life Member.*"

They further suggest, that if the Union incorporate the proposed amendment into the Constitution, they do also distinctly disavow the principle of representation, in the popular and full sense of that term. In our ecclesiastical relations, *delegations* from churches are scriptural and useful. They are essential to our church fellowship. But in our voluntary societies, the *representation* of churches is an unsafe principle. Such representatives have usurped the right of ecclesiastical legislation. The history of the churches has condemned it, and the providence of God is in history. If this untenable theory of church representation underlies the demand for a change, (which your Committee do not assert,) then more will be lost than can be gained by its admission into the platform of your body. If brethren, true and warm friends of missions, insist on such representation, and not satisfied with the amendment above conditionally proposed, decline, in case of a refusal to adopt full and uncontrolled representation, further co-operation with your body, your Committee believe it the cordial and unfeigned wish of all our churches, that brethren, on that or other account, differing and divided from us in all parts of the field, may have the blessing of our common Master, far as they seek the true end of missionary organization. Our common task in every such organization, should be to uproot error and sin from our misguided and guilty world. As other and kindred organizations do this, your body will and must rejoice that so much of our common work is done, and so much of our common wish accomplished. There is land enough to be possessed by every band of missionary laborers. The success of others will

be that, not of rivals so much as fellow-helpers, and shall have our hearty sympathy. If the Master be served, it is enough for us. Hearing the same summons, pleading the same promises, guided and sealed by the same Spirit, bought by the same ransom, plucked from a common perdition, and speeding to a common home on high, brethren by the Master's redemption, and brethren in the Master's prophecies, why should we contend by the way? Let each walk by the measure of light he has received, and let none of us think that the Elder Brother is honored, or his younger and weaker brethren edified by our wrangling in the dark, and that over the body of the neglected heathen. "Whereto we have already attained, let us walk by the same rule; let us mind the same things: and if in any thing we be variously minded, God shall reveal even this unto us." (Phil. iii.) Let us rejoice that fuller and clearer light is on its way; and let us walk and talk together as brethren expecting one day to bask in the fullest radiance of that light, where Christ is fully known, and where His people are, all and altogether, Christ-like.

WILLIAM R. WILLIAMS,
MORGAN J. RHEES,
ELISHA TUCKER,
JAMES H. DUNCAN,
ADAM WILSON,
GREENLEAF S. WEBB,
JOHN STEVENS,
PHARCELLUS CHURCH,
JOHN BOOTH.*

*Committee.*

*Troy, May*, 1848.

* Rev. J. Booth, of Michigan, was unable to attend the meetings of the Committee or Union, but from correspondence with him, is supposed to unite in this action of the Committee.

THE

# BAPTIST MISSIONARY MAGAZINE.

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## RELATIVE CLAIMS OF THE FOREIGN AND THE HOME FIELDS.

The following passages are in conclusion of the discourse delivered at Troy, N. Y., May 18, before the Missionary Union, by Rev. J. N. Granger. The entire discourse has been published by direction of the Union, and constitutes the first of a proposed series of occasional publications.

The rule which Christ gave his ministers was, that when they went into a city which would not hear them, they were to cast the consequences back upon the souls who rejected their Lord, and to pass on to other places which, as yet, knew not Christ,—like the miner who strikes an unproductive vein, which will yield his employer no returns. He must press on until "he overturneth the mountains by the roots, and putteth forth his hand upon the rock, the stones of which are the place of sapphires and it hath dust of gold. Surely there *is* a vein for the silver, and a place for the gold, where they fine it." The principle undoubtedly is, that Christ's offer of salvation must be made, as soon as possible, to all men, that they may have the opportunity of choosing or of rejecting it.

It is not enough to reply that the claims at home are great and pressing beyond all calculation. If Christ has defined a line of policy for his ministers, they are to adhere to it, and to leave the event with him. The question is not, how great are the claims, but what is the revealed will of Him whose calm eye rests upon the wastes of heathenism, as well as upon the fair walls and palaces of *our* city of God.

Nor is it a satisfactory reply that "we have heathen enough at home." If by this is meant that we have degraded and ignorant ones at home, souls whom we must pity and save, it is not denied. Nor is our duty to any of the sinful and unbelieving world denied. But if by this it be affirmed that we have those among us who have never heard of Christ and of his death, and of his power to save, it *is* denied that we have any heathen at home. The most abandoned blasphemer who walks these streets betrays even in the oaths which pollute his lips a knowledge of the name of Jesus, that name "which is the only name under Heaven, given among men, whereby we must be saved," a knowledge which the heathen waits to receive at your hands before he dies. And, my brethren, it is because the subject has not been sufficiently studied in this light, that the first work of the pastor, beyond his own flock, has been broken and divided among a dozen objects, until he has lost all healthy reliance upon his own strength, and has been glad to hand the whole subject of benevolent con-

tributions over to the representatives of as many different societies, that each may demonstrate that the whole machinery of the kingdom of Heaven hinges on his particular object, which if impeded, the vast complication, wheel upon wheel, works only crash and ruin, and goes headlong back to chaos.

I shall not, I trust, be understood to indulge in any reflections on the aims or measures of the managers of kindred societies. They have done what they could. God speed them in their endeavors to do more. I am, however, seeking now, not their point of view and duty, but ours and the churches'. Nor shall I be understood even to intimate that too much is done for our country. The facts on this subject are too well known. The ministers and churches who have entered most fully into the spirit of missions to the heathen, have always been and must ever be the warmest friends of the home work, and its largest and most cheerful contributors. While on the other hand your man, who sees *heathen enough at home*, is the last man in the church to help them. Your true Samaritan is a stranger in the land, journeying from Jerusalem to Jericho, who, although the home of his heart is far away, has an eye for every wounded fellow-traveller he may pass. What I mean is, that *order* should reign through all our plans of benevolence, that what is first in importance in Christ's view, should be first in place with us. It is the part of the pastor to keep the whole range of his benevolent action under the severe control of Christ's plan, and to administer his influence in full view of conscience and the word of God.

I love my country, I own to it a feeling of nationality and of consequent obligation, which I grant to no other land. But I cannot sink the command of Christ in that love. I love my country and am proud of its extent. I love to think of its prospective wealth, and numbers and virtue. But I love more the vision of a multitude whom no man can number redeemed by the blood of the Lamb, out of every kingdom and tribe and people under the whole heaven. I love to think of those western vallies and rivers covered with the life of a pure civilization, thronged by the intelligent, the temperate and the free; but even when I think, my spirit faints for the Prophet's Vision of the vast fields of pagan cruelty, superstition and vice, now dead to all knowledge of Christ as are the sands of the desert, transformed into the garden of the Lord and made to bud and to blossom as the rose.

Cradled in the love of the early doctrines of the Republic, I hate in manhood no jot of heart or hope for its prosperity. And I bless God that I live to see the day, when this infant state of ours gives lessons in civil and religious liberty to the despotisms of the old world. But I recognize a higher allegiance, even unto Him whose kingdom is not of this world. I see my membership in a kingdom whose boundaries cross those of all nations. I see the way opening for its extension in every revolution among states, in every new channel of communication which industry opens; and I hear, even in the din of this world's business, in the silent chapel, and in the still hour of night, coming up as from the distant future, the faint voice of that loud acclaim of unborn millions: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ! Allelujah, the Lord God omnipotent reigneth!"

The minister of Christ needs no other answer than this to all the forms of the question, "Why doest thou so?" when, next to the flock over which the Holy Ghost has made him overseer, he gives the first place in his heart and in his plans of benevolence to the unevangelized nations of the earth. His life of labor in this cause is his prayer, and the prayer his Lord taught him is his vindication, "Thy kingdom come, Thy will be done on earth even as it is done in Heaven."

# American Baptist Missionary Union.

## Germany.—*Letter of Mr. Oncken.*

The following letter, dated at Hamburg July 25, gives a narrative of tours made by Mr. Oncken, into Oldenburg and East Friesland in April and May, and to Prussia, Austria and Hungary in June.

### "Free course" to the gospel.

The great and glorious revolution through which we are passing, has placed us,—as the sect every where spoken against,—as it were, into a new state of existence. Civil and religious despotism, always linked together, must also fall together:—thus it is in Germany and Austria, and the priestly power, under which we groaned so long, is destroyed. We can now move freely and fearlessly in every direction, circulate the Holy Scriptures among the adherents of Rome, supply the millions with tracts, and preach the blessed gospel in regions where Satan reigned in undisturbed repose.

### Oldenburg and East Friesland invite to labor.

In April and May I made a tour into Oldenburg and East Friesland; when I visited the churches at Bremen, Oldenburg, Halsbeck, Jever, Varel, Deichshausen, Leer and Ihren, with a view to place before them the greatness of the blessing vouchsafed to us by our gracious Lord in the liberty we now enjoy, and the duty, to which we are now more powerfully called than ever before, of increasing our efforts for the advancement of the Redeemer's kingdom. I was every where well received, and for the *first* time in my life could preach without fear or danger of being arrested by policemen or gensd'arms.

Oh what an inviting field lies now before us in all these places. Fain would I have remained a week or two at each of the above places, certain that by the Holy Spirit's blessing much good would have been effected; but my numerous duties at home would not admit of this. "Send us a devoted brother to labor among us," was the request which was made at every station. But, alas! men and means are insufficient to supply the emergency. The great Lord of the harvest provide both, and thus gather in to himself the thousands around us to whom we have now free access. I have, however, in consequence of the great need of increased missionary labor in Oldenburg and East Friesland, engaged the whole of br. Gülzau's time in connection with the Board. Br. G. was some time ago ordained as pastor over the church at Bremen, after having been the prudent overseer for nearly three years, during which, a part of his time was devoted to missionary labor in connection with the Board. The little bands of Christians on the Weser, at Deichshausen, Wederhel, Braak and Elsflesth, have been much blessed under his preaching;—many of whom have been converted under his ministry.

At Halsbeck, twenty miles from Oldenburg, I had an interesting meeting with some of the elders and leading brethren of the churches at Oldenburg, Bremen, Jever and Leer; and trust our united prayers and deliberations will, under God's benediction, tend to the furtherance of the gospel in those parts. Preached twice at Halsbeck and spent a delightful Sabbath among the dear, simple people. The brother, —Bolken,—who leads the little band, —fourteen in number here,—though a plain farmer, is a clever and devoted laborer, who in the midst of severe conflicts with civil and ecclesiastical power maintained his ground, declaring that if the Lord Jesus required his head in the cause of truth, he was ready to give it, but that he should never act contrary to the plain injunctions of the New Testament. The authorities wanted to compel him to have a young woman confirmed, who lived with him as servant, and who was opposed to this human invention; and on his refusing, he was sentenced to the payment of heavy fines; in default of which he was robbed of a cow by command of the government. But though the girl was three times arrested, and our brother times without number cited before the authorities, the ceremony did not take place. The young woman was afterward converted, baptized and added to the church.

At Leer and in East Friesland generally, the prospects of increasing our churches are most promising, and it requires only a devoted brother to la-

bor there, to realize our most sanguine expectations.

Visits to Berlin and Stettin.

After returning from this tour, and having attended to the most important matters connected with the church here and the mission generally, I left again, June 7th, for Berlin, when I married br. Lehmann to Miss Handwerck, June 13. During my eight days' stay at Berlin, br. Lehmann required my aid in settling important matters connected with the church. Br. L. continues to labor with unabated zeal, and has to rejoice in the prosperity with which the Lord accompanies his exertions.

Having been pressingly invited, I went to Stettin, where I *saw* the grace of God and was glad. Not less than 130 believers are there sweetly joined together in one Lord, one faith, and one baptism, though it is only two years since the church was formed. The truth is spreading from this point in various directions, so that small branch churches are gradually raised, by which again the truth is spread farther and wider. I was urgently requested by br. Hinrichs to proceed from this to Lassan, near Anclam, where ten converts were waiting to be baptized; but intending to extend my journey from Breslaw to Vienna and Pest, I was obliged to decline this. Br. Hinrichs has since been to the above place and put all things in order. The church at Stettin is in a truly flourishing state, and our dear br. H., your missionary, labors with much acceptance and devotedness.

Breslaw—Vienna.

At Breslaw I spent a precious Sabbath with the little flock, and remained four days. The cause here is advancing but slowly, owing to the want of an efficient laborer. For though our beloved and self-denying br. Straube (colporteur of the American and Foreign Bible Society,) visits here occasionally, his stay is too short to draw a large congregation. I found this brother here, and made arrangements with him to accompany him into the Silesian mountains on my return. The brethren at Breslaw continue to do what they can in the spread of the truth, and many thousands, both Catholics and Protestants, are supplied with tracts and scriptures. Finding that large numbers of Poles visit this place, I ordered a good supply of Polish tracts from our brethren on the Vistula.

After twenty hours very inferior railroad travelling, I arrived 22d of June at Vienna, on *Corpus Christi* day. Immense processions crowded the streets of the city. The National Guards and the other military were all engaged in this will-worship; but being both tired and anxious to make the best of my time, I went in search of br. Marschall, a converted Catholic, baptized at Hamburg. This brother returned to Austria, his native country, two years ago, in company with our Hungarian converts, and though till recently his attempts to spread the gospel had to be very secret, his labors have not been in vain. Two converts, —Roman Catholics,—had been baptized by br. Oncken, missionary of the Hamburg church for Hungary, last summer; and others, both here and in the country, justified the hope that ere long they would be one with us in all things. On finding these three brethren, we arranged without delay for a service in the evening, when to my great joy I was permitted to address about twenty or twenty-five hearers, who appeared to swallow every word which dropped from my lips. On the following evening I preached again to a larger number of hearers, quite as attentive as on the preceding evening. What has the Lord wrought! that I should have been privileged to preach the precious gospel in the capital of Austria, from whence only two years ago a number of Christians were expelled, simply for having provided themselves with the Holy Scriptures. After consulting with the brethren as to their future usefulness, and having encouraged them to embrace the present favorable moment, by spreading the truth among the vast population of this great city and its vicinity, I left them with the promise to spend a day or two among them on my return.

Pest, its destitution—Systematic tract distribution.

Left Vienna early on Saturday morning, 24th of June, and reached Pest on the evening of the same day. My meeting with the dear brethren was most refreshing to us. Seven out of the nine, who constitute the church, are spiritual children of the church at Hamburg, with whom we have often sat in heavenly places, and on whose behalf many—many—earnest petitions had been presented at a throne of

grace, that God might preserve them in the midst of the numberless difficulties and trials to which, on leaving us, they would be exposed. Blessed be God! that though Satan had been trying to sift them, I could embrace them all as still belonging to the Redeemer's family.

I found that the brethren here were all deeply interested in the spread of the gospel, and that since the great political changes they had begun to circulate tracts publicly in the streets; which had been well received. As, however, the people are still under great political excitement, I dissuaded the brethren from this mode of doing good, as it might be the occasion of raising a mob, and thus expose themselves to danger, and the cause to unnecessary opposition. I advised them to divide Pest into districts, and leave one or two tracts in every house without calling for them again, that by this means the whole population might at least have so much of revealed truth in their possession, that by the Spirit's teaching they could be made acquainted with the only name given among men whereby they must be saved. This suggestion was adopted, and has since been acted upon by the brethren. I spent six days at Pest, preached three times to about fifty hearers at a time, and had every evening a special prayer meeting with the church. Arrangements were made to get eight tracts in Hungarian, each of 5000 copies, printed, whilst from Hamburg 10,000 German tracts and a suitable number of bibles and testaments were to be forwarded to Pest without delay. The moral and religious condition of the people is most deplorable; but it cannot be otherwise, as, alas! there is no spiritual life in the Protestant churches, and the poor Catholics are given up to the grossest ignorance and superstition. The little band of believers at Pest, along with the missionaries laboring for the conversion of the Jews and a pious minister in the Lutheran church, who has rendered our brethren essential service, are the almost only lights by which the impregnable darkness is broken. May our gracious Lord bless them in their labors to the eternal happiness of millions.

### Return—Presburg—Vienna.

On my way back up the Danube, which was exceedingly tedious, owing to the slow progress of the steamer against the powerful current, I remained a night at Presburg, with a view to call on the Grand Arch-duchess, widow of the late Palatine of Hungary. I had an hour's interesting conversation with this truly pious lady, who is deeply interested in all that bears on the advancement of Christ's kingdom. Our brethren at Pest and br. Marschall at Vienna had previously seen her, and been encouraged by her in the spread of the scriptures. The arch-duchess had, when at Vienna, supplied br. Marschall with bibles, which it would have been impossible to obtain from any other quarter. Thus our God can dispose even the hearts of princes and princesses, when such are required for the accomplishment of his own purposes.

Returned to Vienna Saturday, 1st of July, and preached the following Sabbath to an audience of about fifty hearers. The profoundest attention was shown by my hearers, among whom were Catholics who had walked for seven hours to hear the gospel, which they had never heard before. Conversed with several of my hearers afterwards, and found a spirit of deep inquiry into God's truth in them;—yea, more,—several on the point of leaving the church, who had not only seen the errors of that community, but seen and felt their lost condition as sinners, and had fled to Christ as the only mediator between God and man. Though I had previously arranged to leave Vienna early on Monday morning, I was obliged to give way to the entreaties of the friends and remain till the evening, to give them another opportunity of listening again to the glad tidings of salvation. A person living near the railroad station, offered his house for the service on Monday afternoon at 4 o'clock, that I might get off in time. Nearly fifty persons were again assembled, to whom I spoke for nearly two hours. If ever there was a spot to which I should like to go and labor, it is Vienna;—gladly would I have remained here two or three months, if necessity had not compelled me to return home. Oh! that it would please the Lord to raise up a faithful witness for the truth, fitted to occupy this important post. I have no doubt that a flourishing church would soon be raised there.

### Niesse—Baptism at Voigtsdorf—Frankfort.

From Vienna I travelled to Niesse in Silesia, where I met br. Straube;

whom I accompanied into the mountains, where a number of converted Roman Catholics, the fruit of his labor, were waiting to be baptized. We reached Schönau, the village where our brother resides, about eight in the evening, when, after a little rest and a repast, we resumed our journey through the bold and romantic scenery till 10 o'clock, when we reached Voigtsdorf, the place where the brethren generally assemble. The converts had already partly assembled,—some had come from a distance of twenty miles. Br. Priedemann from Breslaw had very judiciously set out for this place a day or two before, and had, in connection with two brethren residing here, examined the candidates for baptism very minutely, so that I had only to touch upon the most important points to satisfy my own judgment. Out of eleven applicants, nine were unanimously received as fit subjects for Christ's kingdom. At 3 P. M., I finished my examination, when we all,—about twenty in number,—repaired to a beautiful natural baptistery at the foot of a wooded hill, in which the above nine believers in the Lord Jesus Christ, as the only mediator between God and man, were buried with their Lord and raised again. The night was splendid,—the scenery grand beyond description,—but all nothing when compared with the glorious sight of nine precious souls brought out of gross darkness and superstition bending their way to heaven, and restoring by their simple obedience the good old way. The Spirit of the living God breathed upon our souls,—it was a precious night. At half past 3 o'clock, P. M., we surrounded our Lord's table, and about an hour afterwards, the happy company broke up. All the above converts were Catholics. Others give hope that the truth has been blessed to them, and that soon they will follow the example set them.

I returned in company with the brethren Straube and Priedemann to Lönau, where dear br. Straube again refreshed my weary body. After an hour's rest, the brethren accompanied me for two hours on foot, when I regained the main road, and proceeded per mail to Niesse, and from thence per rail *via* Breslaw, to Frankfort on the Oder. As there is a small church here, I remained a night, when I was fully occupied in settling some unpleasant affairs. A young man, who once made a glaring profession, but whom we discovered to be a deceiver, has done the cause here much harm. A brother has been appointed to labor here from the church at Berlin; and I doubt not, that if the work is carried on with vigor, it will be crowned with success. With the few members of the little band in this place, whom I saw, I was much pleased. On the following day I returned to Berlin, and after remaining till 11th of July, I arrived on the evening of that day in safety at home.

Church at Hamburg—"Jehovah Jireh."

Our work here is, I rejoice to add, going on prosperously, as far as the peace, harmony and increase of the church is concerned. But, alas! our hands are much weakened by the illness of the brethren Lange and Köbner. Dear br. Lange is, I fear, near the point of death. He has been laid aside for nine months. Br. Köbner has been unfit for labor during the last two months. Thus I am tied at home, so that it would have been impossible to go on my intended begging tour. How much we owe the Board under such circumstances for their unexpected and generous donation, I cannot express. I was overpowered when I read your letter, called my wife, told her the contents, and fell with her before the Lord for his goodness to us. Present, then, dear brother, to my dear, dear brethren composing the Board, on behalf of the whole church, a thousand grateful thanks. We want by the 29th of September 7000 marks, $2000, more; but we are sure that He who could give us $1000, will give the rest, now as I *cannot* beg myself. It is His cause and not ours. Now farewell!

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MAULMAIN MISSION.—*Letter of Dr. Judson.*

Christian reciprocity.

Dr. Judson writes from Maulmain, May 21:—

I have just returned from the Burmese chapel, where I have been endeavoring to do something analogous to what I suppose many ministers are doing before their respective churches on this, the first Sabbath subsequent to the Annual Meeting of the Union. I improved the occasion to impress on my hearers their obligations to the Christians in America, for having sus-

tained this mission through the long period of thirty-five years, and not this mission only, but missions throughout the world; that there are, at present, above a thousand American missionaries of different denominations, scattered over the habitable globe. It is true, that the relative position of the parties would not allow them to manifest their gratitude in such a manner as the Christians of Macedonia and Achaia manifested their gratitude to the poor brethren in Jerusalem (Rom. 4:26, 27;) but they could be convinced of their obligations,—they could ponder on them and converse about them, until their hearts burned with gratitude and love to their American brethren and to the Savior, the Lord of missions. They could, though separated by wide oceans, meet at the same throne of grace; and though they could not extend their own hands in kindness, they could open that Hand which is replete with every good and perfect gift, and cause a shower of blessings to descend on their distant benefactors. They could gladden their hearts and the heart of their Savior, by living according to the precepts of the holy religion which had been sent them:—and is there any thing sweeter and nobler in this world, than to gladden the hearts of our benefactors, especially of our great Benefactor, who laid down his life for us? and, lastly, they could second the intentions of their American brethren, by making every effort to spread the gospel around them. "Freely ye have received, freely give." I never had a more attentive audience. May God bless the feeble effort and the efforts of my brethren during the past week, in drawing into closer union the far-separated members of Christ's body, until we become one in him forevermore.

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## Assam.—*Letters of Mr. Bronson.*

The first of these communications, received the last month from Mr. Bronson, is dated Jan. 27, and contains a summary

Review of the past year—Baptisms—Tendencies of State religion.

The year 1848 opens upon us under circumstances of peculiar encouragement; while at the same time we see enough to moderate our joys and call forth the prayer of the Psalmist,—"Show us the way in which we should walk, for unto Thee do we lift up our souls."

You will doubtless have heard from other members of the mission, the interesting season we enjoyed this year at Gowahatti. (See June Mag., p. 183–6.) During the month of our Association, thirteen individuals were baptized, and some of them will, we hope, prove valuable accessions to the cause of God. Six have been added by baptism to this little church. Three of these are members of the Orphan School; one a promising lad, supported by the Juvenile Missionary Society of the Baptist church in Hamilton, who desired him to be named Monroe Weed. Another lad is the son of a man who had been six years a faithful servant in my family. This man had learned many truths at our morning and evening worship. He had severe struggles of mind about breaking caste; but had resolved to do so and ask for baptism the following Sabbath. It pleased the Lord, however, to deny him the privilege; for on the Friday evening previous, he was seized with cholera. He immediately sent for me. I went over to his house, but the dreadful disease had plainly marked him for a victim. His sunken and glassy eye, hollow voice and ghastly look convinced me that his end was near. As soon as he saw me, he called me near to him and said, "Sahab, I shall die now,—I believe in Jesus Christ,—I intended to be baptized next Sunday,—I am one of your number.—Pray for me.—I commit my children to your care." He lingered until Sunday, and died. His conduct had been much changed for the better for some months, and I can but hope that he is now with the Savior.

Another one baptized is a girl thirteen or fourteen years of age, who was found in circumstances of great destitution, standing on the bank of the Kulling, seeking any place where she could obtain food and clothes. She was employed by Mrs. Hill as a servant. Being situated where she heard the scriptures constantly, she became weighed down under a sense of sin. She seized upon every spare moment and learned to read, and can now read and understand very well. Her humility and love of prayer and of the scriptures are very striking. An interesting young man, who has been with me during the last six years, and who has long been trying to live as a Christian without openly professing Christ in baptism, was

brought to feel willing to renounce all for Christ's sake, and follow him into the watery grave. His name is Jurmon. He is of high descent; has many friends, who have spared no pains to dissuade him from the act and get him to leave me, and have offered to support him if he would return to the villages. I baptized him at Gowahatti; and on his return he was called to endure a great amount of opposition and reproach from his wife and relatives. But the storm of persecution only seemed to make him firmer, and his mind was kept peaceful and happy. I hope that this individual may yet be useful in persuading his countrymen to examine the claims of Christianity. His baptism has made no small stir. Some weep over his course,—some ridicule and revile,—some try argument, and some offer to buy his caste back for him; but he is immovable.

In Gowahatti I had the pleasure of baptizing several who could not feel satisfied that they had obeyed the Savior's command in regard to that ordinance. The example of the Savior's baptism in Jordan carries a silent appeal to every candid mind, which cannot be unheeded by any individual who resolves fully to take up his cross and follow Christ. Regarding no command of Christ non-essential, he will joyfully tread in his footsteps, though in following the dictates of conscience he become a fool for Christ's sake. There is nearly as much *caste* among professing Christians in this country as there is among the heathen, and it is painful to see how the principle is carried into religion. It excludes from the right of administering the ordinances every minister of the gospel, whatever be his attainments or fitness in other respects, who has not been episcopally ordained. It prohibits an exchange of pulpits; and even the dead, though sleeping in Jesus, must not slumber beneath the clods of the consecrated burying place, be the departed out of *the church*. Its direct tendency is to unite the church and the world, the saint and the sinner,—lead the unregenerate vainly to hope for heaven without the new birth, and thus becomes one of Satan's most successful devices for ruining souls. These things are so opposite to the plain, simple teaching of the scriptures, that some around us have, for conscience sake, separated from them. I perceive that such instances are multiplying all over christendom; and, undoubtedly, they will continue to do so, until the watchmen shall see eye to eye, and lift up their voices together. The fact that the simple study of the scriptures, united with prayer for the divine teaching, has occasioned the change of sentiment and practice, is a strong argument in my mind that it is the work of the Lord.

Although I have thus written regarding the general tendency of the State religion, I would not be understood to intimate that there are no exceptions. During my residence in this country it has been my happiness to know several individuals who deprecated these evils; to whom the image of Christ is infinitely dearer than Episcopacy or Dissent; who rejoice in the good work that is going forward under the hand of Dissenting missionaries, and who can worship God in a Dissenting chapel without fear of committing sacrilege. There is among others a great sympathy with the Free Church of Scotland; and it is under the influence of an enlightened and liberal feeling that the two churches now in course of erection in Assam, are to be open to the services of all evangelical ministers of the gospel. May God in mercy to a perishing world hasten the day when greater love, union and holiness shall prevail, and the whole church, built on the foundation of the prophets and apostles, shall present an invincible front against all opposition to a pure Christianity, and diffuse its benign influences among all nations.

### Religious inquiry—Value of native laborers.

The letter from which we make the following extracts was dated May 1.

There is a good deal of inquiry about the Christian religion. Numbers are opposing, exciting prejudice and stirring up enmity against it. This I do not dislike to see, as it shows that the truth is among them, and its power has been in a greater or less degree felt. There is great need of constant, faithful preaching in the villages. We cannot expect a harvest where seed is not sown. The Lord has granted his blessing on those labors in Assam which we have been enabled to carry out; and I long to see the period when we may ordain and send forth native preachers well qualified to instruct their countrymen, and lead them to Christ. I perceive that it is stated in the last report of the Maulmain Missionary So-

ciety, that by far the greater number of Karens have been brought to a knowledge of the truth through the labors of native assistants. This shows clearly the importance and propriety of raising up as many native preachers as we can, and that, too, as speedily as possible. I do indulge a strong hope that some such will be raised up from among the youth we have now in training.

Steadfastness of converts.

The converts at our several stations thus far have been quite as stable as could be expected; more so than might be imagined when we remember that our mission is comparatively in its infancy, and Christianity has only advanced far enough to draw down general indignation upon those who embrace it. When *villages* begin to turn to the Lord, we shall see a very different state of things in Assam, and the work will spread rapidly. One of our native disciples, very highly esteemed before he broke caste, was spit upon in the public street before crowds of people. Another, son of a wealthy and influential person, has had every worldly inducement offered, if he will return home and leave the printing office where he gets a monthly allowance. But the offer of wealth and of great honor connected with it, has not moved him from his adherence to Christ. Another lad in my school, who has most respectable parents, has been enabled to resist temptations, entreaties, and tears; and last of all, he was decoyed away on pretence of being called to see his mother, to the river side, to which place she had come a long way on purpose to induce him to return to the religion and customs of his fathers. There a great company of priests surrounded him, and attempted to argue him down,—to browbeat and silence him,—at the mother's request; but he stood up alone, and witnessed for Christ before a company of 300 or 400 persons in a manner that would do honor to a disciple of Christ any where. Surprised and annoyed at his imperturbable obstinacy, as they called it, they left him, telling the mother to return home as she came, for this son was worse than dead; but bade her beware, and keep her other sons in the old paths of their ancestors.

The other young man mentioned in my last, by the name of Jurmon, is now passing through a fiery ordeal, such as few Christians in America are called to do. Being highly connected, his baptism has made an excitement all through the country where his friends reside. Formerly his house was filled with respectable people, who felt it an honor to be with him. Now some refuse to enter his house,—others come to revile and disaffect his wife, who is still a Hindoo. On hearing of his having become a Christian, a great many of his relations and former friends at his native village, assembled, broke their cooking vessels, and declared him an outcast; that they disowned him as being any way related to them; and several threatened his life if ever he entered their village. Letters of abuse and threatening have come in from various places. I had no idea that his baptism would make such a stir. He has borne it all meekly, and behaved very discreetly. Although at first his wife was resolved to leave him, she has now nothing to say; and I hope in time she may be brought to see and feel the propriety of her husband's conduct, and a desire to follow him. I trust that we shall have the prayers of Christians for the members of our little churches; that they may be stable, rooted and grounded in the truth, and powerful helpers in converting their countrymen.

Sickness of Mrs. Bronson—Expected return to America.

It gives us much pain to learn by this letter that the health of Mrs. Bronson has been exceedingly low, and her recovery at times almost hopeless. At our last dates the prospect was more favorable; and it was hoped that she might remain in Assam with safety till the ensuing cold season; when it was expected that Mr. Bronson, whose own health has also been greatly impaired, would return with her to this country.

The reflections in regard to the desirableness of locating missionaries "by two and two," are such as all must in some sort appreciate, although missionaries only may understand their full import.

Mr. Bronson writes,—

Since my last letter in January to the present time, I have been watching by the bedside of my dear companion, expecting from time to time that her end was at hand. I have, consequent-

ly, been obliged to neglect every other work; and having no associate nor brother near, to step in a few days and lend a helping hand, I have been myself quite overcome. How I have felt the importance of missionaries being located two and two together. I entreat the Board not to allow their stations any where to be without at least two missionary families; for missionaries in times of trial in general meet with very little true sympathy and assistance out of the mission. Besides, where two are together, their influence is more than doubled upon the natives.

The hot weather seemed to affect Mrs. Bronson badly, and as a last resort she wished to try the effect of a short trip on the river. As the dear brethren who have been sent to our aid are expected to reach Gowahatti about this time, she concluded to go down to Gowahatti, spend a few days there, and return with br. and sister Stoddard. I have just returned from accompanying her a part of the way. She suffered a good deal from fatigue the first night; but the next day afternoon I left her much more comfortable, and returned home to try to bring up long neglected arrears of duty. I find that many things go wrong when we are laid aside by sickness. The little church has suffered,—the school also; and it will take much time and labor before things go on as before. I mention this merely as one difficulty a missionary has to meet; but one that is prevented by associating two or three families together. I am inclined to think that almost all our mission operations are less efficient than they would be under a less diffusive system. Notwithstanding our associates are near, we could not endure the thought of leaving our station before they arrived, although we have been strongly advised not to wait. The station was like to have been broken up; and had it been, it would have been very discouraging to those who have felt interested in its prosperity, and sad indeed would have been our own hearts. The effect of the hot season upon Mrs. B.'s health will, I fear, be too enervating to allow her to remain; but should it please our Heavenly Father to restore her to a comfortable state only, to permit us to remain until our dear brother and sister can speak the language, how thankful should we be. There is a great field open to us now. We are just ready to labor efficiently, and the thought of return has been far more painful than the first parting with home and country.

Mr. Bronson again writes, May 6 :—

Have just received the cheering intelligence of the safe arrival of our missionary friends at Gowahatti in good health. They have had a pleasant passage from Calcutta. I hope to see them by the 20th inst. My heart bounds and leaps with joy as I think of their arrival. The blessing I have so long plead for and prayed for is about to be granted. May our hearts be united in the love of Christ, and the salvation of souls be the one great object that shall impel us forward.

I have also heard of the safe arrival of Mrs. Bronson, and her physician expresses a hope that by quietness and avoiding fatigue, the trip will be very beneficial to her. The state of her health at the time of her return will very much decide my future movements. If we had been favored with associates earlier, in all probability her health and strength would have been good. I trust that your prayers will ascend for us that we may see clearly the will of God, and pursue the path of duty with alacrity and delight.

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### China.—*Letter of Mr. Dean.*

The anniversary concert—"In me is thy help."

Mr. Dean writes from Hongkong, May 20.

In compliance with your request, we met on Thursday to mingle our prayers with yours at your Annual Meeting. The brethren came in from Long Island and Chek-chu. The services commenced by singing and prayer. One of the assistants then read a few verses from the 10th chapter of Matthew, and remarks were made explanatory, and a few practical thoughts were suggested by the words, *Freely ye have received, freely give.* Prayer was then offered, followed by remarks by one of the native brethren; then A-Bak gave some account of the annual meeting he attended at Brooklyn, just before his return from America; and the meeting was closed by singing and prayer. The season was to us one of interest, and appeared to be enjoyed by the Chinese. We are a feeble band, but we trust there are here some praying souls, who will meet with the

churches of your more favored country in the great congregation above. Still it is difficult for them to feel a *personal responsibility* in the work of giving the gospel to their countrymen. If they incur not the "wo of them who go down to Egypt for help,"—they do, nevertheless, look to Europe and America to give them men and money to introduce the gospel into their country. They are taught that the work is *theirs*, still they may not be expected to do it without aid from abroad. They very naturally look to those who have commenced the work around them, to aid in carrying it forward; while, at the same time, they manifest an encouraging degree of dependence on the aid of Him who alone can afford efficient help; and we find ourselves obliged to resort to the same almighty Helper for assistance. Should we confess that sometimes we are nearly discouraged, it might be nothing more than the truth; but such a confession might not help you or the heathen, nor please our Master. We need more faith, more patience, and self-denying zeal in the service of Him who has left us no reason to doubt his purpose of mercy, or his power to perform it.

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## *Letter of Mr. Johnson.*

Eligibility of Hongkong as a missionary station.

The immediate occasion for writing the letter from which the following is taken, was an apprehended deficiency in the appropriation needed for the prosecution of the various departments of missionary labor at Hongkong, especially at a time when "the increasing prosperity of the station had opened a wider field for the successful employment of native assistants, and a larger supply of bibles and tracts was at the disposal of the missionaries, than the last year." We are happy to say that the deficiency has been made good. Mr. Johnson writes May 19:—

Some who abandoned Hongkong at the opening of the other ports, made at the time very strong representations to the detriment of the former, feeling, doubtless, at the time, that they were under the influence of a "zeal according to knowledge." But, however correct in their opinion may have been such a movement then, it is now quite generally conceded that it was a serious mistake. Indeed, in a letter recently received from one who at the time was of the most zealous for the change, is a virtual confession to that effect. He says, (in reference to this station,) "It must be acknowledged that you are ahead of us all in this empire in prosperity and real usefulness."

We have also received repeated assurances from missionaries of the other stations, of the equality of this station compared with others; indeed, some do not hesitate to speak of its vast superiority.

The facts in reference to this mission are in brief these:—There is in connection with this station the largest and most flourishing Chinese church in existence. The congregations that assemble from Sabbath to Sabbath to listen to the word of life, are greater in number and more regular in their attendance than at any other station. The out-station at Tung-chiu (Long Island) is a very important one,—a large proportion of the inhabitants are Tie-chiu men. There should be, at the least, two native assistants there, devoted exclusively to the interests of that station. The same in effect may be said of Chek-chu,—the station on the south side of this island. In connection with the school at Tu-kin-wan (on the main land,) which is in a very prosperous and promising condition, there should also be one preacher;—an excellent opening, through the influence of the school, having been made there. And then it is indispensable to the interests of the station *here*, to secure the labors of at least *two missionaries* and to keep in *constant employ two assistants*. Here in all are *eight native assistants*, not *one* of whom can be dispensed with without serious detriment to the mission. In addition to all this, Hongkong is now acknowledged to be quite as healthy as any place in China. Indeed, both merchants and missionaries find it convenient to resort here to recruit.

In view of these facts, would it not seem to be a palpable disregarding of the clearest teachings of Divine Providence to leave unfulfilled the pledge which was virtually given to your senior missionary before his return to his field of labor?

### France.—*Letter of Dr. Devan.*

We are just in possession of a letter from Dr. Devan, dated at Paris, Aug. 17, in which he gives an account of his arrangements for holding

Stated religious services.

Five months have now rolled by since my arrival in this great city, and during that time, as you may well imagine, I have experienced every degree of feeling between elation and despair, as regards my work. * * *

From the first of my arrival, I gave my attention to the searching out and assembling together of such of the same faith and order as myself, whom I could find. In less than a month I met with two or three, in a very small and dark upper room, tenanted by a laborer. Circumstances rendered it exceedingly inconvenient, if not impossible, to continue assembling together in that way. I at last, however, induced the brethren to meet in my own room on the Lord's day. Though my chamber was in the sixth floor of the house, the friends gave me the satisfaction of meeting me for worship regularly every Sunday. The congregations in my little room reached the number of ten or eleven, and that number was greater than could be comfortably accommodated. Thus crowded out of my room, I determined to hire an apartment more commodious and more central. After much effort and anxiety on my part, the Lord heard my prayers and directed my attention to a place in the immediate vicinity of the "*porte St. Dennis*," a position very central, very populous and well known. This is the spot from which the first shot was fired between the combatants of the memorable days of June.

On Lord's day, August 6, I unfurled the banner of Christ publicly at my little chapel, No. 7 *Rue d' Enghien*; and what is more, I dared, notwithstanding a Frenchman's love of ridicule, to address the congregation in their own tongue. I had provided just twenty-four chairs, and I had the satisfaction of counting twenty-two of them occupied. Last Lord's day (Aug. 13), I had about twenty hearers; and being emboldened by the experience of the previous Lord's day, I addressed the people for about a half hour. I had the satisfaction of seeing all awake and attentive. I think I shall find myself under the necessisy of completely crowding my little room with seats. This will enable me to accommodate thirty-six hearers. There is a young man at Paris (M. Cyr), a student belonging to the Grande Ligne Mission, who will probably be here for some two or three weeks. When he is available, his assistance in conducting services is much appreciated. I have determined, however, not so to lean upon a human help that I shall feel lost when that help is withdrawn. I, therefore, will in the strength of the Lord go on, however rude in speech I may appear, *depending upon myself* for the conduct of my services. I *regret* that our mission cannot afford a *native* preacher, to stand in this important field; for I believe such an one, if otherwise properly qualified, could, with the Master's blessing, do a great work here.

I have employed two colporteurs, and keep them busy in the sale of scriptures and in the visiting about from place to place. I have one candidate (a woman), who stands qualified for baptism. In my little congregation there are four or five not insensible as to the necessity of having a righteousness better than their own for their salvation. I make it a point to shake hands and converse with every one of my congregation, and by making myself sociable with them, make them feel a common interest in the welfare of our little meetings.

## Other Benevolent Institutions.

### Baptist (Eng.) Missionary Society.

*Extracts from the last Annual Report.*

The Society has agents in Europe, Asia, Africa and America.

In Continental India it has thirty-five missionaries, and sixty-seven native teachers and preachers. In Ceylon, and other East Indian Islands, it has six missionaries, and upwards of fifty native teachers. In connection with all the churches in this

field, there are upwards of 1,800 members.

At the twenty-four stations in Bengal, there were added to the churches in 1845, eighty-seven members; in 1846, 162 members; in 1847, 297 members: thus shewing an arithmetical progression on the increase, and suggesting pleasing anticipations.

The missionaries of the Society have (among their incidental labors) written and published fourteen grammars and nine dictionaries, mostly in languages which had previously no such elementary works. Within the last year 74,000 volumes of scripture (in whole or part) have been issued in connection with the Society.

The churches in Jamaica contain about 34,000 members.

In the Bahamas, the Society has three missionaries, and fourteen native teachers. The churches contain about 2,800 members.

In Africa, many thousands of the natives have been clothed; and parts of the New Testament have been printed in the Inabu, Fernandian, and Dewalla tongues.

In Canada, twelve ministers are aided by the Society, and preach the gospel in extensive destitute districts.

In France, the New Testament in Breton has just been completed and printed.

The missionaries and native teachers more or less dependent on the Society, have increased, within the last ten years, from about eighty-five to about 225; not including in this latter number, Jamaica,—an increase twofold of European missionaries, and threefold of native teachers. For their support the Society has not more than £16,000 a year available.

Nine hundred churches in Great Britain and Ireland collected for the Society last year; but upwards of two hundred of these collect only every other year, and nearly one hundred and fifty of them make no other systematic effort. The Society has not yet 3,000 subscribers of 10*s.* and upwards.

The total income of the Society for the year ending April, 1848, was under £33,000,—a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expense of the large number of the volumes of scriptures printed. Increased contributions are required, even for our present work.

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WESLEYAN MISSIONARY SOCIETY.

*Report for* 1847–8.

Summary View of the Society.

MISSIONARIES. In Ireland 24—Continent of Europe 26—Western Africa 21—South Africa 38—South India 19—North Ceylon 7—South Ceylon 13—New South Wales 12—Australia 7—Van-Diemen's Land 5—New Zealand 18—Friendly Islands 9—Feejee Islands 9—Demerara District 22—Honduras 2—West Indies 67—British America 102—*Total* 401, beside 8 supernumeraries; of whom 230 are principally connected with the heathen and converts from heathenism, and 171 labor among Europeans and British colonists.

*Assistants.* These missionaries are assisted by 800 paid catechists and readers, and 7,051 gratuitous Sunday school and other teachers; of whom 5,232 labor in missions among the heathen, and 2,619 among professed Christians. The numbers given are less than those actually engaged, as returns have not been received from some of the stations.

*Members in Society.* In Ireland 2,839—Continent 1,714—Gambia 292—Sierra Leone 3,632—Cape Coast 959—South Africa 3,816—South India 369—North Ceylon 283—South Ceylon 1,082—New South Wales 1,641—Australia 866—Van-Diemen's Land 563—New Zealand 3,778—Friendly Islands 7,303—Feejee Islands 1,451—Demerara 13,852—Honduras 350—West Indies 39,528—British America 14,703—*Total* 98,021, being a decrease of 3,309; which is partly in consequence of the re-union effected between the British and Canadian Methodists in Western Canada. All the colonial societies in that province are now placed under the care of the Canadian Conference, and are consequently omitted from these returns. The Indian Missions in Canada continue under the direction of the missionaries of this Society. Of the total members, 76,697 are chiefly among the heathen, and 22,324 from among colonists and professed Christians.

*Scholars.* In Ireland 3,951—Continent 1,486—Gambia 354—Sierra Leone 2,718—Cape Coast 1,108—South Africa 7,988—South India 2,044—North Ceylon 1,856—South Ceylon 3,638—New South Wales 2,882—Australia 1,345—Van-Diemen's Land 992—New Zealand 6,663—Friendly Islands 5,731—Feejee Islands 1,906—Demerara District 4,884—Honduras 316—West Indies 14,105—British America 10,713—*Total* 74,580; being an increase of 2,580; and consisting of 53,211 chiefly among the heathen, and 21,369 among colonists and professed Christians.

The expenditure has been £114,606 17*s.* 6*d.* This includes £592 4*s.* invested for the China Mission. The total receipts were £103,619 1*s.* 9*d.*

### Concluding Remarks.

While rejoicing in the evidences which are afforded of the unabated zeal of their friends, the Committee deem it right to give prominence to the fact, that, with an income considerably less than that of the preceding year, they are called on to meet increased claims of much more than ordinary urgency,—claims which cannot be rejected without placing in jeopardy the interests of some of the Society's most important missions. This fact, indicative of the present state of the Society, is momentous enough in itself to challenge attention and grave consideration; but it ought to be pondered with an especial reference to the prospects of Missionary Societies generally, in the midst of the astounding scenes which are now developing themselves on the theatre of Europe. In the presence of those mighty events which have eluded all human foresight, and baffled alike the calculations of the politician and the man of commerce, it is impossible to say that the financial resources of religious and benevolent societies shall not continue, for some time longer, to experience the injurious effects of that commercial stagnation already so severely and extensively felt. Nor can the shrewdest observer be certain that other interruptions to the missionary enterprise shall not take place.

In the state and prospects of the Society there is obviously enough for sober reflection. But the consideration is cheering, that there is nothing calculated to produce discouragement. It is characteristic of Christian wisdom to look difficulties, and even danger where it exists, calmly in the face, and prepare to meet the emergency. The friends of Christian missions are privileged, in times of trial, to fall back on great first principles, which, like their Divine Author, remain unchangeably the same amid all the mutations of human affairs. They know that the cause of the world's conversion is preëminently the cause of God; that, however deeply they are interested in its welfare, it is infinitely dearer to God than to them; for He it was who planned it in the counsels of eternity before all worlds, and gave His only-begotten Son in the ages of time to secure its accomplishment. The *God of all grace* is also the God of Providence; He has all influences in both the natural and moral worlds at His command, and is able to render events the most unlikely—the most unpropitious to the eye of human wisdom,—subservient to his own merciful purpose of saving lost mankind. And they have learned at the fountain of inspired truth, that their Divine Master does not hold them responsible for consequences; that in the darkest and most trying periods, it only remains for them faithfully to perform their allotted tasks, zealously to use the appointed means for the advancement of the glory of God, and then confidently leave it to Him to make what use He may see fit of the toils which they have undergone, and the sacrifices which they have made for His name's sake.—*Miss. Reg.*

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## SOUTHERN BAPTIST CONVENTION.

### *Letters from Mr. Shuck at Shanghai.*

The whole region round about is very fertile as well as densely populous. One of the Ningpo missionaries has just arrived here with his family overland from Ningpo, and represents the country between this and the city of Chapoo, (sixty miles from here,) as the most magnificent region of country he ever saw,—the people numerous, affable and apparently well off. If my life be spared, I will report this region to you in detail from actual observation ere long. Among the many differences I notice between this people and those of Canton Province, is, you will be surprised to learn, their being less given to open idolatry. The fact is most apparent. I speak advisedly. They have here fewer and less expensive temples, idols, altars, shrines, and burn less incense to their deities. How far this important feature is going to favor their reception of the gospel, time will demonstrate. Whether or not they are less superstitious than the Cantonese, I am yet unable to say. One thing, however, I am able to say, and that is, that the Shanghai people are very superstitious. Our Sabbatarian friends (Messrs. Carpenter and Wardner and their wives), have secured a large, well-built and eligible establishment, amply accommodating them all, and having a fine, large preaching place attached, all at a low rent; because no Chinese will rent it, from a general belief of the neighborhood that the place is "haunted."

Since I last wrote, I have been down, with Dr. Boone, to see the building in course of erection by the Catholics. It is to be an enormous edifice, 200 feet long and 120 feet in width, and to cost about $50,000. In this region there are large numbers of Romanist Chinese, but in point of Christian morality, not distinguishable from the other heathen. The bishop has just sailed for Europe. Their diocese here covers three provinces. It was this circumstance that caused the chief officer of Shanghai, some time ago, to complain,

saying, that his Vice Roy sent by the great Emperor, only governed two provinces, while this presuming foreigner—(the bishop)—claimed the jurisdiction of three provinces. By every overland mail, monthly this year, I believe there have been Roman Catholic priests for China. Indeed so many were to come, that their agent at Hongkong made a favorable arrangement for their passage with the Steam Navigation Company. We do not anticipate from them any serious interference in our work. Their zeal is truly commendable, and worthy of imitation. They all dress in Chinese costume.

Rev. Mr. Lord, at Ningpo, writes me word that they had constituted a Baptist church in that city,—so that there are now five Baptist churches in China. We must not despise the day of small things, for although these churches may be at present few in numbers, and very feeble, the time will come when there will be Baptist churches throughout all the eighteen provinces of this vast and interesting empire. The Lord Jesus has a people to be gathered in this great land. Pray for us.

In another communication Mr. Shuck writes:—

Opportunities of mingling with the people in the city are literally unlimited. The inner city and the city without the walls, are alike accessible at all times, without let or hindrance. The people are quiet and respectful, ever ready to receive a book or listen to a friendly word of exhortation. We, therefore, find ourselves occupying a great city containing twice as many people as are in all the Sandwich Islands, and with whom we can unmolestedly mingle in their public places, in the streets, their shops and stores, and in their houses. But the geographical position of the city of Shanghai enhances its importance as a mission station, beyond the fact of its own immediate population. Being the grand emporium of maritime commerce for all northern China, crowds of strangers from all the surrounding regions repair hither. By means of the Imperial Canal, Shanghai is connected directly with Peking, the capital of the empire.

In a former note I mentioned to you the important fact that there are twelve cities of the first class, all within 150 miles of Shanghai, and all more or less connected with this city by water communication. The local authorities have made an arrangement with the British consul here, by which British subjects can go into the interior as far as they can travel in one day and back the same. No such regulation trammels Americans; indeed it is infringed with impunity by English residents; and without show and parade we find that extensive missionary excursions can be and are at this time made. There is a noble extent of country which lies between Shanghai and the city of Chapoo which our mission hope quietly to be able to cultivate, not overlooking other important regions. Our plans, with reference to this subject, now occupy our thoughts, and when matured, you shall hear from us. The distance from Shanghai to Chapoo is about sixty miles, the latter being the only city in the empire where the Japanese are allowed to trade; it is a fine, large and wealthy city. It may be that through Chapoo we may have something ere long to communicate of interest touching the great land of Japan, to which country the attention of the powers of Europe has of late years been directed.

Chapoo is in the route travelled by foreigners, between Shanghai and Ningpo. So numerous are the water facilities for communicating with the densely populated region round about, that Shanghai, we are forced to believe, was clearly designed by an all-wise Jehovah, in the economy of his inscrutable providences, as one of those important positions, from which shall be sent forth, far and wide, the glorious gospel of our exalted Redeemer. Often, when reflecting upon our singularly felicitous position as laborers in the vineyard of the Lord, we find it almost impossible to survey with calmness the vast and glorious field in the midst of which we are located, while, at the same time, we tremble in view of the heavy responsibilities with which we are charged, and at the boldness of our own undertaking.—*Southern Bap. Miss. Journal.*

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### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### Return of Dr. King to Athens.

Those who have sympathized with Mr. King in his trials, and have followed him with their prayers, will rejoice in the fact announced by him in the following letter, dated June 21.

I hasten to inform you of my safe arrival, yesterday, at my house and home in Athens. One of my lawyers called on me early this morning, and said that, though he could not as my counsel write to me to come, he was glad that I had ventured so to do; but he advised me not to go out to

visit any one till he should have seen the King's Attorney, his Minister, &c., and come to me again.

He does not think that the order for my arrest and imprisonment will be now put in execution; and he hopes that the examination in regard to me, which has been going on for so many months, will this week be finished, and that a decision favorable to me will be given by the judges. Whether it will be so or not, remains to be seen, however; as also the effect which will be produced on the public mind by my arrival, when it shall have been generally known. I have not come without counting the cost; and must be ready to meet whatever, in the providence of God, may be ordered for me.

Reasons for returning.

Mr. King assigns the following reasons for returning to Athens at this time.

1. I am weary of waiting for the termination of the prosecution commenced against me last year, after my departure, for the alleged crime of proselytism; which, I have thought, might continue still for some months to come.

2. In consequence of the recent revolution in France, there has been a change of the ministry here; and those now in office were formerly friendly to me: and I consider them liberal-minded people.

3. The celebrated monk, Callistratus, who wrote the pamphlet against me, and did so much to excite the people of Syra against me, when I went there to be tried in 1845, has been made, as I am informed, Patriarch of Alexandria, and is no longer here to go about and stir up the common people to deeds of violence; and another priest, who lived with him here, and was violent against me, has also gone to some other place.

4. Simonides, who wrote the "orgies," has lost much of his influence by having accused one of the professors in the University of heterodoxy, and, consequently, having excited against him a large number of the students; and he was some time since waylaid and severely beaten.

5. The minds of the people are now much occupied with the disturbed state of the country, there having been lately insurrections in various places, which are not yet entirely put down.

From these and some other minor considerations, I have thought it best to wait no longer, but throw myself suddenly into the midst of the people, and take whatever may come. No one ever took a castle by remaining quietly outside of it. By throwing himself into the midst of it, he may lose his life, and he may take the castle. At any rate here I am. I thought it my duty to come, and to come now; and I returned with my mind perfectly tranquil. I know that a sparrow shall not fall to the ground without my Father, and that the very hairs of my head are all numbered.

Under date of June 29, Mr. King wrote again, communicating the latest intelligence which has been received from him. He says:—

As yet I have been unmolested; and I shall not probably be put in prison. I shall be called before the court soon, I suppose, to be examined as to the charges of proselytism brought against me last year in the "orgies;" and then, if the court insist on my being imprisoned, I shall offer bail, which, I presume, will be accepted.

No attack has been made upon me as yet, to my knowledge, in any newspaper since my return to this place. This is truly wonderful! I never expected to return without receiving a heavy cannonade from at least two of the principal papers here. Two or three days since, I met the editor of the Age, who printed the "orgies," and reviled me so much last year; and he gave me his hand in the most cordial manner, and welcomed me back to Greece! This is a singular incident in this most wonderful drama. Every thing has been ordered far more favorably to me than I had reason to expect. The Lord reigns. He who stopped the mouths of the lions, that they should not destroy Daniel, has stopped the mouths of those who last year "gaped upon me with their mouths, as a ravening and a roaring lion," and "whose teeth were as swords, and their jaw-teeth as knives to devour" me "from off the earth."—*Miss. Herald.*

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BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

Thirteenth Annual Meeting.

The Board of Missions held its 13th Annual Meeting at Providence, R. I., June 20 and 21. From the report of the Foreign Committee it appears that the foreign stations under their care are:—In Greece, Athens, with one missionary and three assistants; in Africa, Cavalla, with four outstations, one missionary and six assistants; in Turkey, Constantinople, with one outstation, one missionary; in China, Shanghai, with three missionaries and two

assistants:—Totals, four missions, four stations, four out-stations, six missionaries and eleven assistants, beside several native assistants.

Receipts of the Committee for the last financial year $40,016,94; expenditures for the same period, $40,814,48.

Although the year just terminated has not been without occasions of deep solicitude, it has yet been marked by many tokens of the Divine goodness. The offerings of the church have increased; the number of contributing parishes has been enlarged; instances of individual liberality have occurred, evincing the influence of the Spirit of God, in stirring up his servants to seek the salvation of their fellowmen; and while embarrassments at home have by his blessing been overcome, tidings have been received from abroad which have cheered the hearts of those entrusted with the charge of the foreign missions of the church, and encouraged them to persevere in the work of extending to those ignorant of the gospel, the knowledge of the Son of God.—*Spirit of Missions.*

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# American Baptist Missionary Union.

## Missionary Notices.

### *Death of Mrs. Jencks and Mrs. Johnson.*

It has again become our painful duty to record the "desolations which God hath made" at some of our missionary stations. Mrs. Caroline Baldwin Jencks, wife of Rev. E. N. Jencks, of the Siam Mission, and formerly of New Milford, Ct., died at sea on her return to this country, June 27, after a protracted illness. Mrs. Anna A. Stevens Johnson, wife of Rev. J. Johnson, of the China Mission, and late of Eastport, Me., died suddenly at Hongkong, June 9; within two days hope and joy were changed to unavailing grief. The particulars are given in the subjoined letters of Mr. Jencks and Mr. Dean. We sympathize with the afflicted mourners near and distant, and with the common cause of missions so often and deeply smitten. But it is God who hath smitten, even our Father.

#### Letter of Mr. Jencks.

I wrote you from Hongkong on the 29th of March that our passage was engaged in the "Valparaiso," and that she would sail about the middle of April. At that time Mrs. Jencks's health was very feeble indeed, and nearly all our hopes depended on the voyage. The ship sailed from Whampoa on the 12th of April, and for the first week out, Mrs. J. began to amend a little; but at the end of that period we were becalmed, in very hot weather, and thence forward she declined rapidly. Our voyage down the China Sea and the Straits of Angier, occupied a whole month; and when we arrived there, she was very feeble. Contrary to our hopes, she still continued to decline after reaching cool weather in the Indian Ocean; and when we had passed the longitude of the Isle of France, she rarely left her bed.

From the time we left Bangkok, she cherished but little hope of surviving, and spoke of death as an event rather probable than otherwise. Her state of mind during most of her trying sickness was a calm reliance upon Divine mercy and submission to the Divine will. For a few weeks, however, before her death, she was cast down with a sense of sin, and being at the same time more or less delirious, it was difficult to apply the consolations of the gospel. She was literally dying of want of sustenance,—the digestive organs were destroyed by disease,—and food could no longer satisfy hunger or sustain life. A few days before her death she became more calm, and received much comfort from the reading of the scriptures and prayer. She then obtained a more hopeful state of mind, and expressed her unshaken confidence in God, and her trust in the Savior; and, at the same time, spoke of her unworthiness and wondered at the providence of God, which took her so far from home, at such an expense to the Board, and merely to return again or to die on the way. Yet she wished

to have it said of her, that although she had suffered so much, she never regretted for a moment having come out; for she believed she had but obeyed the call of God.

The approach of death was sudden, and to me very unexpected. It was preceded by no very marked symptoms of dissolution. Her spirit passed at once,—without a moment's struggle,—into the presence of her dear Savior. This sudden transition was a severe shock to me, as, even then, I had not lost all hope for her life. Her body was left in the attitude of sleep, and it was only after they had taken her away to be buried, that I relinquished all hopes of her waking again. Her countenance bore a more peaceful smile in death, than it had long known in life; and I have no doubt that to her the change was glorious, as it certainly was peaceful.

She died early on the morning of the 27th of June, in Lat. 32° 10′ S., Long. 14° E.; and her remains were committed to the deep in the evening of the following day. Capt. Lockwood read the Episcopal burial service, and the whole ship's company assembled in clean attire and, giving a solemn attention, witnessed the burial. I had besought the captain to have her remains taken to St. Helena; but he represented it as almost impossible, and I was obliged to submit to the burial at sea. She died a *martyr* to a holy cause,—

"Flung to the heedless winds,
Or on the *waters cast*,
Their ashes shall be watched,
And gathered at the last."

She was born at New Milford, Ct., on the first of April, 1820. Her parents are Rev. Daniel and Mrs. Susan Baldwin, who are now living with a numerous family of surviving children at Farm Ridge, La Salle Co., Ill. At the early age of eleven years, she experienced a change of heart and united with the Baptist church in her native town; of which she remained a member till her arrival at Bangkok. She was always noted for her consistent, cheerful piety, and for her strict attendance upon the ordinances of the church and cheerful performance of Christian duty. At the early age of sixteen, her attention was called to the condition of the heathen perishing without Christ,—without God in the world; and she besought the Lord to guide her into the true path of duty, and to prepare her for this work, if she was really called to it. It was six years afterwards that we met; and our mutual desire to become missionaries to the heathen formed the basis of our attachment.

Before embarking for her field of labor, she had become an experienced and successful teacher, and by the loveliness of her character had endeared herself to numerous friends. Her heart was pure and her disposition most amiable. Her intellect was judiciously cultivated rather than highly accomplished, and her tastes rather natural and simple than artificial or acquired. She was possessed of unusual energy of character, but her health began to decline in a few months after reaching her field of labor; and we can only know what she would have become as a missionary, had her life been spared, by what she was in the other relations which she sustained. She was ardently attached to her family and deeply devoted to her work. Even before she could make herself understood, she would often press upon the attention of our unconverted servants and visitors the importance of Christianity, and make them individually the subjects of special prayer.

Yet she was permitted to labor for them a short time only. Released from all her sufferings, her prayers now turned to praises and her hope to fulness of joy, her pure spirit is reposing in bliss, while her body awaits in the depths of the ocean its last glorious change.

In looking over her papers a few days after her decease, the following lines arrested my attention. They had evidently been copied by her hand, from an anonymous source many years ago.

"It matters not much,—when the bloom is fled,
And the sensitive heart is cold and dead,
And the light is gone from the lustrous eye,
Where the mouldering ashes are left to lie.

"It matters not much,—if the soaring mind
Like the flower's perfume is exhaled to heaven,—
That its earthly shroud be left behind
To decay wherever a place is given."

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### Letter of Mr. Dean.

*Our dear sister Johnson is in her grave!* She died yesterday at 6, P. M., leaving an infant son three weeks old to want her care, and the mission and friends, all in sorrow, to mourn her loss. Last Sabbath she rejoiced with us in the baptism of one of her Chinese sisters, who then, for the first time,

joined with us at the Supper of our Lord; to-day she rejoices with the redeemed at the Marriage Supper of the Lamb. For her we cannot grieve; but for her friends, and for this mission, and for ourselves,—we deeply mourn. She had strongly attached herself to those who enjoyed her acquaintance, and had given promise of great usefulness to the mission. Her unostentatious piety, her refined sensibility, her womanly modesty and kindness of heart, eminently fitted her for the duties of her station. But the Master has called for her, and she has gone; and as much as we prized her society and mourn her departure, we would not call her away from the society and holy services of her promoted station. The sorrowing husband appears sustained by the hand by which he has been stricken, and the orphan boy is mercifully provided for by the care of a Christian lady and the aid of a Chinese nurse.

Mrs. Johnson arrived in China with her husband in January of the present year, and though originally destined to Ningpo, it was found that the climate of Hongkong was better adapted to her health, and the wants of this station presented stronger claims upon their labors than Ningpo; and it was concluded to make this their permanent station,—subject to the approval of the Board. Our departed sister entered upon her duties in her own quiet, cheerful way, which gave promise of a long and useful course of life; and up to the time of her last short illness, nothing occurred to darken her bright prospects. Indeed, till two days before her death, we were fondly anticipating her speedy recovery; when extreme debility gave rise to some slight mental wanderings, which caused us the first alarm. These continued occasionally till about two hours before her end, when she fell into that fatal comatose state from which she awoke not here. She seemed not to *die*;—but in the expressive language of scripture, she "*fell asleep.*"

It may be a comfort to her friends to know, that she enjoyed all that medical skill and the promptings of friendship could do, to render her comfortable and restore her to health. She enjoyed the counsel of two physicians, the care of a native and European nurse, and the attention of kind friends, among whom were some American ladies of experience and great kindness. This bereavement is to us the more mournful, as it comes upon us so soon after the death of Dr. and Mrs. James, (while coming from Canton on the 15th of April,) and the death of Mrs. White, of the Methodist society, which occurred at Fúchaú on the 22d of May. Death among our missionary circle does not startle us because it is *uncommon*;—but its very *frequency* begins to awaken us to solicitous inquiry. God in mercy teach us his ways and prepare us for all his holy will.

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*Assam.*—Sickness of Mr. Cutter.

We learn by letters from Mr. Brown and Mr. Barker, that Mr. Cutter has been very ill, of fever, and for several days his life was nearly despaired of. At the last dates, May 16, better hopes were entertained of his recovery.

Arrivals at Gowahatti.

Mr. Barker writes under date of May 23:—

Our dear brethren Danforth and Stoddard and their wives arrived here, in an accommodation boat in tow of the steamer, on Sunday, 5 o'clock, P. M., the last day of April; all in good health. Br. Stoddard commenced his labors the same evening, by preaching to our English congregation. Mrs. Bronson arrived here on Monday. She had come down for her health, and to meet the Stoddards. She was very feeble, and we had to *take* her from her boat in a *palku*. On the 11th, br. Stoddard and wife left for Nowgong; Mrs. Bronson left on the 12th. They have all arrived safe, and appear delighted with the country. Mrs. Bronson's health was a little improved, but still very poor, and she extremely weak.

On the first Sabbath of this month, the wife of one of the members of our little church was baptized:—after which br. Danforth preached an impressive sermon (to us a feast). Br. and sister Danforth gave a brief relation of their experience, and were received into the church with the one baptized in the morning. Br. Stoddard preached in the evening. The services of the day were solemn and interesting, and to us, who had been here more than eight years without seeing any addition to our number of

fellow-missionaries, it was extremely so. And after br. Danforth had been received into the church, and as we were concluding the sacred Supper of the Lord, I felt quite willing to die; yet anxious to live for the church and my dear family.

I have no time to say more. The Lord reward you for sending us more missionaries. The Lord's name be praised for his goodness.

Mr. and Mrs. Stoddard at Nowgong.

Mr. S. writes from Nowgong, May 24:—

We reached this long desired haven on the evening of the 18th in safety and good health. The smiles and protection of our kind Heavenly Parent have been about us at every step of this long and tedious journey. We have suffered no harm, and it has not been our lot to want any necessary blessing. The comforts of the sea passage were abundant, and they were no less from Calcutta to this place. Indeed, we can hardly institute a comparison between our accommodations up this difficult river, and those of the dear brethren who have preceded us in this mission. It was expensive travelling in the steamer; but all the advice of our friends in Calcutta and Assam was in favor of this course, as so many have been destroyed by coming up that river in small boats.

We were in the ship Cato 138 days,—in Calcutta twenty-seven days,—on the steamer to Gowahatti seventeen,—in G. eleven,—in small boats, from G. to Nowgong, eight days,—in all from Boston 201 to Nowgong. We had very little rain coming up the river; and although we have reached our station at an unhealthy season, and when there is much sickness around us, we hope to be spared those trying scenes through which others have passed. But we are in the hands of the Lord; may we be reconciled to all the dispensations of his righteous Providence.

We found br. Barker in feeble health, yet toiling on, as most missionaries must, for want of some one to assist them. The cause there seems to be advancing. Br. B. preaches twice in English and two or three times in Assamese each week; sister B. has an interesting school of girls, in which she spends four or five hours daily. They will at once receive assistance from br. and sister Danforth, and all engage in their work joyfully. While br. D. can take charge of the English preaching, sister D. can look after the English school.

As we drew nearer and nearer to Nowgong, our hearts leaped for joy that we were so soon to bring relief to our dear brother and sister, who have toiled alone till their crushing responsibilities have brought them near the grave. And how were our hearts touched as we read, from time to time, the letters received from our brother before we reached the station; in which his heart overflowed in gratitude to God, that long prayed for and long expected aid was at hand. The day that news reached him of an appointed co-worker, was consecrated to God in prayer and fasting. We also received short letters from some of the boys of the Orphan Institution, whose hearts have recently been taught of the Holy Spirit to sing the Redeemer's praises; which were truly affecting. "Our hearts were made glad," say they, "when we first heard of your leaving your beautiful country, dear parents and friends, to teach us all kinds of knowledge and to preach the Savior's precious gospel. Hasten,—come soon, that our dark country may receive light and salvation."

But all this was but a poor expression of the great joy which our arrival seemed to cause to this lonely missionary family,—this interesting group of orphan children,—these young disciples of the Lord Jesus Christ. I felt that I was not worthy to communicate such joy to the lambs of Jesus; that I now could say, as I looked at the flowing tears of gratitude, and heard the unrestrained exclamations of joy,—"Lord, it is enough, I am fully compensated for all I have, or all I may be called to endure for thee." Could Christians in America only stand one hour and look at the scene before me, they could no longer withhold that which belongs to the Lord. If a spark of grace were remaining in their hearts, they would *give* for the spread of the gospel.

The field here is large and inviting; the population dense. But this orphan school is the most interesting and promising field of labor in Assam.

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*Maulmain.*—Letter of Mr. Stevens.

Allusion has been made in former numbers of the Magazine, to losses by fire sustained by several of the Maulmain mission-

aries, and appropriations respectively made for their relief by the Executive Committee. To Mr. Stevens and family, whose entire property had been consumed, including his valuable library, $500 had been voted by way of outfit. In reply, Mr. Stevens writes:—

Your letter expressing the sympathy of the Board, in our loss by fire, has been thankfully received; and Mrs. Stevens and myself beg that you will present to them our sincere acknowledgments for their kind remembrance and their generous donation of $500 to renew our outfit. The Executive Committee, will, I am sure, be glad to learn, that so liberal have our friends here proved on the occasion of the fire, that our outfit is already, to a very considerable extent, renewed; at least so much so, that we feel that we should be happier not to draw upon the treasury for the $500; and, therefore, beg the Executive Committee to consider that sum still at their disposal, to appropriate to the different purposes of the mission, as their judgment may direct.

In respect to my manuscripts, I am not sure that I have mentioned that almost every one of much importance has been recovered, in consequence of copies having been distributed among the former pupils of the school and the preaching assistants. These have gradually come to light, and I cannot but acknowledge in their preservation a protecting Providence.

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*Shawanoe Mission.* — Letter of Mr. Meeker.

I left Ottawa on Thursday, the 10th inst., to attend a protracted meeting at Delaware; which commenced on Friday evening, the 11th, and continued until to-day (Monday) at 12 M. The meeting-house was more than filled; —brethren Barker, Pratt, Cusick and Meeker, attended. We had religious professors from eleven different nations; with addresses and prayers in Stockbridge, Tuscarora, Wyandott, Ottawa, Shawanoe, Delaware and English. Four backsliders were restored, and five persons baptized; one more was received to be baptized next Sabbath.

The Delaware school appears to be in a very prosperous situation, with twenty-eight children; new applicants are almost daily refused. Br. Pratt thinks he could get seventy-five as easily as twenty-five. All are well at present.

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*Mr. and Mrs. Wade at St. Helena.*—Letter of the St. Helena Baptist Church.

(Addressed to the Board.)

It gives us much pleasure to publish the following spontaneous tribute of Christian affection and confidence from the Baptist Church of St. Helena to two of our endeared missionary laborers whom Providence had cast upon their hospitalities. We had intended it for our last number, in connection with the notice of Mr. Wade's return, but it was necessarily deferred. For some account of the St. Helena church, see the next article.

Christian Brethren, beloved in the Lord,—

We, the pastor and elders of the Baptist Church, St. Helena, cannot allow this opportunity to pass, without expressing our deep sense of gratitude to the Great Governor of the universe, and Head of the Church, for sending amongst us, in the order of his providence, your missionary, the Reverend Mr. Wade and his good wife, particularly at the very time he did. Their presence and labors greatly encouraged the timorous, and strengthened the faith of the weak converts; making them bold to come out, in the face of a gainsaying world, to put on the Lord Jesus Christ, in the solemn act of baptism. This Christian ordinance met with the greatest opposition from the members of the Church of England,—this being the first Baptist and only Dissenting church ever established in this island.

It is impossible to speak too highly of the piety and labors of both Mr. and Mrs. Wade, while sojourning amongst us. Though in great bodily weakness, still they ever manifested that it was more than their meat and drink to do the will of their Heavenly Father. Their names will be ever embalmed in our memories, and written in our hearts. We hold such in reputation, who have counted not their lives dear unto them, so that they might win Christ and testify the gospel of the grace of God. As a church, we part with them with deep regret; and we can say, in deed and of a truth, that they go away from this island leaving

a savor of grace behind them, and not without seals to their ministry and souls for their hire. The Baptist Board of Missions have indeed been greatly honored by such a father in Christ, and mother in Israel; and we pray that God may send forth many more such laborers into his vineyard. We are happy to say also, that God has also made their visit a blessing to themselves in greatly restoring their health.

We beg that the Board will give us an interest in their prayers, and not forget the little Baptist Church of Christ on this rock in the midst of the ocean. And praying for your prosperity in the great work of God, we remain, beloved brethren,

Yours in the bonds of the gospel, very affectionately,

JAMES MCGREGOR BERTRAM, *Pastor.*
H. R. JANISCH, *Minister.*
JAMES ELLIOT, } *Elders.*
THOMAS CHARLETT, }

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BAPTIST CHURCH AT ST. HELENA.—*Letter of Mr. Wade.*

In our last Magazine, p. 363, and at other places incidentally, the attention of our readers has been directed to the labors of the Rev. Mr. Bertram, and to the work of grace which God has wrought by his instrumentality, on the island of St. Helena. The following particulars in regard to the origin and progress of the work have been kindly furnished by Mr. Wade at our request. Alluding to his detention at St. Helena on his late return passage, Mr. Wade says:—

We spent the first week at the very hospitable mansion of Mr. Carrol, the American consul. In the course of the week we were made acquainted with several pious persons, seals of Mr. Bertram's ministry.

Mr. Bertram had left England with the intention of laboring at the Cape of Good Hope; but learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there. His friends dissuaded him from the attempt. "There are there," said they, "two chaplains, the colonial and the military, who are sustained by the strong arm of Government; and the entire population of the island is in religious matters under their immediate supervision. They will, of course, oppose your efforts; none will dare listen to you; every thing is dear on the island, and you will have no means of support." "The Lord," said he, "is stronger than men, and he hath promised to do all things for them that believe,—I will go; God will help me." He did go. When he arrived, he knew not a person on the island; but he was not diffident; he soon formed some acquaintances, and procured a private house to be opened to him for preaching; his congregations became large; the chaplains were disturbed, and reported him to Government; he was called before the governor and his credentials demanded; these were produced; His Excellency said they were legal, and he was dismissed. His congregation now increased; numbers of the most respectable families attended. The chaplains made another effort against him on the charge of holding unlawful assemblies. This obliged him to purchase and license a chapel. He was now safe from government annoyances,—his popularity increased, until, at length, he gave out the astounding notice that at such a time he should preach on the subject of baptism, and undertake to show from the bible that "immersion of the whole body in water is the only mode, and believers the only subjects, of Christian baptism." From this time many turned back and followed no more after him; others, whose hearts the Lord had touched, gladly received the word, and requested baptism.

This was the state of things when Mrs. Wade and myself arrived on the island. Mr. B. was preaching the gospel with all boldness, and the Holy Ghost was making it the power of God unto the conversion of souls. Religious meetings for preaching or prayer were held almost every evening in the week; it was in fact a time of revival. Soon the baptistery was finished, and its waters consecrated by the immersion of about forty candidates on a profession of their faith in Christ. One of the earliest of these converts was a Mr. Janisch, a young married gentleman, of German origin and excellent education. His father, now deceased, had been for many years the Dutch consul on the island, and had educated this son for the English army; but he, since his conversion, has devoted himself to the ministry of the gospel. Mr. Carrol spoke of him in terms of the highest commenda-

tion, and I was much edified by the sermons which I heard him deliver. At his earnest solicitation, we spent two weeks at his house. Subsequently we were invited to spend some time in the country with a very pious lady who was an American. Here we staid six weeks, and as the Lord was pouring out his Spirit upon the people of the neighborhood, we had many delightful meetings and witnessed many hopeful conversions. Three of the new converts were members of the family, and several others were brought into liberty in that house while we were there. About sixty in all were baptized, and some twenty more were expecting to be baptized soon.

The greater part of the *native* inhabitants are exceedingly ignorant, having scarcely any knowledge of science, or of the world beyond their own little island, and still less of religious truths beyond what is contained in the book of Common Prayer. Many are quite as ignorant of God and religion as Burmans or Karens. But we saw there, also, some of the finest specimens of Christian character, as exhibited under suffering of pain or want, that I have ever seen in any country. One who had been reduced from affluence to poverty, now a widow, old, and almost suffocated with dropsy in the chest, was calmly waiting till her change should come, and blessing God for every thing. Several young ladies had been repeatedly beaten by their parents or other guardians, to prevent their attending the meetings. Others had been turned out of doors by those on whom they were dependent, because they would follow Christ in baptism; but they remained firm under their sufferings, nor did we hear them complain.

St. Helena is truly missionary ground; but, as in other places, it is mostly among the poor that the gospel finds its way to the heart; and the little Baptist church which has been begun there, claims the prayers and sympathies of the churches in more favored lands. And they need a sympathy which extends beyond the mere sound of words. Their chapel is not yet free from debt; their pastor is wholly dependent on them for support, and their means are small; but if their chapel were free of incumbrance, they would feel quite happy; for if they lose this, they will be again exposed to the annoyances of government.

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions held its 39th Annual Meeting at the Tremont Temple in Boston, Sept. 12–15; Hon. Theodore Frelinghuysen, President of the Board, in the chair.

Summary of the 39th Annual Report.

The *Missions* under the direction of the Board are the

| Missions. | Stations. | Out-stations. | Miss. & as'ts. | Nat. helpers. |
|---|---|---|---|---|
| Zulus in S. Africa, | 5 | 3 | 16 | 3 |
| Gaboon in W. Africa, | 2 | | 9 | 5 |
| Greece, | 1 | | 2 | |
| Armenians, | 6 | 5 | 38 | 26 |
| Syria, | 3 | 2 | 23 | 5 |
| Nestorians, | 1 | | 13 | 12 |
| Mahrattas (Bombay M.), | 2 | | 7 | |
| " (Ahmednuggur), | 3 | 2 | 14 | 9 |
| Tamil (Madras M.), | 3 | | 10 | 7 |
| " (Madura M.), | 10 | 1 | 22 | 48 |
| " (Ceylon M.), | 8 | 6 | 25 | 32 |
| Siam, | 1 | | 2 | |
| China (Canton M.), | 1 | | 7 | |
| " (Amoy M.), | 1 | | 4 | 1 |
| " (Fuchau M.), | 1 | | 8 | |
| Borneo, | 2 | | 3 | |
| Sandwich Islands, | 20 | | 81 | 7 |
| Oregon Indians, | 4 | | 9 | |
| Choctaws, | 6 | 2 | 37 | 1 |
| Cherokees, | 4 | | 20 | 5 |
| Sioux, | 5 | | 22 | |
| Ojibwas, | 3 | | 8 | 1 |
| New York Indians, | 4 | 1 | 14 | |
| Abenaquis, | 1 | | | 1 |
| Totals 24 | 97 | 22 | 394 | 163 |

The number of printing establishments is 11, and of type foundries 7. Number of pages printed last year, 46,173,345; total from the beginning, 635,040,844. The number of churches is 75, communicants 25,939; added during the year, 1,838. The number of seminaries is 12, pupils 586; other boarding schools 18, pupils 541; free schools 302, pupils 10,718.

During the past year there have been sent forth to the missions 14 missionaries, 1 male and 17 female assistant missionaries, in all 32; besides 4 missionaries, 1 male and 4 female assistant missionaries, who, after visiting their native land, have returned to their several fields of labor.

Ten of the missions have in this way been strengthened and enlarged, viz., those in Southern and Western Africa, that to the Armenians, that to Syria, those to Canton and Fuchau in China, that to the Sandwich Islands, and those to the Choctaw, Cherokee and Sioux Indians.

During the same period the Committee have appointed 18 missionaries, 2 physicians, 1 male and 18 female assistant missionaries, 40 in all; of whom 3 missionaries, 1 male and 9 female assistant missionaries, have already been sent to their respective fields of labor.

*Publications.* The monthly issues of the Missionary Herald have been 16,700 copies, of which above 9,000 copies are sent gratuitously to donors and others. Of the Dayspring 47,000 copies have been published and circulated each month. About 46,000 copies of missionary papers and tracts of various kinds have also been printed and distributed by agents and others.

*Receipts and Expenditures.* — The whole amount received into the treasury of the Board the last year, is $254,056,46, exceeding that of the year before by $42,-653,70, being an advance of more than 20 per cent. The expenditures for all purposes, during the same period, amounted to $282,330,38, being $17,546,55 more than those of the last year, and $28,273,92 more than was received into the treasury: and, of course, increasing the indebtedness of the Board by that amount. The excess in the outlay was owing to some unexpected expenditures in distant missions. The debt, which at the last annual meeting was $31,616,86, was, on the 31st of July last, $59,890,78.

*Receipts from Coöperating Societies.*

| | |
|---|---|
| Board of Missions of the Reformed Dutch Church, | $8,493 55 |
| Board of Missions of the German Reformed Church, | 1,100 00 |
| American Bible Society, | 6,000 00 |
| American Tract Society, | 5,000 00 |

## DONATIONS

*Received in August, 1848.*

### Maine.

| | | |
|---|---|---|
| Penobscot For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 24,72; do., 2d ch. 3,21; a family miss. box 2,10; "Soc. to aid Assamese Orphans, H. A. Wood tr., for the sup. of a child in the Assam Orphan Institution named Deborah Porter," 25,00; Corinth, ch. 20,00; Fem. Miss. Soc. 3,20; Etna, ch. and soc. 11,73; East St., Albans, ch. and soc. 8,04; Jacob Parsons Lincoln 2,00; to cons. Rev. L. Kingman L. M., | | 100,00 |

### Vermont.

| | | |
|---|---|---|
| Brattleboro', ch. | 20,00 | |
| Windsor, "from the purse of a child deceased" | 3,00 | |
| | | 23,00 |

### Massachusetts.

| | | |
|---|---|---|
| Canton, Mrs. Abby S. Crane 100,00, to cons. herself L. M.; do., 25,00 for sup. of a child in Nowgong school named Friend Crane, | 125,00 | |
| Newton, Soc. Miss. Inquiry, Theol. Inst., J. W. Lathrop tr., | 25,50 | |
| do., Upper Falls, ch., Isaac Keys tr., mon. con., | 11,45 | |
| Worcester, Isaac Davis, for sup. of Rev. J. G. Binney, and to cons. Samuel S. Green, Rev. David Alden, James S. Woodwarth and Elmer Valentine L. M., | 400,00 | |
| Boston, united concert at Tremont Temple, W. H. Jameson tr., | 62,80 | |
| | | 624,75 |

### Connecticut.

| | | |
|---|---|---|
| Norwalk, Mrs. Mary Ellis 100,00, less disc. 50c., | 99,50 | |
| Ashford, James Kent 1,00; Tolland, Mrs. Maria Butler 1,00; Miss Julia A. Marvin 1,00, | 3,00 | |
| Jewett city, Benj. A. Smith | 2,00 | |
| | | 104,50 |

### New York.

| | | |
|---|---|---|
| New York city, "a little Sab. school girl" | ,77 | |
| Auburn, Mrs. Huldah Gregory | 2,00 | |
| Warwick, Mrs. Mary Ann Hoyt | 2,00 | |
| Williamsburg, ch., (of which 25,00 is from Sab. Sch. Miss. Soc., for sup. of a boy in Mrs. Haswell's school named Alanson P. Mason,) | 250,00 | |
| | | 254,77 |

### New Jersey.

| | | |
|---|---|---|
| Keyport, Rev. H. V. Wilson 10,00; Martha Seabrook 10,00, | | 20,00 |

### Pennsylvania.

| | | |
|---|---|---|
| East Smithfield, ch., Samuel Farwell tr., | 2,00 | |
| Monongahela Asso., C. Vance tr., | 30,90 | |
| Pittsburg Asso., col. at annual meeting | 15,37 | |
| Western Conv., do. do. | 7,11 | |
| Mount Moriah, ch. | 7,00 | |
| Pittsburg, Howard Larcomb | 5,00 | |
| Philadelphia, "a widow, avails of a gold chain," per Rev. G. S. Webb, agent, | 6,75 | |
| | | 72,13 |
| | | 74,13 |

### Ohio.

| | | |
|---|---|---|
| Portsmouth, George Heoredh, to cons. Rev. Levi Griffeth L. M., | | 100,00 |
| | | $1301,15 |

### Legacy.

| | | |
|---|---|---|
| Brighton, Mass., Bela Greenwood, per Mrs. Hannah M. Greenwood administratrix, | | 1500,00 |
| | | $2801,15 |

Total from April 1 to August 31, $27,596,22.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII. NOVEMBER, 1848. NO. 11.

## "THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. Tim. 1:11.

(Continued from p. 166.)

It gives us great pleasure to be allowed in continuation to present to our readers farther extracts from Dr. Eaton's Missionary Discourse. Our first consists of a portion intermediate to the two main divisions of the discourse, and may be entitled

### GENIUS OF THE GOSPEL.

The "*glad tidings*" are for the *whole* race of man, without distinction of nation, birth, character, or condition. This universality of design and application, in a system of religion, is a peculiar characteristic of the gospel of Christ; and its introduction in our world constituted an entirely new era in the history of our race. All previously existing systems of religion were either suited alone to particular nations, climates and conditions, or were so restricted by special enactments as to prevent their universal spread. This last was the case with the only true religion in the earth before gospel times. The religion of the ancient people of God was manifestly not designed to be the universal religion of man. Although it held forth invitations to the surrounding heathen to cast away their dumb idols and worship and serve the God of Israel, the only living and true; yet the divinely fixed locality of its worship, the limitation of territory assigned to its worshippers, its rites and public observances, with other peculiarities, clearly show that it was a religion for a particular nation and not for the whole race. But the gospel overlooking all the accidents which vary human conditions, disregarding national and climatic peculiarities, and *all* the barriers which separate one portion of the race from another, is addressed to universal man. "I bring you glad tidings of great joy," says the angel, "which shall be to *all* people."

This peculiarity of the gospel has been justly regarded as among the strongest internal evidences of its divine origin. The originality and vastness of the conception, the wide-sweeping scope and grandeur of the design, and the wisdom and benevolence of the adaptation, point to an *infinite*, not a finite intelligence. The intelligence that knows how to separate the essential and the immortal from the accidental and the temporary, in the complicated nature of man, and to create a system adapted peculiarly to the former, is not *human*. This of itself would be a sufficient evidence to our mind, that the gospel was from Heaven and not of men. None but He who created man and hence knows what is in man, can so distinguish between the common and universal principles

of his nature, and the countless varying and transient peculiarities of his endlessly diversified condition, as to put forth an influence suited to move and alike to affect the entire mass of humanity. Such, however, *is* the influence which the gospel of Jesus sends forth. Addressing itself to the essential and permanent principles of our nature, its effect is alike upon the king and upon the beggar, upon the philosopher and upon the savage, upon the shivering dweller beneath the Pole, and him who pants beneath an equatorial sun, upon the American and the Chinaman. Setting entirely aside the temporary distinctions of the world, it applies the same rule and the same mode of procedure to the whole family of man. With whatever prerogatives some may be clothed, whatever dignities and preëminence have been assigned to some over others, however wide the difference in visible condition, however highly exalted some, and lowly debased others, they are all put in the same category of rebels against the Sovereign of the universe, and condemned to eternal woe. They are all contemplated as alike needing that gracious pardon which the gospel offers in the name of Jesus, and all without respect of persons are cordially invited to accept the pardon and live forever. It was indeed a new era in the history of man, when an institution was introduced into the world whose rules of judging had no reference to the outward appearance or temporal relations of individuals; but recognizing in all a spiritual and immortal nature, *primarily* regarded this in its relations to its great Author and to its eternal existence beyond this visible scene:—which extended one hand to the throne and reached down the other to the filthy hovel, and brought *down* the lordly occupant of the one, and brought *up* the lowly inhabitant of the other, and placed them side by side, and judged them by the same rule, and *started them together* upon their career of a glorious immortality. If the nature of the gospel adapts it to the world of human beings, and its conception indicates its divine original, its spirit, as we have seen, does so no less. It breathes a *world-wide* philanthropy, and has a feeling and voice of sympathy for human woe, let it come from what quarter it may. Disinterested and impartial benevolence,—boundless and all-encompassing compassion,—lives and glows in every feature of the gospel. Originating as a system of religion within the precincts of a preparatory and restricted dispensation, it burst over and swept away the barriers that interpose between Jew and Gentile, and poured its full tide of living waters round the globe. Its compassion, without overlooking the physical miseries of man, is directed mainly to the alleviation of the agonies and woes of his spirit, and effects a radical cure of these by completely removing their cause. *Sin*, the sole and universal cause of human misery, is eradicated from the soul of man by the gospel alone. And where a soul is found stung by this monster and writhing under its deadly venom, thither the heavenly compassion of the gospel would move and apply its all-efficacious remedy.

Having illustrated the nature of "the glorious gospel," the author proceeds to inquire,

*How can we most efficiently promote the spread of the gospel in the earth?*

### DIFFERENCE OF RESULTS BETWEEN PRIMITIVE AND MODERN MISSIONS.

As we resorted to the history and character of Jesus of Nazareth for an answer to our first question, what can be more proper than to look to the history of his apostles and first disciples for an answer to the second? Their

success in the blessed work of publishing the gospel of peace, and subduing men to the obedience of the faith, was wholly inexplicable to their own age, and has been a marvel to all succeeding times. We sometimes talk of obstacles to the spread of the gospel now, but had we *their* obstacles to encounter, with our present measure of faith and devotion, we should probably be deterred from making a single movement. Nevertheless, with all odds against them, their ever-onward march was a continuous scene of triumph. "Blessed be the God and Father of our Lord Jesus Christ," says the apostle, "who always causeth us to triumph with Christ in every place." Now it is most pertinent to inquire,—Why this difference of results between primitive and present times? What power of motive, what elements of impression, had they which we have not, and having not, may be excused for falling so far below their measure of success? This subject has been treated with great power and clearness by some of the ablest minds in the ministry, but it is by no means exhausted;—there are still points of exceeding interest which are worthy of being brought out into more luminous relief. It has been clearly shown that there is no good reason why we should not return to the primitive style of feeling and acting. The primitive disciples had no relations and responsibilities which we have not,—no motives to love and labor,—no incentives to sacrifice, self-denial, zeal and perseverance, that we ought not to feel in equal measure. We were redeemed by the same precious blood. We serve the same Master, we are one with them in Christ. We have the very same gospel, the same supports and consolations in life, and the same prospects and hopes of heaven. And we, too, let us never forget, have the same solemn charge to fulfil and a like work to perform, which were committed to them; and, blessed be God, we have the same promise of divine aid and of ultimate and glorious triumph, which gave such holy energy and joyful hope to them.

### CAUSE OF THE DIFFERENCE.

Why, then, the difference? We may readily see a proximate cause for it in the humiliating contrast between their Christian zeal and devotion and ours. *They* were all missionaries in spirit, in purpose, and in act, and went *every where* preaching the word, not counting their lives dear unto them, *joyfully* yielding up their earthly substance, *cheerfully* submitting to sacrifices and privations, *boldly* encountering dangers, *firmly* enduring tortures, and *calmly*, yea *triumphantly* meeting death in the most frightful shapes. They had a mission to fulfil, and their minds and hearts were *engrossed* with that. The messages of mercy with which they were charged *must* be borne to those for whom they were intended,—a perishing world *must* hear the glad news of a Savior, and all men besought to be reconciled to God, and the whole earth be filled with his glory. These were the objects which filled their minds and inflamed their hearts, and thus going forth, grasping the promise of their Divine Master with the energy of an invincible faith, the results must have been widely different from any thing we could expect from our worldly and undevotional spirit and our feeble and pusillanimous faith. Doubtless if we could take on at once the character of primitive saints, and feel the inspiring energy of their faith, we might witness in our own day the repetition of their successes and triumphs. Whenever we shall do this, Satan's time is short, and the utter overthrow of his empire hasteneth. For, in truth, our visible resources and advantages for the conversion of the world are immeasurably beyond theirs. We have not indeed the power of working miracles, and we do not need it. This power seemed to be

given for the temporary purpose of authenticating the claims of the new religion, and arresting and directing attention to its wonderful truths, and did not belong to the agency employed in turning men's hearts to God. "The *gospel*, —the GOSPEL was the power of God unto salvation,"—it was the *foolishness of preaching this*, which God had appointed to save them who believe. This same gospel, we repeat, we have in all its original fulness and power, and far beyond comparison we have the advantage of them in numbers, in wealth, in condition, in means of access and influence, and in every human instrumentality which can be made available in publishing the gospel of the grace of God throughout the earth. We are in advance of them in every thing save in *faith* and *love*; but *wanting these*, we fall out of sight behind them in their impression and influence upon an ungodly world.

### THE THING NEEDED.

The main thing needed, then, to prepare us for efficient service in the work before us, is the restoration to our souls of primitive *faith* and *love*. But how can this be effected? There is, of course, a summary answer to this question, the truth and vital importance of which must always be taken for granted. The Spirit of God must do the work,—and for His influences we must unceasingly pray. The feeling of our dependence upon the Holy Spirit cannot be too deep and all-pervading. We must not forget, however, that the Spirit does not bestow his influences *at random*. He has a *plan*, and works by means. The whole gospel dispensation is a wondrous system of means applied by the Eternal Spirit in condescending conjunction with the spirits of men sanctified and directed by Him. It is relevant and reverential, then, to inquire what means are adapted to restore to us those moral energies of the primitive disciples which made them the conquerors of the world in spite of the wrathful opposition of all the powers of earth and hell.

### ELEMENTS OF PRIMITIVE FAITH.

A thorough inquiry into the peculiar elements of the primitive faith, we think would be a valuable and well-timed contribution to our missionary literature. We can attempt nothing of the kind within the limits to which we must be confined in the present discourse. There is one particular, however, to which we desire to invite attention, as giving a peculiar character and type to their faith, and which it is to be feared is greatly wanting or is but a weak element in ours. The *special* objects of their faith were *facts*. Some had *seen* and *believed*; others had *heard* and *believed*; but the faith of all rested, not on *ideas* or on *opinions*, or on *truths* merely whether speculative or inductive, but upon *actual occurrences*. They firmly believed all that they had seen and heard reported of Jesus, the Christ. It was all to them a *substantive reality*—a FACT.

### THE EFFECT OF THE BELIEF OF A FACT.

We may easily conceive what liveliness and vigor this must have imparted to their faith. The simple belief which apprehends a *fact*, is not likely to be wavering or imbecile. It produces a peculiar impression upon the mind which nothing else can. It brings home to the very centre of the inner consciousness a *sense of actuality*. A fact is something *fixed*. You cannot remove or annihilate it, any more than you can the everlasting hills; and the belief in its existence, if it have any personal interest to us, must be ever attended with a *moving power*. A man who does not act in view of facts which he truly believes

and which deeply interest him, is *insane*. It is not so with notions and dogmas received from others. The reception may be with entire quiescence. And though they may give complexion to our speculations and ultimately affect our characters, yet they may long remain in the mind without producing any effect whatever. The effect of the simple faith of the primitive Christians was to bring them completely under the direct influence of the *facts* of the gospel; and the gracious Being embodying these facts in his own person, became the centre of attraction to all the powers of their souls. He was ever to them an *actual living presence*, whom those who had not seen, *loved*, and in whom, though they could not see him with their natural eyes, yet believing, they rejoiced with joy unspeakable and full of glory. And here we would note the peculiarity of their love to this being. It was no transcendental grasping of the finite after the infinite, or the futile struggling of an ethereal passion to embrace a pantheistic phantom, but an intense *personal* affection. Their God was no abstraction, no impalpable, passionless, all-diffused spirit, but the *Lord Jesus Christ*, that *glorious circumscription* of the divine Being which is the effulgence of the Father's glory and the exact image of his substance,—where meet in one every *divine perfection* and every *human excellence*,—where "dwells the fulness of the Godhead bodily," and where beam and glow every human affection and every human sympathy. *This* was the being who was to them the object of their strongest and fondest *personal* regards. They felt that he was their personal friend, almighty indeed, and all glorious, but full of love and tenderness and sympathy for them *individually*, and an ever present help in all their trials and afflictions. Such faith and love towards such a being, *must* be all-absorbing. It gave a determinate character to their living and their preaching. Note the prominent characteristics of apostolic preaching. Was it not a simple proclamation of *facts* together with the obvious and necessary inferences involved in them? Examine the pentecostal sermon of Peter, which produced such a glorious harvest of converts. What is it but a clear statement of facts with their irrefragable proofs. And so of all Paul's preaching. He gives us repeated intimations of the mode of his public ministrations. In writing to the Corinthians, for instance, he says, "For I delivered to you first of all that which I also received, that Christ *died* for our sins according to the scriptures, and that he was *buried*, and that he arose on the *third* day, according to the scriptures." Observe here a simple series of the characteristic facts of the gospel. The gospel itself is called the "*testimony* of God concerning his Son Jesus Christ." And primitive preaching was mainly the proclaiming of this testimony to all the world. The apostle declares "he did not count his life dear unto himself, so that he might finish his course with joy and the ministry which he received of the Lord, to *testify* the gospel of the grace of God." Why, the Spirit himself, who conducts the whole gospel dispensation, is presented to us in the character of a *witness*. He does not speak of himself, but he *testifies* of Christ,—he takes of the things of Christ and *shows* them to us, and brings to *remembrance* whatsoever things Christ has done and said. Now we know that *testimony* relates peculiarly to *facts*, and so does *remembrance*. No declaration is a testimony which does not fix upon a fact. How clear it is, that primitive faith and preaching had to do principally and almost exclusively with *facts*. The apostolic epistles, even those more formal treatises of Christian doctrine, may be considered as composed of but two parts,—a clear statement of facts, and the glorious inferences drawn from them. May we not recognize here one of the chief elements of power in primitive preaching,—the proclamation of facts,

and *such* facts? It could not fail to arrest attention, and powerfully affect the minds of men. A man may come to us propounding theories and unfolding systems, and please us with the grandeur and splendor of his speculations, with the ingenuity and logical exactness of his reasoning, and with the propriety and beauty of his reflections; but he feebly affects our hearts, and produces no change in our conduct. Let him come, however, *attesting* facts of importance, and of importance to *us*, and our attention will be riveted and our whole nature moved. The state of the man's own mind will be very different in the two cases,—in the former, calm, passionless, perhaps cold; in the latter, fervid and impassioned. His own vivid convictions will give an impressive earnestness to his whole manner; and this of itself is an element of influence. We may notice here, in passing, that as a consequence of this *matter of fact* character of the gospel, and the simple faith of primitive believers, the work of publishing it seemed to be in a great measure *common* to the whole body. *All* were more or less engaged in it. We do not mean that they were all ministers and teachers, or that there was no distinct class officially set apart for the work of the ministry; but that they were all prompt and ready to bear, and actually did so in *various* ways, their testimony to the facts. And to this all were competent. Who cannot testify to a *fact* which he has seen and felt, however mysterious and wondrous its nature? A child can do it, and often too with an earnestness, an eloquence and a pathos, irresistibly impressive and touching. It requires a man of some cultivation and mental ability so to set forth a system of mere opinions, or an order of sentiments, as to be intelligible and secure respectful attention. It is different with facts. And here the blessed gospel is divinely distinguished from every other system of religion. It is affecting to mark the condescending goodness of God in this feature.

### CHRISTIANITY, A RELIGION OF FACTS.

Christianity is emphatically a *religion of facts*,—facts of universal and permanent interest. *All* can learn them,—all can experience them, and all can *testify* to them. And just so long as they have their appropriate influence upon the minds of Christians, will their faith be simple, vigorous and abiding. So long as this simplicity and fidelity in bearing testimony to the Lord Jesus characterized primitive preaching, did the gospel come to poor sinners, "not in word only, but in power and in the Holy Ghost and in much assurance." Paul had a profound and affecting conviction of this truth. "I was sent," says he, "to preach the gospel, not with the words of man's wisdom, lest the *cross of Christ should be of none effect.*" He held it to be the peculiar function of his ministry, to proclaim the great and glorious fact of *Christ crucified* with such simplicity and clearness, that none could misapprehend its meaning. But just so soon as the vivid impression of the facts of Christianity began to fade from the minds of Christians, and the Christian doctors, offended with its extreme simplicity, and anxious to adapt it to the taste of the learned and polite pagans, *dignified* it into a "philosophy," did it begin to lose its life-giving power, and finally degenerated into a system of inane dogmas and dead forms.

Now let us make a

### PRACTICAL APPLICATION OF THE FOREGOING REMARKS.

Does our faith, my brethren, fix upon the facts of the gospel, or upon certain dogmas of a religious creed, which we call the *doctrines* of Christianity? The impression from the belief of a doctrine is clearly distinguishable from

that produced by the belief of a fact. It is true, the great doctrines of the gospel are themselves *facts*. But we may hold to the doctrines without any practical impression from the facts; and is not this too much the attitude of the Christian mind of the age? We do not charge that the facts are denied by any entitled to the name of Christian; though this, we know, has been repeatedly done in our times by those calling themselves Christians, and who allege that the historical facts respecting Jesus of Nazareth have no necessary connection with the *substance* or with the distinguishing truths of Christianity, and hence that they are not *real occurrences*, but *myths* and allegories. These we unhesitatingly pronounce *infidels*, whatever they may call themselves. The *historical* facts cannot be separated from the *doctrines* of the gospel. If these are swept away, the foundations are gone, and the whole system is unsubstantial, misty, undefined and powerless. If God was not really *manifest in the flesh* in the person of Jesus of Nazareth,—if Christ did not *really* die on the cross to make an *atonement for sin*, and really rise again from the dead, our "faith is vain, our preaching is vain, and we are yet in our sins;" and this world is hopelessly under the curse of an incensed and avenging God. Still, these amazing facts may have but a slight practical impression upon minds that boast an orthodox faith. They rarely think of the doctrines they hold, in their vital connection with certain external and visible *realities*. And is not the character of our preaching adapted to foster this dubious state of mind? Has not our preaching lost, in a great measure, the character of a *simple testimony*, and taken that of doctrinal discussion, of philosophical disquisition, and of moral dissertation, to say nothing of imaginative discussion? And has not the unhappy result been to impair the vividness of our impression as to the *reality* of the story of Christ and His Cross, and to weave over the eyes of the church the gossamer web of our own speculations, so that they do not see the adamantine pillars which support the glorious temple of the Christian faith?

(To be continued.)

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# American Baptist Missionary Union.

**Arracan.**—*Letter of Mr. Ingalls, dated Akyab, June 23, 1848.*

**Concert of Prayer—Encouragements—Baptism.**

Allow me to refer to the subject of your last communication,—our uniting with you in prayer. Though the result was not as great as desired, it was enough to increase our faith in a prayer-hearing God. I made some brief notices in my journal about that time, from which allow me to make a few extracts.

May 14. We have held four prayer meetings in connection with our brethren at home. At each of these meetings we have had inquirers. After our first morning meeting, one of the native Christians came, saying, "Teacher, here is a man that has decided to be a Christian, and wishes to converse with you." He introduced a fine looking Burman, about thirty years of age, of a most mild and solemn countenance. "Sir," said he, "I have sought for happiness for many years, and found none; eleven years I have practised all the austerities of the priesthood, living alone in the jungles, but have found no peace. I have read all the sacred books, and there is nothing in them; I have heard the gospel from the native Christians, and now wish to become a disciple." I conversed with him, and found him sincere in all he

had said. The work of grace upon his heart was evident, he was a convert, given in answer to prayer; and I record it with devout thanks, and hope it will encourage my brethren to more urgent prayer for these lost souls. The native disciples have offered many prayers in these meetings. One feeling seemed to pervade them,—an earnest desire that God would incline missionaries to come to Arracan. One result of these meetings has been a renewed consecration to God, with new views of duty, and, I trust, a foretaste of better days. It has been a sacred pleasure to bow and plead in unison with my dear brethren at home, and especially the executive officers, pressed down by anxious cares and the burden of so many missions.

The church in commencing missions in modern times, was little aware of the magnitude of the work. She felt a new impulse to go forth to the conquest of the world. Her first emotions were the pleasing sensations of one awaking from a long slumber; and her first efforts full of energy. She may have fancied the world's subjugation an easy work. She has fearlessly entered pagan lands and planted the cross, involving her own and the Saviour's honor. Time has now elapsed; the *toil*, the *battle*, the *sacrifice* demanded, become apparent. At times I have felt alarm lest the church on finding herself engaged in a work that will tax her every energy, should draw back; but these fears are groundless, this she can never do. The great God has impelled her to this work,—her course must and will be onward. "Say ye to the daughter of Zion, behold thy salvation cometh; behold his reward is with him, and his work before him."

28. Visited the baptismal waters today, and the convert alluded to above put on Christ. Many collected and gave the most silent attention to the remarks made, and retired without the coarse remarks often made on such occasions.

June 1. Ko Koung Oung, long employed as an assistant, died at Wah-bo last night; his end was peace, and his work is done.

13. Several inquirers are coming on. One is a woman advanced in years, long a devoted follower of Gaudama. "I have made many offerings," said she; "I have given rupees by hundreds, and twenty-five times I have sold the hair of my head and given the avails" (this, she told me, was considered a meritorious gift indeed). "How much do you get for your hair?" "When I was young I got five rupees, but since advanced in life, but three." Thus it would appear that this poor woman has raised more than 100 rupees from this source alone. In her old age truth has flashed upon her mind, and I hope she may come as a burning light into Christ's kingdom.

Boodhism;—its antiquity and prevalence.

I make no allusions to our daily work. It is arduous, and often tries our faith. We have much company, but the many come to argue or oppose. Boodhism is still the religion of the land, and I am regarded in the light of an enemy and the disciples as apostates. This system of falsehood is but little known, and I have for some time felt anxious to write you with reference to it, in order that my brethren at home might know a little of the difficulty encountered by missionaries who come in contact with this false religion, and, also, that the church may more carefully *examine the nature and extent* of the obstacles which now oppose the spread of the gospel in the East, and may prepare more efficiently to overcome them.

Boodhism is among the most ancient superstitions; its origin is lost in the depths of antiquity. The most ancient relics scattered over Hindustan are Boodhistic, and the sepoy, who marched overland to Egypt to confront Napoleon, was indignant to find his gods neglected and in ruins on the banks of the Nile. The pyramid and the pagoda may have been erected for the same purpose. It flourished in India ages anterior to the Christian era, and has now spread over the whole region from Ceylon to the isles of Japan. It numbers more votaries than Christianity, and holds them in a bondage from which it is most difficult to rescue them. A strange enthusiasm has been associated with missions. It has been supposed, (by some at least,) that all that was demanded was a bundle of tracts and the shade of some friendly tree, and the willing pagan would joyfully listen to his message, and the tract finish the work of his conversion. And it must be confessed, this impression has been made from the glowing style of journals, or the charm that attaches to communications from the distant East. A few years personal residence, however, serves to cor-

rect the too sanguine missionary; he has found that he must buckle on his armor, and enter the field of stern contest with an enemy as subtle and proud, and as difficult to manage, as Christianity has ever met. He has been surprised as it were into a contest for which he was unprepared. And so of the church. She anticipated too easy a triumph, and has not yet fully appreciated the difficulty of the enterprise on which she has entered. After more than thirty years of effort, Boodhism stands as strong as ever. No great conquest has been yet made. The battle that is to overthrow this wide extended empire of darkness, is *yet* to be fought. It is not in the Karen jungle or among the wild tribes of the hills, but upon the wide extended plains of Boodhism, that the contest will rage and the church have to put forth her strength. What is this system? what its tower of strength?

Fundamental doctrine of Boodhism.

It teaches that finite man can and has become divine. Every Boodhist fancies himself an embryo god, that in some future period he will become the great Supreme, and receive the homage of the divinity; and that then he will pass on to a state of annihilation. Ask the vilest poverty-stricken cooley that walks the streets or toils in chains, What is your desire? his response at once is, I wish to be God. Such horrid blasphemy is sickening indeed, and makes us tremble at the state of darkness in which he dwells. In his estimation all his poverty, sufferings and trials, are ordered by his destiny to fit him for this high exaltation. These satanic aspirations make him proud, haughty; to question his creed, so congenial with fallen nature, makes him indignant, and closes his ear to the humbling truths of the gospel. His faith is based upon his sacred books, which teach him "that the deified ones are as numberless as the sands on the banks of the Ganges." The whole system in all its developments is in accordance with this its grandest axiom. All that the Boodhist does, is for this one attainment. He builds the sacred edifices, digs the tanks, makes his daily offerings, and endures all his penances, that he may become God. He cares but little about the hell which he is expecting at death, as that will only purge away his sins, and when the penal fires are extinguished, he is the nearer the object of his pursuit. Love to God or love to man is not his motive to duty. Self is the all-absorbing object; hence he has nothing that assimilates him to the Christian.

Its coincidence with Popery.

This, then, is the great mystery of Boodhism; every man who bows to this creed, is in league with the devil, contending for the throne of God. The devil, to urge on this contest and keep these hosts united, has invented a system that binds them into one mass as solid and impenetrable as a front of iron. It wears all the sanctity of, and is decked with as many charms as papal Rome. Its similitude to this last named religion, with the exception of names, is so striking that they must have had, unquestionably, the same origin; the same enemy of God must have moulded them both. It has the various orders of the priesthood, from the high pontiff down to the monk and nun who beg from door to door. Celibacy is a high and rigidly required mark of sanctity. Gaudy images, sacred relics, burning tapers, holy water, stated feasts and nightly vigils, immense processions, attended by music and fireworks so arranged as to fascinate the deluded votaries, these are common to both.

Defences of Boodhism—Its power to debase and destroy.

This system is not only interwoven with every institution of life, and guarded by law, but protected by an excommunication as terrible as was ever fulminated from the Vatican. Boodhism thus stands strong, it towers to heaven; its powerful hold upon the nations over which it has dominion, is seen in the willing homage rendered to its mandates. Every hill is crowned with pagodas, every village and grove have sacred edifices filled with idols and priests, and every day witnesses the costly offerings. Gold, silver, the fruits of the field and the sweet flowers from the garden, all flow in one ceaseless stream into this vortex of delusion. It receives equally the homage of the prince and the slave; and I *blush* to record, in too many instances men bearing the Christian name and educated in Christian lands, have, by their unholy lives, indirectly, if not openly, confirmed the pagan in his superstitions. These nominal Christians have done the greatest harm,—they have poisoned the

minds of the heathen. Would to God that such men had never come to the land where the heathen sits in darkness. He has no eye to pity,—no heart to feel,—no sympathies for his fellow man. He can see the Burman or Hindoo go down to hell with cold indifference, and even put forth efforts the most effectual to blight the influence of those who would rescue them from eternal death. Oh ye who visit these pagan lands, how can you but pity these poor souls? Why do ye defraud them, or strengthen their hands in vice? They all have souls, and are bound to the judgment. A vile idolatry has held them in a long and cruel bondage. Gospel light begins to shed its beams upon them; they begin to awake. Do not extinguish these feeble rays, nor spread a pall of eternal darkness over them? The natives boast of *their* numbers, and exultingly say that no European worships Christ but the missionaries.

Nations have their rise and decline,—the youthful, the iron, the effeminate age. It is in the decrepitude of old age that we find the Boodhist. They no where exhibit the manliness of the Roman, or develope the philosophic mind of the Greek. While western nations, touched by the wand of Christianity, appear vigorous and are making advancements the world never before witnessed, the eastern resembles the poor old man in a rapid decline. An old superstition clings to him, and hinders every improvement. While he looks with astonishment upon the specimens of western science and skill, he feels no desire to imitate, no quickenings of a generous emulation.

Christianity the only remedy.

To arouse these Boodhist nations belongs peculiarly to Christianity. No other power can do it. Science may woo in vain. Education may clothe them with her beautiful attire, but it only puts fair raiment upon a lifeless body, or throws a covering over the grossest deformity. The soul must be aroused and transformed. The gospel only can give life to India. Though Boodhism presents obstacles of no ordinary kind, as great or greater than were met by the Apostles, still it must fall.

I have not penned the above to dishearten the church, but rather that the work before her may be better understood. I believe that the church of Christ, so far as her agency is demanded, is fully competent to the work assigned. And I rejoice that she is animated with the same spirit that has led her on from victory to victory till the present time. However proudly Boodhism may stand and bid defiance to her efforts, the church will never lay down her arms till the shout, "the kingdoms of this world have become the kingdoms of our Lord and of his Christ," is echoed from pole to pole.

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## China.—*Letter of Dr. Macgowan.*

Trip to Shanghai—Perils by sea.

The arrival at Ningpo of a friend in command of a fine schooner afforded us a free opportunity for inhaling the bracing air of the Pacific, and of making a short visit to Shanghai. We dropped down to Chinhai on the 12th ult. (Dec.); but owing to head winds and an ignorant pilot, who was the author of subsequent mischief, we did not put to sea until the night of the 14th. That had well nigh proved a terrible night to us all. About half past twelve, as we were in our berths and our bark speeding on her way at above nine knots an hour, we struck on a bank of very hard sand, with one and a half fathoms of water and breakers within sight and sound. Providentially, Capt. Neal was on deck at the time, or the result would have been most disastrous. The first shock aroused every sleeper and brought every one on deck. Every wave which struck us caused a new concussion; all was dark, except when illumined by the fitful course of meteors, which were then unusually bright and numerous. On quitting Ningpo, a dozen Chinese sailors were engaged for the voyage to Shanghai and back again. In fair weather and by daylight the Chinese make pretty good deck hands, but at this juncture they appeared to great disadvantage. They sat on their haunches, with their hands in their pockets, at their usual post under the weather side of the bulwarks. The original crew were Malays, who, though good sailors within the tropics, cannot be well depended on in cold latitudes. The night was cold; most of them then saw ice, or "stone-water," as they called it, for the first time; and it subsequently appeared that they had been frost-bitten: throughout the voyage they laid hold of the ropes as if they were afraid of breaking them. It was

not easy to get this motley, inefficient crew to work, especially as the latter were Mohammedans and fatalists. For more than an hour there seemed scarcely any prospect that the vessel could be got off. So hopeless did the case appear, that we were told to gather a few things together and be in readiness to take to the little gig, the only serviceable boat on board; the duty of taking my little family back to Chinhai was to be performed by the first officer. In the early part of the night our babe had been wakeful and restless, but was now in a sweet sleep, unconscious of the peril we were in.

When all was arranged for our disembarkation and just as we arose from prayer, the captain cried out,—"She backs off! she is off!!" and in a few moments, to the joy of all, we found anchorage in deep water, where we remained until morning dawned; when it was found that the vessel had sustained no material injury, and we proceeded on our way with hearts filled with gratitude to the Almighty Hearer of prayer.

On other occasions besides the present we had known our friend to show himself as a good seaman and skilful navigator. It will be excused if in this place an incident is mentioned to show his humanity. We made a voyage in a vessel of which Capt. Neal was the first mate, and were eye witnesses of the following. The frightful cry of "a man overboard," rang from the forecastle to the quarter deck. It was during a furious gale, which carried us forward under double-reefed topsails at a rapid rate. I have frequently seen the ocean during a tempest, but the waves never seemed so high as when the poor Arab sailor was struggling and buffeting against them. Betimes he disappeared, and it looked as if he had been swallowed up, when a towering wave again brought him to view. None thought it possible to afford him any assistance, when Neal asked, "Who would go with him in the gig?" There was little probability that the tiny skiff could live in such a sea, and as he could not swim a stroke, we thought, as he launched out with two Malays, that he would never return. Meanwhile the Ishmaelite, who was a first rate swimmer, appeared like a small speck, visible only at long intervals in the far distant horizon. The generous men who were striving to save him had a long and very hard pull; their gig was sometimes so nearly perpendicular, that they could scarcely keep their seats. At length they came up to the drowning man, and with much difficulty dragged him in. The return was still more perilous; for on coming alongside the ship the boat was smashed to shivers, and the Arab, Malays and Englishman saved themselves only by clinging to ropes held out to them.

### Shanghai.

After getting off the bank, the voyage was tedious but not unpleasant. On the one hand, we had to beat against the north-east monsoon, and on the other, to contend against the tides, which flow like a sluice into the estuary of Hangchau. During the late war, a powerful steamer with both her anchors down and with all her steam up, drove before these strong tides. A small island, which now bears the name of a quondam missionary who served in the expedition of Her Britannic Majesty's forces, serves as a good guide to mariners seeking to enter the great river of Asia, "the child of the ocean." With the exception of Gutzlaff's Island, there are scarcely any other marks, natural or artificial, to aid the navigator of the embrochure of the Yangtse Kiang. Hence Shanghai is difficult of access, and accidents are of very frequent occurrence. We made Woosung river a week after leaving Ningpo, and in a few hours anchored off the palaces of the merchant princes. The hill scenery which diversifies the landscape at Ningpo, is wholly wanting at Shanghai, where the view is relieved by no natural objects; but this is in a measure compensated by the imposing appearance of foreign residences, which closely resemble those at Chouringee, Calcutta. One of them is said to have cost $100,000. The low, dirty city itself, is concealed by a prodigious number of junks and other vessels of the country.

I was at Shanghai just four years ago, having visited it in company with the Rev. Dr. Medhurst and W. Lockhart, Esq., of the London Missionary Society, our object being to observe its advantages for a missionary station. As that port and Ningpo were not likely both to be occupied for a long time, and as my friends were seniors in the mission field, I told them if they chose the former port, I would take the latter, and vice versa. Soon after this they showed me a resolution they had drawn up adopting Shanghai as the

station for the London Society; accordingly I returned to Ningpo. After a lapse of several years, we are mutually pleased with the decisions then made. As might have been expected, the missionaries of this Society, being the first on the spot and already acquainted with the language, are firmly established. Their compound has comfortable houses, one for each family, a large printing establishment, a hospital, and a commodious chapel. They have four families and two unmarried missionaries,—one a printer. The day of my arrival Dr. Medhurst baptized a native physician from a neighboring village, the fourth convert I believe at Shanghai. The American Episcopalians have a well-conducted boarding school for boys. There is also a missionary there from the Church Missionary Society, who has commenced preaching; others are about to join him. Br. Shuck, whose guest we were, is on the eve of establishing a service in the dialect of the place, in which his two colleagues will soon be able to take a part. The Sabbatarians are earnestly engaged in their preparatory studies, and promise, within a reasonable time, to be actively engaged. Our intercourse with the various missionaries at this place was very refreshing and useful to us. It was pleasant to meet new and old friends, all employed in laboring for the conversion of this great land. We remained amongst them only five days.

### Revision of the Sacred Scriptures.

It will be remembered that at a series of meetings held at Hongkong about four years ago, in which all the missions in China were represented, arrangements were made for a new revision of the Sacred Scriptures. In accordance with the original design, Committees are now in session at Shanghai, to compare their labors and to decide on controverted points. Owing to this circumstance we met with missionaries from the southern ports, who had been for several months at the still unfinished work of revising. An unhappy difference of opinion exists as to the proper term for *Theos*. The word *Shangte*, which literally means a Supreme Ruler, the designation of an idol, finds an uncompromising advocate in Dr. Medhurst and his colleagues. On the other hand, all the other missionaries to the Chinese to a man, object to Shangte as the name by which the one true and living God shall be known in China. At Ningpo no missionary under any circumstances would be willing to use this term for the sacred name of God. Formerly some of them spoke to the people of Shangte as the Creator of the world; they were told, "Oh, we have a Shangte—more than one of them;" and it was found impossible to give an explanation which they could comprehend. It is much the same as if the early Christians had borrowed Jupiter as the name for God. The term which the majority prefer is *Shing*, a god or spirit. It is generally used in a low sense, and, perhaps, has other serious objections, but it is unquestionably the best, and must eventually prevail. Anxious to see the Chinese in possession of a translation of the bible which might be regarded as a standard, the Baptists united with their Pedobaptist brethren in the original plans for the proposed revision; but as it was evident that no other term than "washing ceremony" would be employed by our friends to express *bapto*, and as we could agree to no word which would not clearly signify immersion, it was thought best that each should pursue an independent course and bring out separate versions. It seems likely that the Pedobaptists will have two versions, differing however only in the term for God.

### Pirates.

We had a rough but safe passage to Ningpo, and I hope were benefited by the trip. The schooner left soon after, to convoy a large fleet of junks to a southern port. She had brought up one hundred and twenty sail. Nothing could better illustrate the inefficacy and helplessness of the Chinese government, than the fact that their merchants are obliged to employ foreign vessels to protect them from the growing audacity of native pirates. Without such dearly purchased succor, the coasting trade would ere long cease altogether. These marauders are daily becoming more formidable, and if not checked in their career, would soon desolate the maritime villages and towns. When once apprehended, the pirates are punished with extreme rigor. Capt. Neal saw at one place more than a hundred heads exposed as a warning; and at many other places there were the same proofs of a general decapitation. One junk he met with had been boarded by pirates, and property to the amount of $20,000

taken out. A few days after, she fell in with another set of pirates, who carried away all their provisions, sails, and every moveable thing they could lay their hands on, and finally tied all on board together by their tails and set the vessel adrift. The reason they do not generally shed blood, is not because they are more humane than the pirates of other seas, but because the escape of those they rob never jeopards their own safety. It is not long that the populace of China have been aware of the weakness and cowardice of the mandarins; this knowledge, as also the corrupting and wasting effects of opium smoking, is preparing changes in the social and political character of the country, which cannot fail to produce speedy and striking results. Happy will she be, if in her coming troubles China has amongst her sons a band of praying patriots; otherwise she is without hope, for it is no exaggeration to assert that among all her rulers she has scarcely one honest man.

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## Assam.—*Letter of Mr. Danforth.*

The date of the following letter is Gowahatti, June 8. For notice of the arrivals of Messrs. Danforth and Stoddard, see our last number, p. 403.

### Passage from Calcutta.

We have at length reached our long looked for home. We started from Calcutta on the 14th of April, in the steamer "Jumsur," passed down the Hoogly until we reached Sauger Island, and then turned into the "Sunderbunds." Here, for the space of a week, were we passing to and fro in every possible direction,—now going north,—now south,—now east, and again west. Sometimes the river was five or six miles wide, and then again so narrow as scarcely to admit a boat to pass us. Sometimes we seemed to be in a small lake, then passed into a little inlet, then crossed a large river; thus we continued our way for three or four hundred miles. The banks on either side were covered with a dense jungle. The shrubbery is very low; but so thick as to render it impossible to penetrate it. It is inhabited only by wild beasts. Tigers are so numerous that it is dangerous for persons to go on shore. They have in a few instances ventured into the river and carried off natives from their boats. This singular place can scarcely be called any thing else than the Bay of Bengal, thickly studded with islands. The land is, probably, nothing more than a deposit, brought from the country above. All the rivers in this region are exceedingly muddy, and ever changing their course. The river may be traced out one year, and the next season will find it completely filled up, and a new channel cut out. Hence the great difficulty of giving the topography of the rivers. Two men, one on each side of the boat, were constantly employed in sounding, from the time we left Calcutta till we reached Gowahatti.

Formerly the Sunderbunds are said to have been inhabited; it is now nothing but a solitary waste. The atmosphere at certain seasons of the year is almost death to the traveller. Farther up we found the country densely populated in some places. The inhabitants are Bengalis.

### Revival at Burisâl—Dacca; a veteran missionary.

We stopped a few hours at Burisâl (a station about 400 miles from Calcutta by river). Went ashore and called on a brother missionary residing there. He was sent a short time since from Calcutta, to gather in a harvest of souls, which the Lord had been preparing. About a year since, a revival of religion commenced here among the lowest castes, and 150 souls were hopefully converted. The instrumentality was so very small, (there being no missionary on the ground,) that all were forced to acknowledge that it was of God. What a field of promise! and yet the only missionary there, lies upon a sick bed, unable to do any thing for these precious souls. There is no missionary nearer than Calcutta on one hand, and Dacca on the other. Our hearts were filled with sympathy and sadness. After a season of prayer, we left him to the care of that Being who says, "I will never leave nor forsake you."

Stopped over night at Dacca. Called on br. Robinson, a missionary of the London Missionary Society. Having been in the mission for many years, he was able to give us much useful information. Were much interested in an interview with father Leonard (an Irish missionary associated with br. R.). He is seventy-six years of age,—but he still preaches,—has been in the work forty-four years.

How encouraging to see this old veteran, about to lay down his arms and receive a crown of glory. His wife is still living. Dacca was once the capital of Bengal, and though it has lost much of its former greatness, it still contains a large population, together with numerous populous villages around it. Yet there are but two missionaries here. Four or five more could not meet its wants. The Romanists have planted themselves here, and, as in all other places, are very zealous for the Mother Church.

After passing through many rivers, we at length reached the Brahmaputra. It is a noble river, sometimes five or six miles in width, with a very rapid current. The inhabitants of the populous villages thronged the banks, and gazed on us with wonder. Their degraded, miserable appearance called loudly to us for pity and assistance. But what could we do? Nothing but pass on, and leave them to their destruction. There is not a missionary between Dacca and Gowahatti, a distance of more than 400 miles.

As we approached Assam, mountains began to appear, which presented a pleasing variety to the level country we had beheld so long. We reached Gowahatti, Sabbath, P. M., 29th of April, and received a most hearty welcome.

Seasonable reinforcement of the mission.

Having alluded to the sickness of Mr. Barker and others, and the necessities of the Assam Mission, Mr. Danforth remarks as follows.

If the Board had not reinforced this mission at the time they did, I fear that much of the labor already expended would have been lost; and even now, the demands of the mission can never be met. The brethren are deeply pained at the small sum you are able to allow them. Br. Bronson has been obliged to give up some of his village schools, and br. Barker has dismissed two of his, for want of means, and the pupils have returned to their heathen homes, to be under heathen influences. The press must be crippled, and the good that might be done very much diminished. But God knows best, and we will trust in him. Be assured you have our prayers and those of the dear native converts. Could the churches in America have heard these dear converts talk in covenant meeting, I am sure they would never forget to contribute for the support of the mission. I could see by the earnest countenance and tone of voice, that the sentiments were from the heart.

Mrs. Barker has charge of a native girls' boarding school, consisting of ten pupils, three of whom are pious. Mrs. D. teaches part of the day in English. We have not been long enough here to say much of the mission; but thus much I will say,—much more has been done in Gowahatti than I expected; but much more remains to be done. Gowahatti itself has 10,000 inhabitants; and one hour's travel would bring us into the densest population of Assam. Schools and preachers might be multiplied to any extent. Tell the churches not to be afraid of sending us too much help.

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France.—*Letter of Mr. Willard, dated at Douai, Sept.* 4, 1848.

Baptisms at Athies—The paralytic.

Since my last of 12th July, Mr. Dujardin has baptized at Athies four persons, the fruits of the labors of our colporteur, Lefevre. Mr. Thieffry has also baptized one person. On the 11th of August, Mr. Thieffry, Mr. Foulon and myself left Douai together for Chauny, the former expressly invited by Mr. Lepoix, Foulon having business in that region and desiring also to visit the scene of former labors and persecutions. We left Douai at 9 in the evening and rode all night, arriving at St. Quentin at 4 in the morning. St. Quentin is distant from Douai sixteen leagues of 4,000 kilometres each, on the route from Lille to Paris. At 6 we left St. Q. in a little *diligence* for Chauny, seven and a half leagues from St. Q., in the direction of south-east by south. We arrived at half past 9 in the morning. We passed the rest of the day with Mr. Lepoix, a considerable portion of it in conversation with a young man well educated and intelligent, whom we found at Lepoix's on a visit; he was an old acquaintance of Mr. Lepoix, a very pious young man, but not baptized. Mr. L. told us he hoped to baptize him the next day. This young man had been connected with the Wesleyans, and was still somewhat imbued with their notions; but as the object was to set him right where it was necessary to do so, in

order to avoid all needless discussion he was requested to state his views of different doctrines in common language, laying aside all cant phrases and controversial terms. In this way our exact differences were exposed when there were any, and the New Testament was consulted,—the results of a sound interpretation being admitted. Difficult passages were examined and things incomprehensible were pointed out.

This friend was perfectly convinced that the immersion of a believer in the name of the Trinity is the only baptism of the New Testament, and he now desired to manifest his willing and obedient spirit by accomplishing the command to profess his faith publicly in being immersed. Towards night Mr. Besin, who had been to Mayot, several leagues, with br. Hersigny's mule and cart after a poor paralytic, converted two years ago, the aunt of Isidore Plaquet, and who wished to be baptized, arrived with her. As I was the tallest and strongest on the ground, it fell to my lot to take this almost helpless object from the cart in my arms and carry her into the house. The following is the substance of the history which Mr. Lepoix furnished me of this poor woman. Her name is Joséphine. She was born of poor parents, and enjoyed the use of her limbs till the age of twelve years; when, being one day caught by a shower in the field, she ran so fast to reach the house that her whole body was flooded with perspiration; immediately on reaching the house she became suddenly entirely purple, the perspiration was arrested and her blood seemed frozen,—all the articulations of her body became disjointed and her hands crisped; her fingers now resemble more the empty fingers of a glove than those of a living being. She had lost her father, and being at the mercy of brothers and sisters, her life was embittered by their hard treatment, when Mr. Cretin first saw her eight years ago. At that time her mother was still living, and Mr. C. was instrumental of leading that mother to Jesus; she soon after died hopefully converted. Mr. C. for various reasons ceased visiting the family; but poor Joséphine, who happily can read, gathered together a New Testament and some religious tracts which she read, and though at the time and long after, owing to her timidity and habitual silence, the state of her mind was not known, still these produced their fruit. She was sometime after visited by Mr. Lefevre, and two years later she was not only converted herself, but had been instrumental of the conversion of her nephew, Isidore Plaquet, and his mother, and had now come several leagues in a cart expressly to accomplish the command of the Savior. It was arranged that a bath, made for the purpose, should be brought over from Genlis, and that this poor Joséphine, with a woman of Chauny, should be baptized at Lepoix's on Sunday evening after our return from Manicamp, where the meeting was to be holden that day. Accordingly, after breakfast on Sunday morning, we started for Manicamp,—a league and a half from Chauny,—the heat was suffocating. The friends were coming from two to five leagues, so that an early breakfast and a brisk step were required to bring them to Manicamp in time for the service; yet they came, male and female, old men and maidens.

Baptismal scene at Manicamp—Good words.

The meeting began at eleven; at twelve commenced the examination of the eight candidates for baptism and continued just one hour. I never witnessed any thing of the kind more satisfactory; in many respects it assumed a theological character, Mr. Lepoix, for the advantage of the Catholics present, proposing questions whose correct answers could be the result of sound thinking alone. At one we started for the water. The distance was very considerable, but the curé of the village could hardly on St. Hubert's day muster so numerous a procession. We judged that it was composed of at least five hundred persons. The bank of the narrow stream on the side where we were, was mostly covered with saplings and undergrowth; the opposite bank was entirely free; thither there was a continual running together of men, women and children, many from their labors in the field, some dressed, some with naked arms, some barefoot and some in *sabots*. Two small skiffs put off into the stream, to enable those in them to take a better view of the ceremony. Mr. Lepoix was obliged to descend several rods to find a suitable depth of water, and the undergrowth on the bank prevented many from seeing. A sober old man, wearing a blouse, stood before me, and appeared anxious to see the performance. I told him to put his arm

around my neck and hang over the bank, while I grasped a sapling with one hand and made fast to his blouse with the other. Mr. Lepoix baptized one of the candidates,—the old gentleman repeated the words after him,—"*au nom du Père, et du Fils, et du St. Esprit*,—good words," said he, "exactly as the priest says." "Yes," I replied, "no doubt, but the *act* is not the same." "No," said he, "this is the gospel." Mr. Lepoix baptized another; the same repetition by the old gentleman, the same remaks, and then he added,—"The only difference between us and you is, that you follow the gospel." "Precisely so," I replied, "and you do not." "That is it," said he. Mr. L. baptized another. After again repeating the formula, he said, "That is fine,—that is good,—good words,—just as we say,—that is the gospel. Are you paid as the priests are?" "No," I replied, "we ask no pay, we desire nothing but liberty to preach and practise what we believe." "That is nice," said he. I asked him if he lived at Manicamp, and he told me that he did, and said he was one of those whom I saluted on arriving in the morning. He continued to remark about the baptizing, and owned that the Catholics for centuries baptized by immersion, that it was the gospel way, but the Catholics had changed it into something else. When the ceremony was ended, he took his arm from my neck, lifted his cap from his head, thanked me and was going away, when a laughing on the opposite side drew our attention, and we saw a man who had taken another man upon his back, and who walked down to the water where it was very muddy, and apparently made an effort to throw his burden into the stream; but not succeeding, he fell down into the mud, rolled himself upon the other and began plastering his face with mortar. My old gentleman seemed indignant, and cried out, *Des libertins! Des vagabonds!* In a short time the man undergoing the operation of being plastered extricated himself, ran into the stream pursued by the other, and ascended the current with a great deal of splashing, and followed by the shouting multitude on the bank till a bend in the stream concealed them. This disorder and laughing, which would have shocked every body in a New England congregation, was nothing thought of; it did not occasion the least apparent derangement, or seem to be thought extraordinary. It is, indeed, of every day occurrence when there is any gathering. The effect of this baptizing was no doubt excellent. Mr. Lepoix required of every one a confession of his faith before immersing him, and after the immersion, still holding the candidate by the hand, he administered a charge or exhortation analogous to the circumstances of the individual or to the relations he sustained. This took much time, but rendered the act unusually impressive. That baptismal scene will never be forgotten. When all were dressed the singing ceased, and after a short prayer we all returned.

### Baptisms at Chauny.

It was now 3 o'clock. We dined, and at four, as we were going to the chapel, I hinted that we had got much to do that day; but Mr. Lepoix said the bath was not brought and Joséphine would not be baptized that evening. Mr. Pruvots preached, and Mr. Cretin broke bread. At five we took leave of the friends and returned slowly to Chauny,—the heat was excessive. It was after sunset when we arrived, and we found that Madame Lepoix had procured a bath and had all in readiness. As soon as we had taken a little refreshment, we proceeeed to the examination of the two candidates and baptized them. After the baptism the friends sung, conversed and prayed till 10 o'clock, when they separated; Mr. Lepoix having requested those of Chauny to come in next morning at 9 o'clock, to break bread with Joséphine before she returned to her distant village. Soon after breakfast next morning a woman of Genlis, who came to the market for something, called in and wished to be baptized. She had been severely persecuted by her husband; but had decided to obey the Savior, live or die. She was baptized. One of those baptized the previous evening, said she would call in Miss Delauné, not a seller of purple, but daughter of a physician of Auvergne, residing at Manicamp in the quality of linen-draper. She came and witnessed the baptism,—she was also present the evening previous. While we were yet rejoicing, there came in a woman of Chauny and said she must be baptized also. She was examined and immersed. Mr. Pruvots then broke bread to us. All this time Miss Delauné was weeping, but she could no longer withstand; she expressed a wish to be ex-

amined and baptized also. It was done.

One of the young men baptized the preceding day at Manicamp, was a Savoyard. I told him on Monday that when he returned to Savoy he would be our missionary, and that through his means we would enter Italy. This may yet prove to be no dream.

We have never passed more joyous days together in France. To form any idea of the rejoicing of these redeemed ones, it would be necessary to see and know them. God's work is manifest here; this is glorious! May it augment an hundred fold.

I left these friends on Tuesday, 15th of August, and returned home. That same day Mr. Lepoix and his friend, who has often preached, with Mr. Foulon, went to hold a meeting on the mountain of Caillouel, a league and a half from Chauny. It is a lofty hill; they had more than 200 hearers and a joyful time. On coming down from the mountain the friends went to Béthancourt, hard by, and held a prayer meeting, which proved to be a melting time, and rendered the little chapel there a Bethel indeed to them all.

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GREECE.—*Letter of Mr. Arnold, dated Corfu, Aug.* 8, 1848.

Return from Piræus—Sickness of Mrs. Buel.

My last letter was written from Piræus, under date of May 23d. (See p. 331 of the August number.) We arrived home six days ago, having been absent very nearly three months. The health of my dear wife improved materially during the latter half of our stay, and she has returned in nearly her usual health at this trying season of the year. So far as this primary object of our journey is concerned, therefore, I feel that we have reason for satisfaction and gratitude. Our stay with our fellow-laborers likewise gave me a favorable opportunity to revise with br. Buel the translation of the Gospel of Luke, which was the employment that chiefly occupied my time while there. It was pleasant not to be entirely deprived of the privilege of preaching, though our congregations, if such they could be called, were scarcely more than double the number of our own domestic circle. A Greek service was held for three Sabbaths of the last five that we were at P.; on the remaining two Sabbaths, —the last,—no hearers came. An unexpected visit from our familiar and valued friend, Rev. George W. Samson, of Washington, D. C., added not a little to our happiness while at P. He spent somewhat more than a week with us, on his return from the East.

We left our dear sister Buel confined to her bed, and a severe sufferer. She is subject to very frequent and very painful attacks of sickness, and seems to us to require a temporary change of climate and scene,—something more than a visit of a few weeks to some other part of the Mediterranean. We saw sufficient reasons to advise her to comply with the urgent wishes of her friends at home, that she would visit them. A year spent in America, including the voyages to and fro, would, we are persuaded, effect a beneficial and lasting change in her health. But I do not know that our advice will make sufficient impression to induce them to mention the subject in their correspondence with you.

Progress of truth at Zante.

Several interesting letters from Zante, received since I wrote last, indicate a pleasing progress in the knowledge of evangelical truth, and attachment to it. Several friends have joined their contributions to hire a house in the centre of the town, convenient for holding prayer meetings, and for preaching as often as Mr. K.'s other engagements may permit. Mr. P. writes me that two priests and a monk, whose names he gives me, have resolved to declare themselves in favor of the truth, and are preparing a statement of their views, to be submitted to me. One of these, who is in comfortable circumstances, desires, Mr. P. writes me, to take up the cross as a preacher of the truth; and for this purpose wishes to spend some time in preparatory study, either in Malta or in Constantinople, in both which places he has heard that there are converted brethren engaged in such studies. Mr. P. writes that he sees much encouragement in regard to many others; but anticipates, and not without good reason, a great uproar when the persons above mentioned openly declare themselves. I have since learned that Mr. K. is about to visit Corfu, and indeed he is probably at this moment in the city, as the Ionian steamer has arrived since I began this letter. Mr. K. has formally requested to be received to our com-

munion. He says he has not been to the communion in the Greek church for more than two years, because his conscience will not suffer him to confess his sins to a priest, who has no power to forgive them. You see, my dear brother, that these things, while they are certainly very encouraging, place me in a new and difficult position, in which I need your prayers for grace to act with wisdom and faithfulness. Had we, as in the case of Mr. Y., evidence that these persons are new creatures in Christ Jesus, my duty, though not without its difficulties and dangers, would be much plainer and more pleasant than it is now. But I trust the Lord is in these movements; and if so, he will not, I am persuaded, leave his servant to commit any fatal error.

It is pleasant to see the horizon of Europe beginning to clear. We have better hopes now than for some months past, that the Lord will save us from the horrors of a general and protracted war. Military preparations are still going on here very actively; but the expectation of war is less general. In the mean time we have much reason to rejoice that rational liberty has made a progress which is destined, we trust, never to be retraced; and especially that barriers to the entrance of God's word have been removed, never, we hope, to be reconstructed.

We are happy to find dear Mrs. Dickson so well. She feels the duties of the school, indeed, to be very fatiguing this hot weather; it could hardly be otherwise: but she is quite free from any symptoms of those violent attacks of disease, which at one time succeeded each other so rapidly.

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OJIBWAS. — *Extracts from Mr. Bingham's Journal.*

Tikvamina station.

March 17, 1848. Visited Tikvamina again. Found the Romish priest there, though I did not see him. He had called on Mr. Cameron, and they had had some discussion. He found that br. Cameron could meet him in French, Indian, Latin or Greek, and could go one step beyond him into the English. I reached the place on Friday evening, and he left on Saturday morning.

18. P. M. Visited the Indians at their lodges. In the evening preached from John 14:18. "I will not leave you comfortless, I will come unto you."

19. Lord's day. Preached in the morning from 1 Pet. 8:9.

P. M. Br. Cameron preached. Excellent attention was given.

20. Returned home.

May 20. Have just returned this evening from another visit to Tikvamina, where I have been to hold a season of prayer with the brethren, it being the anniversary week of the American Baptist Missionary Union. I reached there on Tuesday P. M., 16th, and found that the brethren had already commenced the services with fasting, and we observed it with them the season through. I left on Friday P. M., but the brethren proposed having another service that evening.

Indians of Gooly's Bay—Ravages of small-pox.

25. Started for Gooly's Bay. Camped at Gros Cape.

26. Proceeded on our way, and within three or four miles of their encampment met the Indians in their canoes coming out to Gros Cape. Consequently we returned with them and encamped for the Sabbath.

27. Lord's day. Although sadly annoyed with small black flies, we had two regular services with the Indians, and good attendance.

This is the band that was visited with that awful scourge, the small-pox, last winter. I learned that they had twenty-six cases of small-pox and varioloid, and but seven deaths. But they were all adults, and it has almost broken up the band. The Catholic priest took the advantage of their fright, and made it a fine harvest time for him; but still they listen with attention to my preaching when I visit them, and some of them attend our meeting when they come to St. Mary's, instead of going to theirs.

I found a little boy about nine years old, who had lost both his parents and eldest brother with that disease; and his only surviving brother, fifteen or sixteen years of age, was confined to his mat, and could neither walk nor stand, by lameness in his legs, supposed to be the relic of the small-pox. These two boys, and a sister who in age was between them, were in a most forlorn and destitute condition. Scarcely had they fifty cents worth of clothing for the whole. The little boy I brought home with me, and have received him as a beneficiary; and we sent some clothing to the others; and also some-

thing to heal up the sores of the Lazarus.

Religious services at Garden River.

June 17. Went to Garden River; and a few hours after I arrived, the Rev. Mr. Barnham, the Methodist missionary, and Rev. Mr. Price, one of his brethren in the ministry, also came. As I was there, they finally concluded to go down to Mr. Church's and spend the night. Mr. C. is a Congregational brother, living two or three miles below; but previously proposed that I should preach in the morning, to which I consented. Preached in the evening at the old chief's.

18. Lord's day. This morning learned that the Rev. Mr. Omera, the Episcopal missionary at Mwnidouani, arrived yesterday in the Gore, the British steamer, and will be here in the afternoon.

At half past 10 o'clock, the house where the Indians assemble was filled, and I gave them a discourse from Isaiah 1st, first clause of the 2d verse. At 1 o'clock, Mr. Barnham gave them a discourse from Rev. 22:17; and at half past 5, Mr. Omera gave them a discourse. There was good attendance at all these services.

19. Started for home about 6 o'clock, and reached it between 10 and 11.

Members of Fort William church.

July 4. Having heard that some of our native members from Fort William were on their way down, and would be here soon, I went over to-day to see if they arrived. I found a daughter of the old chief, who had wintered at the place. She said he had not yet arrived, but she expected him soon. In about an hour he came, and I had a pleasant interview with him, though short.

5. Our good old brother, the chief, and several others came over to see us, and I had a meeting with them. Before they left, they let me know that they were destitute of provisions, as they had caught no fish since they had been here. Of course it would not do for me to let them suffer.

7. Went over in the forenoon to see them, and found that there were four men, who had been members, and two females; but one of the men had been drawn off by the Catholics. Preached a lecture at the old chief's lodge, and notified our church meeting to take place at the mission room at 3 o'clock, P. M. Several of them came over and attended it, among whom were some who were not members, and also the one who had gone over to the Catholics. Some of them had some confessions to make, but the old chief appeared to have pursued one steady, undeviating course. They seemed very hungry for preaching; and all expressed their sorrow at being left without one to instruct them and break to them the bread of life.

9. Lord's day. A goodly number came over and attended meeting. Our delinquent brother was among them. Had a pretty interesting meeting. Text, Heb. 10:22, 23. P. M., Eph. 5:1, 2.

At the close one woman came to me, took me by the hand, and with apparently deep feeling thanked me for the instruction I had given them. Said she was very glad to hear the word; she was not a Christian, and was not able to do all that she had been taught, but she did thank me for what she had heard.

12. Br. Cameron and his family arrived, also some of the Tikvamina brethren; consequently we were pretty full.

15. Had another church meeting, and spent considerable of the time in prayer for the aid and guidance of the Holy Spirit.

16. Lord's day. Had a full meeting. Br. Cameron preached.

22. Had a covenant meeting, and all the brethren and sisters who came down the lake were present, also br. Unikis, who had wintered at Gooly's Bay, and br. Akvdo and his wife, members who had been absent from us for more than two years. The minds of several of the brethren seemed to remain dark, and they did not feel that penitence that appeared to them and us needful, or at least desirable. And it was recommended that they should have a season of deep humiliation and prayer between the close of this meeting and the commencement of the meeting to-morrow.

23. Lord's day. After the morning service, the dark cloud seemed to pass away and the brethren manifested something of a proper feeling. Consequently we proceeded to the celebration of the Lord's Supper. Several strangers were in, among whom were a number of Episcopalian brethren, who expressed themselves highly gratified with the services and the appearance of our native members.

25. On the evening of the 22d, I called to see a young man, the son of

one of our neighbors, who is very sick, and conversed freely with him about the concerns of his soul. He appeared to be very tender, and felt that he stood in need of a Savior. He also appeared to feel it a great privilege to have me pray with him. To-day I called again and conversed and prayed with him. Although he appears much better, he still seems to feel his need of a Savior as deeply as when I called before. May God grant him repentance unto life and faith in his Son.

Aug. 19. The brethren from Fort William having returned, had another covenant meeting. Found them in a much more spiritual state than before. They appeared to be quite happy and joyful.

20. Lord's day. Had another interesting communion season with them, and then they went on their way.

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# Other Benevolent Institutions.

FREE CHURCH OF SCOTLAND.—*Journal of a Missionary Tour.*

The following extracts are from a journal by Lal Behari De and Jagadishwar Bhattacharjia, two young native converts connected with the Calcutta Institution of the Free Church of Scotland.

Conversations with Brahmans.

Jan. 4, 1848. We left Calcutta at 11 A. M., crossed the Hugli, and came to Gulkea. Our party consists of ourselves, two Orissa banki-bearers, and a Mohammedan servant. As we passed through Gulkea, several boys that could read Bengali came running to us for tracts, to whom we gave some. After we had passed through some small villages, we came to a part of the road which had been broken down by the rains, in consequence of which a large quantity of water was lying on both sides. We got out of this broken *baud* by means of a certain kind of boat called *douga*. The form of the douga is altogether of a primitive and patriarch order. It reminded us of the rude simplicity of ancient times, and of races of men little removed from savage life. It made us feel that, notwithstanding the bravado of "*Young Bengal*," India has to run through a vast career of improvement before she can rank herself with the civilized nations of the world. The douga is nothing but two palm trees hollowed out, and connected by bamboos driven through them. Over these trees is spread a network of bamboo sticks. Passing again through several small villages, we came to Gugadishpur, nearly ten miles from Calcutta. With a brahman of this place we had the following conversation:—

*Bra.*—"I will put you a question. Why have you become Christians? Your forefathers believed in Hinduism: are you wiser than your forefathers?—are you wiser than the majority of your countrymen who are Hindus?"

*Ans.*—"There is a wisdom of this world, and there is wisdom that 'maketh wise unto salvation.' Our forefathers and the majority of our countrymen had the wisdom of this world; but God of his infinite mercy hath granted to us the wisdom that maketh wise unto salvation. Besides, the multitude always walk in the broad way that leadeth to destruction."

*Bra.*—"The use of wisdom is to get money and honor."

*Ans.*—"That is the end of worldly wisdom, but the highest and the truest end of real wisdom is the salvation of the soul."

*Bra.*—"Could you not save your soul by remaining a Hindu? Are not R—m— d and R—k—ne (naming two educated Hindus holding high Government situations) still Hindus?"

*Ans.*—"Hinduism prescribes no effectual remedy for the salvation of the soul. As for educated Hindus, they support for fear of men the popular superstition, but really despise it in their hearts. They fear men more than God."

*Bra.*—"I approve of their conduct. They are everywhere respected and honored."

*Ans.*—"They are hypocrites; and, as such, will suffer the effects of the just displeasure of God."

*Bra.*—"Hindu hypocrites are better than Christians."

*Ans.*—"It is written, no hypocrite shall enter into the kingdom of God."

The conference ending, we gave him a copy of Wilson's "Exposure of Hindu-

ism " in Bengali, and departed. We next went to the respectable family of the Sens. We took our seat on a mat where several had been sitting. About twenty young men and one old man, gathered around us. A young brahman (aged upwards of twenty-five) put us the following question :— " Is God *shagun* (that is, invested with qualities), or *nirgun* (destitute of qualities) ?" to which we replied, " God *is* possessed of attributes ; but we cannot say that he is *shagun* in the Vedantic sense of the term, which includes *truth*, *feeling*, and *darkness*. Truth he is the fountain of; *holy* feelings he has ; but *darkness*, —that is, *moral* darkness,— he has not." " Why did God create man ?" " To serve, glorify, and enjoy him forever." " It is evident, then, that God is selfish ; for he creates man for his own glory." " God is infinitely holy, and can possibly have no selfishness. Of his sovereign pleasure he created man. The epithet, 'selfish,' can never be applied to him. He is, indeed, jealous of his honor, and desires all his creatures to glorify him ; and in his glory consists their supreme felicity. If you persist in calling this selfishness, as you may in calling black white, we can't help." " You don't know any thing of Hinduism ; you have read only the bible, and have become Christians without consideration." " We know Hinduism in its two-fold aspect of Polytheism and Vedantism. Examine us if you please. We have compared it with Christianity, and have found that the latter is the only religion that can save a sinner." Here the old man interposed, and said, " Do you say that all who are not Christians shall not go heaven ?" To which we answered, " *We* do not say that ; it is not our own saying. It is God that says, 'There is none other name given under heaven among men whereby they must be saved.'" Evening coming on, we gave them some tracts and came to our inn, to which place we were followed by a dozen young men, to whom also we gave Bengali and English tracts, gospels, and whole testaments.

Wednesday, 5. Early in the morning, after reading the Word of life, and asking the blessing of God on our labors, we set out, and passing through many villages, came to Kalachhara at 9 A. M. Here we stopped the whole day. After some refreshment, we went to the Mitras, the most respectable people in the village. We met some members of the family, who requested us to go to them in the evening, as they would be at leisure at that time. We accepted the invitation, and returned to the inn. At three in the afternoon we went to them with a large number of tracts. In front of a large brick building we saw several men sitting under a bakul tree. Of these, two were considerably above fifty years of age, and the rest somewhere about thirty. We met with a cordial reception. Two of them were playing at chess, and the rest were enjoying it. We saw the " king" made captive by a fatal checkmate. It may be noticed here, that the majority of the affluent people of Bengal kill their evening hours by chess, dice, cards, &c., in which they are great adepts. After the play was over, a brahman, who had read some portion of the New Testament, discussed with us in the following manner :— " Before you embraced the Christian religion, had you seen any miracle performed ? I have read some parts of your shastra, which contains nothing but narrations of past facts. Have you seen any miracle performed before your eyes ?" " We have seen no miracles performed before us ; for the age of miracles is past, neither are they necessary. But our Lord Jesus Christ performed many miracles when he came into the world for the expiation of the sins of mankind ; accounts of which miracles are given in the Gospels." " Krishna, Rama, and all our gods, performed many miracles in their days, which are recorded in the Puranas." " The miracles which the Hindu gods are said to have performed are supported by no evidence whatever, while the Christian miracles are supported by a mass of the most unexceptionable evidence. You could see, if you choose to go to Palestine, many of the places where Jesus worked miracles. Even enemies did not deny their performance." " There are traces to this day of the bridge that Rama laid across the ocean that separates Lanka from the continent." " Europeans have gone into Ceylon, and are now settling it ; and they, whether Christians or no Christians, agree in saying, that there are no such traces." " Is it possible to go to Lanka ? No man can go to Lanka. Europeans speak lie when they tell you that they have been to it." " Your educated Hindu countrymen will tell you that it is not only possible to go to Ceylon, but that Europeans are at present settling in it." " You have seen no miracle yourselves, why then do you believe in Christianity ? Why have you forsaken the religion of your countrymen ?" " Because the religion of our countrymen is false ; the Hindu gods are no gods. They were beings guilty of the most wicked actions. You have read the Gospels, have you seen any sin in Jesus Christ ?" " I confess I found no fault in Jesus, and believe that he is God. I confess, also, that the Hindu gods committed sinful actions."

"If you confess that the Hindu gods committed sinful actions, why believe in them any more?" "There is one important consideration here; all things are possible with God. With him there is no distinction between vice and virtue. Whatever he does is right. Is not God the fulfiller of every wish? If a votary desires to be successful in an act of fornication, and prays God with that intention, God is bound to prosper him in that matter." "You speak blasphemously of God. God can, indeed, do all things; but he can never sin. That is contrary to his eternally holy nature. You are taking for granted that the Hindu gods were real gods, and reasoning from that to their impossibility of sinning; whereas the process of argument ought to be, that the Hindu gods have committed sinful actions, as you admit yourself, and, therefore, are no gods."

An old Sudra, perceiving his system to be crumbling into pieces, endeavored to shift the current of conversation by saying, "Well, granting that your religion is true, why have you forsaken the religion of your masters?" To which we answered, "If you admit the Christian religion to be true, and, consequently, the Hindu religion to be false, for there can be but one true religion, what ought a wise man to do but forsake the latter and embrace the former?" The discussion being ended, we gave them several tracts. To the boys of an adjoining palsbala we also gave some tracts.

Friday, 7. This day we stopped at Panisheola, in the house of a student of our Calcutta Institution, who had requested us to go to his village, four miles distant from the main road. We were entertained by Gopal (for that was his name) and his father as hospitably as the rules of caste would permit. It is very interesting to observe the difference of the grasp of Hinduism in Calcutta and its immediate vicinity, and in places far removed from the humanizing influences of Christianity and liberal education. In this place the prohibitions of caste are more strictly adhered to than in Calcutta. The wave of Christianity is farther and farther advancing into the interior of the country, and, by the blessing of God, will not stop till it shall have overtaken the whole country, and left a precious deposit of divine truth in the soil of every heart. What a great privilege to be employed in accelerating the progress of the great gulf-stream of Christianity! We gave away a great many tracts to several applicants. Amongst the many conversations that we had with several intelligent people, we put down the following particulars of a lengthened discussion we had with Gopal's priest. He was introduced to us by Gopal's father, who wished us to give him some Christian books. We put into his hands Wilson's "Exposure of Hinduism," of which he read in our hearing upwards of three pages, in which are shown the geographical and astronomical absurdities of the Hindu religion. When he came on to read that, according to the Vedas, rain comes from the moon, we asked him, "How can you believe in the divine inspiration of those books wherein is asserted the monstrous absurdity that rain comes from the moon? Have you never seen it to rain after the moon had gone below the horizon?" To which the priest answered, "The shastras are quite right when they inform us that rain comes from the moon. The sun and moon rest on a mountain named *Sumeru*, and thence the moon gives forth rain." "Where is this imaginary mountain situated? for no traveller, as yet, has had the good fortune of seeing it." "Sumeru is the mountain whose lower parts are the infernal regions, whose middle part is the habitable earth, and whose top is the heavens. There are seven infernal regions, seven worlds, seven oceans, and seven heavens." "If Sumeru be such as you describe, why don't we see it?" "The shastras say that it cannot be seen by mortal men." On hearing this, Gopal and two young men laughed, which confounded the poor priest. "What," we renewed, "according to your shastras, is the distance of the earth from the sun?" "The distance between the earth and the sun is 800,000 miles." "But accurate calculation gives 95,000,000 miles. What say you to this? Don't your shastras speak absurdly?" "But how have Englishmen succeeded in measuring the distance? I think it is impossible to do so; the only source of knowledge in this matter is revelation." "We assure you we can as accurately calculate the distance between the earth and the sun, as we can measure the distance of two places on the surface of the earth. We have philosophical instruments to enable us to do this." "I don't believe that." Gopal's father said to his priest, "I am surprised to hear what you have now said. It is undoubtedly possible to calculate the distances of the sun and moon from the earth. Don't you yourselves calculate the solar and lunar eclipses? Further, what the Christian bábus have said of philosophical instruments is quite true. I myself sell in my shop of '*marine stores*' at Calcutta an instrument called the *mariner's compass*. It is constructed with such skill that its needle always points to

the north, in what direction soever you turn the instrument." Gopal said, "Europeans have got, in England, what are called *railways*, and they are going to make them here; so that in a few years, if you choose, you could go to Benares in a day or two." To which the priest said, "O yes, Englishmen can do many wonderful things." Gopal's friends said, "You brahmans are the writers of our shastras, in which you have said such extravagant things, that, if we would, we could not undertake to defend them." These friends of Gopal were brought up at our Calcutta Institution.—In the above account, one thing is very noticeable, viz., the influence of a sound English education. Of what innumerable benefits the Free Church Institution of Calcutta, for example, is the fruitful source, it is impossible to say. If it has brought few under the saving influence of vital Christianity, it has directly made thousands disbelieve in the religion of their country, and has indirectly, by means of those thousands, shaken the belief of hundreds of thousands. Thousands are in the position of those concerning whom the prophet Ezekiel says: "That the sinews and the flesh came up on them, and the skin covered them above; *but there was no breath in them.*" Let us then pray, "Come, O thou blessed Spirit, and breathe upon these slain, that they may live."—*Miss. Record.*

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### Wesleyan Missions.—*Cape of Good Hope District.*

The Wesleyan Missions in this district originated about thirty years ago, when the late Rev. J. M'Kenny, and, after him, the Rev. Barnabas Shaw, were sent to proclaim the gospel among the native tribes of Africa. Although the Moravian church and the London Missionary Society had agents in the field at that time, yet the light of Christian truth was but just beginning to dawn on the minds of the original inhabitants; and there were hundreds and even thousands to whom a Savior's name had never been proclaimed, and who were, indeed, perishing for lack of knowledge. Many of the colored people were slaves to the Dutch colonists; and numbers of the Hottentots, though not called slaves, were treated as such, and had few opportunities of being taught the things of God. Beyond the borders of the colony, too, there were tribes and nations in a state of the grossest darkness,—the Namaquas and the Damaras, who had scarcely ever been visited by Europeans, and were in a condition the most wild and barbarous imaginable. And yet these wretched people were men. They possessed immortal souls. They belonged to the common family of mankind. They had been redeemed by the blood of Jesus Christ. Should they, then, have been left in heathenism and sin? Ought not something to have been done to rescue and evangelize them? The Directors of the Wesleyan Missionary Society, with others, having heard of their condition, and that an open door was presented in South Africa for the introduction of the gospel among its various tribes, resolved, after much deliberation and prayer, to take possession of the field; and how rich has been the harvest that it has already gathered! At first the work was arduous, and there were many adversaries. The fallow ground had to be broken up, and the land to be prepared for the reception of the precious seed; but this being effected, and the seed scattered, the showers of heaven fell upon it, and the rays of the Sun of Righteousness burst forth, and soon the moral wilderness began to assume a different aspect; and now we may adopt the language of the hymn, and say,—

> "Hark! the wastes have found a voice,
> Lonely deserts now rejoice,
> Gladsome hallelujahs sing,
> All around with praises ring.
> Lo! abundantly they bloom,
> Lebanon is hither come;
> Carmel's stores the heavens dispense,
> Sharon's fertile excellence."

Is it not a cheering fact that in the Cape of Good Hope District alone, exclusive of the Albany and Kaffraria and Bechuana Districts, there are now eighteen chapels, ten missionaries, 1,385 church members, of whom many were originally heathens, and not less than 2,300 children and adults taught in the mission schools? Are not such results as these sufficient to encourage the friends of missions, and to excite them to yet greater zeal and effort? These statistics, however, give a very inadequate idea, as all statistics must do, of the extent of missionary influence in the district. It is estimated that upwards of 9,000 persons, many of them residing in the far-distant interior of the continent, are more or less under the pastoral charge of the Wesleyan missionaries; and then, the natives of South Africa, on becoming partakers of the gospel and its blessings, are, almost invariably, exceedingly zealous in spreading abroad amongst their heathen neighbors the tidings they have heard from the missionaries' lips; and thus is Christian truth diffusing itself through the land, and it will diffuse itself until it has leavened the whole lump. A future day will declare the actual results of the culture bestowed on this

formerly moral waste; and then, doubtless, it will appear, that neither did a Threlfall die by cruel hands, nor a Cook expire in the very prime of life, nor a Shaw and a Hodgson toil with unremitting zeal, in vain.

One of the most gratifying features in the present aspect of our missions in South Africa is, the general willingness of the aborigines of the country to receive the gospel. New openings are presenting themselves in every direction. In the Port-Natal settlement on the east, among the Bechuana, Barapatsi, and many other tribes in the north, as well as among the Namaquas and the Damaras towards the west, the fields are white and ready to harvest. It would seem as though the inhabitants of South Africa had become convinced of the truth and value of Christianity, and conscious that it alone can remedy the moral disorders under which they suffer. I do not say that they are generally disposed to receive the truth in the love of it, and that we have grounds to expect any very large additions to the church of Christ immediately; but this I think, that a spirit of inquiry is abroad, that the missionary is almost every where respected and beloved, that few will refuse to listen to his message; nay, that many influential chiefs of various tribes are repeatedly sending the most urgent requests for pastors to instruct them and to guide them to the truth.—*Rev. T. Smith in Wesleyan Miss. Notices.*

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## Church Missionary Society, (Eng.)

Summary.

Missions 12: stations 102,—being in Western Africa 14; Abbekuta 2; East Africa 1; Mediterranean 3; China 1; North India 21; Western India 4; South India 18; Ceylon 6; New Zealand 23; West Indies 3; North-West America 6. Laborers (including wives) 1,619; consisting of 118 English, of whom 9 are at home; 7 Lutheran and 14 native or country-born clergymen, of whom 106 are married, and of whom 1 is in England; 34 European lay assistants, of whom 32 are married, and of whom 1 is at home; 9 European female teachers; 1,131 native or country-born male, and 168 female assistants. Communicants 13,010,—seminaries and schools 551,—scholars 23,965, of whom 15,129 are boys, 5,188 are girls; of 1,020 the sex is not metioned, and 2,628 are youths and adults. The number of schools and scholars does not include those in New Zealand; and of some of the other missions the returns included are those printed last year.—*Miss. Reg.*

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## London Missionary Society.

Summary view of the Society.

The number of the Society's missionaries has received an increase of eight during the year: it now amounts to 173, exclusive of their wives and children, many of whom are most effective coadjutors in various labors of love. The number of native agents, including evangelists, pastors and teachers, so far as the returns enable us to ascertain, is upward of 700.

The aggregate additions to our missions cannot be stated, as the reports from some distant stations, with which the means of communication are uncertain and not frequent, have not come to hand; but, from the returns actually received, the Directors are thankful in being able to state generally that the increase has been large; while the character of many of the converts, in contrast with their former habits, affords a striking confirmation of the faithful saying, *that Jesus Christ came into the world to save sinners*, even the chief.

Thirty individuals, including both sexes, have been sent forth by the Society during the year to various fields of missionary service. Of these, eleven are tried laborers, returning with renovated strength, and nineteen are additions to the missionary band. There have gone to the West Indies 3, to Polynesia 8, to India 4, to China, including 3 native evangelists, 15.

Receipts of the year, £83,463 5*s.* 10*d.*; payments, £79,265 5*s.* 1*d.*

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## American Baptist Publication Society.

The ninth annual meeting of the American Baptist Publication Society was held in Philadelphia on Wednesday, April 29, 1848.

During the year ending April 15, 1848, the receipts were $20,927,22, of which amount the receipts from book sales were $13,360,32. Sixty thousand volumes were put into circulation. Fourteen hundred pages of stereotype plates were added. Twelve ministers and ten Sunday schools were furnished with libraries. Grants of books and tracts were made to missionaries, societies, and individuals, amounting to $500.

Eighteen colporteurs had labored in ten States; three of them were German. Their efforts had resulted in the conversion of many souls.

The pledges to the Ten Thousand Dollar Fund amounted to $8,000. The Building Fund is $1,659. The stock of books, tracts, stereotype plates, &c., is worth $16,070.

One hundred dollars had been remitted to Rev. J. G. Oncken, to publish tracts in Hungary. Grants of books and tracts were made to France, Africa, China, Burmah, Canada, Indian Territory and Oregon.

The whole number of publications in the Society's list is two hundred and thirty-eight, of which fifty-six are bound volumes.

Addresses were made by Rev. F. Wilson, Rev. J. B. Olcott, Rev. James E. Welch, Thomas Watteon, Esq., and Rev. T. S. Malcom. Among the officers elected for the ensuing year were Rev. J. H. Kennard, President; Rev. T. S. Malcom, Corresponding Secretary; and Rev. B. R. Loxley, Depository Agent and Assistant Treasurer.

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## American Board of Commissioners for Foreign Missions.

### *Report of the Prudential Committee, on the control to be exercised over Missionaries and Mission Churches.*

The following Report was submitted to the Board at its late annual meeting; but "as the members had not time to give the subject that considerate attention which its importance demanded," its final disposition was postponed to the next year. The document is one of great interest, in all its bearings; and as it embodies the matured results of a large observation, and long experience, we shall do our readers, we think, an acceptable service in publishing it entire, without committing ourselves thereby to the advocacy of every sentiment which it contains.

The Board adopted the following Resolution at its last Annual Meeting, viz.:—"That the Prudential Committee be requested to present a written report, at the next annual meeting, on the nature and extent of the control which is to be exercised over the missionaries under the care of the Board; and the moral responsibility of the Board for the nature of the teaching of the missionaries, and for the character of the churches." The Prudential Committee have attended to this duty, and present the following Report.

It will be seen, that this call upon the Prudential Committee involves a discussion of the whole working of the system of Foreign Missions. We must determine the ecclesiastical standing and liberty of missionaries, and of the churches they gather among the heathen; inquire whether ecclesiastical liberty be not as safe for missionaries abroad, as for pastors at home, and whether missionaries and pastors are not in fact controlled by similar means and influences; show in what manner missionaries are obtained, what are the nature and force of their voluntary engagements, what are the powers and responsibilities of the Board, and what is the actual extent of the claims of missionaries upon the Board and upon the churches. This will exhibit the working of the principle of voluntary association in missions, involving, as the main reliance, influences that bear directly on the reason, judgment and heart, and a brief mention must be made of the more important of these influences. The Prudential Committee will also be expected to show the adaptation of the constitution of the Board to its various trusts and duties. In respect to the native mission churches, the inquiry will arise, how far they ought to be independent of the jurisdiction of all bodies of men in this country; how they are to be trained to self-support and self-government; what expectations it is reasonable to cherish concerning them; and what are the responsibilities of the Board for the teaching of the missionaries, and for the character of the mission churches.

### I. The Missionaries.

#### 1. The ecclesiastical liberty belonging to Missionaries.

The Board affirmed at Brooklyn, in the year 1845, that "the missionaries acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves at first, and subsequently in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate evidence of piety and fitness for church-fellowship in professed converts."

It was doubtless intended, by this declaration, to recognize the missionaries under the care of the Board as entitled to equal liberty, in all ecclesiastical matters, with ministers at home. They certainly are equally the ministers, messengers, and ambassadors of Christ; they equally receive from him their call, commission, office and work. *As a body*, they sustain to the churches at home a relation equally as close as do the *body* of the pastors. The several Christian denominations acting through the Board have, in all practicable

ways, given to the missionaries it has sent forth, their countenance, sanction and adoption. "These missionaries," says a standard work on the Constitution of the Congregational Churches, "may justly be considered as sent abroad by the churches, inasmuch as they are supported by their contributions, attended by their prayers, and protected by their constant solicitude. It is true that the immediate agents, in designing and arranging their departure, are Missionary Societies; but these Societies, when the subject is rightly considered, are only the agents and representatives of the churches."* It should be added, that the missionaries are ordained to their office, as really as pastors, and by the direct representatives of the churches, and with the same formalities, and almost always with the knowledge that they are to be sent forth and directed by the Board. In this manner, the Board itself has been recognized by the churches and accredited as an agent in the work of foreign missions; as it has been, also, by resolutions and other formal acts of General Associations, Synods, and General Assemblies, and by thousands of collections in aid of its funds made in the house of God on the Sabbath, and at other times and places, with the concurrence of pastors and churches.

The denial that a missionary is an office-bearer until a Christian church has invited him to take the oversight of it in the Lord, is made in utter forgetfulness, as it would seem, of the commission by which a preaching ministry was originally instituted. The primary and preëminent design of that commission was to create the *missionary* office, and to perpetuate it till the gospel should have been preached to every creature.

It is not claimed for missionaries that they are Apostles, since they have not the "signs of an Apostle," and since the apostolical office was not successive and communicable to others. That office was extraordinary, in the range both of its objects and its powers, and the Apostles can have no proper successors. Missionaries are Evangelists. They do the work of Evangelists, and such they are,—as Timothy and Titus were in the primitive missions, and as Eusebius says many were in the second century. "These," says that historian, "having merely laid the foundations of the faith, and ordained other pastors, committed to them the cultivation of the churches newly planted; while they themselves, supported by the grace and cooperation of God, proceeded to other countries and nations." The method of conducting missions has indeed been considerably modified by the altered condition of the world; rendering it possible to send forth a far greater number of missionaries than in ancient times, and to augment their value as instruments and to accelerate what may be called national conversions, by sending missionaries forth in the family state, and making their labors less itinerant and transitory than in early times; but the true relation of missionaries to the churches at home, and to the heathen world, appears to be that of Evangelists.

Considering the weakness and waywardness so generally found in men just emerging from heathenism, native pastors must, for a time, and in certain respects, be practically subordinate to the missionaries, by whom their churches were formed, and through whom, it may be, they are themselves partially supported. This is true, also, of the mission churches,—as will be explained in another part of this report. Should a practical parity, in all respects, be insisted on between the missionaries and the native pastors, in the early periods when every thing is in a forming state, it is not seen how the native ministry can be trained to system and order, and enabled to stand alone, or even to stand at all. As with ungoverned children, self-sufficiency, impatience of restraint, jealousy, and other hurtful passions will be developed. The native pastors themselves are, for a season, but "babes in Christ," children in experience, knowledge and character. And hence missionaries, who entertain the idea that ordination must have the effect to place the native pastors at once on a perfect equality with themselves, are often backward in intrusting the responsibilities of the pastoral office to natives. They fear, and justly, the effects of this sudden comparative exaltation; especially when aggravated by ordination formalities multiplied and magnified beyond the scriptural precedents;—involving a convocation of ministers and people, an ordination sermon, a formal charge, perhaps a right-hand of fellowship, and possibly an address setting forth the importance of the occasion,—in place of the simple laying on of hands and prayer, as in the apostolical ordinations. All this may be well in old Christian communities; but whatever advantages it is supposed to have among the heathen, these are thought to be overbalanced by its tendency to inflame the self-conceit and ambition remaining in the heart of the heathen convert, however carefully he may have been educated in the doctrines and duties of Christianity. We scarcely need any great amount of experience, indeed, when our

* Upham's Ratio Disciplinæ, p. 128.

thoughts are once turned to the subject, to see that there is wisdom in the apostolical view of the pastoral office in mission churches, and in their mode of bringing forward a native ministry and training it for independent action.

It must be obvious, that the view just taken of this subject involves no danger to the future parity of the native ministry, considered in their relations to each other; for, in the nature of things, the missionary office is scarcely more successive and communicable to the native pastors, than was the apostolical office to evangelists.

The point specially insisted on is this,—that ministers of the gospel lose none of their ecclesiastical standing and liberty by engaging in the work of foreign missions. No plea for abridging their ecclesiastical liberties can be founded on the fact of their support coming from the churches at home; because the obligation of the churches to support missionaries, rests on precisely the same basis with the obligation of missionaries to become such. Both the service and the support are to be rendered as a duty owed to Christ. The one is no more voluntary, no more optional, no more a work of supererogation, than the other. Missionaries are no more objects of charity, or beneficiaries, than are pastors at home. Their labors as truly entitle them to a support from some quarter. When the reality of the missionary's call from the Head of the Church to go on a mission has been settled by competent and acknowledged testimony, an obligation arises and exists *somewhere*, to send him forth and support him. And after he has gone into the field, he can no more properly be *starved* out of his appropriate liberty by those to whom he looks for support, than he can be *legislated* out of it by those who direct his labors. Nor do missionaries become, in any servile sense, the servants of those who support them; they are not their hired servants, but their fellow-servants. Christ is their common spiritual Head, and he sends his missionaries forth a free ministry. And the Board seeks to accommodate itself to this principle in Christ's kingdom. "With great care it seeks out competent men as missionaries and worthy of confidence; and then sends them out under the broad commission of the great Head of the Church, to preach the gospel to every creature,—themselves free, to propagate a free Christianity in the field of their labors. With a scrupulous regard for the rights of the missionaries in this particular, it places them among the perishing heathen, to gather as many as possible into the fold of Christ, and there leaves them, in the free and untrammelled exercise of their own judgment, under a due sense of accountability to Christ, to decide on the spot, in each particular case as it occurs, what is sufficient evidence of genuine conversion, and what is the proper and sufficient ground for the admission of the heathen convert to the privileges of the Christian church."*

When the Committee come to treat of the checks and influences under which missionaries operate, it will be seen that this degree of liberty is compatible with as perfect a responsibility, as is attainable in the present state of human nature and of the world. But it is important to remark here, that this responsibility can never be perfectly enforced except by guarding the religious liberties of missionaries with the most scrupulous care. Men must be free, and must feel that they are free, in order to rise to the full capacity and dignity of moral agents, and be subjected to the full control of law, reason, and the moral sense. And, of all gospel ministers, the missionary among the heathen most needs to have his mind and spirit erect, and to feel that all good men are his brethren. This is necessary to the unity, peace, order and efficiency of every mission. The law of liberty is an all-pervading law in Christ's kingdom.

2. How the responsibility of Missionaries is secured.

So far as the Committee can rely on the experience of more than thirty years, they regard it as not less safe to concede ecclesiastical liberty to missionaries, than to pastors. And how eminently safe it has been at home, the last two centuries can testify. In each of the denominations of Christians represented in this Board, the understanding, conscience, and heart of ministers are supposed to operate with equal freedom in the performance of their spiritual duties; and it is the prevalent belief, in each of these denominations, that this liberty could not be advantageously diminished.

What the Prudential Committee are to show is this:—*That foreign missionaries are subjected to similar controlling influences with pastors at home.* These influences are exerted in the selection of missionaries; in their voluntary engagements; in the terms of their pecuniary support; in their mutual watchfulness over each other; and in the direct influence of truth upon their minds and hearts.

1. Missionaries are, in an important sense, selected for the work, and it thus

* Prof. William Smyth, of Bowdoin College.

comes to pass that they have, as a body, a trust-worthy character.

The Board does not, indeed, extend a "call" to them, as churches do to those whom they would have for their pastors. This has sometimes been recommended, as preferable to the course now pursued. But few missionaries would be obtained in this way. The missionary spirit has not yet strong hold enough upon the churches, or upon the colleges and theological seminaries, for the adoption of such a plan. Were the responsibility to be thus taken from students and candidates for the ministry, and assumed by missionary institutions, the young men in our theological schools would seldom be found in a state of mind or in circumstances to give an affirmative answer to a "call," by the time their characters and qualifications should have been sufficiently developed to warrant one. It is found to be better to lay the case before all, and leave the result to the providence and grace of God. Consecration to the foreign missionary work for life involves a somewhat peculiar experience of its own; and the earlier and more thoroughly that experience is wrought in the soul, the better is the prospect of continuance and usefulness in the work of missions.

The Committee have been accustomed, generally, to wait for written *offers* from the candidates to go as missionaries under the direction of the Board. These are usually made sometime before the theological course of studies is completed, and are commonly preceded by personal conferences or an informal correspondence with the Secretaries. The offer is accompanied by testimonials from pastors, instructors in colleges and seminaries, and others. If the testimony be decisive and satisfactory, the individual is invited to visit the Missionary House in Boston. This arrangement is found useful and satisfactory to all parties. There is now, if there has not been before, a free conference with him as to his religious principles and experience, his social relations, his motives in choosing the missionary work, his adaptations and preferences with respect to a field of labor, and whatever else is important in determining the question of his appointment and designation. Should it now appear to he the candidate's duty not to engage in a foreign mission, it is generally easy to convince him of the fact, and his case does not proceed to any formal action on the part of the Committee. Where the duty to go is clear, an appointment follows. The candidate next seeks ordination, at his discretion, from some ecclesiastical body; which body subjects him to as thorough an examination as if he were to settle as a pastor. He is not taken on trust from the Board, but his call to the missionary work is brought under a renewed investigation.

It is believed that the missionaries laboring in connection with this Board are equal, as to ministerial qualifications and character, to the body of pastors in either denomination represented in the Board, in any one of the States of the Union; and this fact is evidently one of great importance, in an inquiry as to the possibility of exerting a reasonable control over their proceedings.

2. Missionaries come voluntarily under similar engagements with pastors at home.

The pastor's engagements are made to his church and people, to the body that ordains him, and, through that body, to the churches; in addition to his solemn and well-understood vows to his Lord and Master. The missionary's engagements are to the Board, acting in the way of a general superintendence over his proceedings as a missionary, and to the ordaining body, and, through those bodies, to the community from which he is to derive his support; and he also makes explicit vows to his Divine Master.

The missionary engages, on accepting his appointment, to conform to the rules and regulations of the Board, the nature of which he is supposed distinctly to understand. He thus pledges himself, among other things, to be governed by the majority of votes in his mission, in regard to all questions that arise in their proceedings; the proceedings being subject to the revision of the Prudential Committee. He comes, moreover, under certain other distinct and well-understood pledges:—(1.) As to his *manner of life*; which is to be one of exemplary piety and devotion to his work. (2.) As to his *teaching*; which must be conformed to the evangelical doctrines generally received by the churches, and set forth in their well-known Confessions of Faith. And (3.) As to *ecclesiastical usages*; to which he must conform substantially as they prevail among the churches operating through the Board. He must hold to a parity among the clerical brethren of his mission. He must hold to the validity of infant baptism. He must admit only such to the Lord's Supper, as give credible evidence of faith in Christ. So far as his relation to the Board and his standing in the mission are concerned, he is of course not pledged to conform his proceedings to any other book of discipline than the New Testament.

(To be continued.)

# American Baptist Missionary Union.

## DEPARTURE OF MISSIONARIES.

The missionaries recently appointed by the Executive Committee of the Missionary Union, are Rev. Messrs. Adoniram J. Bingham, Henry L. Van Meter, Calvin C. Moore, and Samuel J. Smith, of the late theological class in Madison University, and Lyman Jewett and Judson Benjamin, of the Newton Theological Institution. Mr. Bingham left Hamilton in September for the Ojibwa Mission, and arrived at St. Mary's Sept. 11th; Mr. Smith sailed from New York in the Valparaiso on the 9th ult. for the Siam Mission; Mr. Jewett and wife, with Rev. S. S. Day, sailed from this city on the 10th ult. in the Bowditch, for the Teloogoo Mission; and on the 21st ult. Mr. Van Meter, Mr. Moore and Mr. Benjamin, with their wives, and with Mrs. Brown of the Assam Mission, sailed from this port in the Cato, for the Arracan and Tavoy Missions.

The early residence of Mr. Jewett was East Cambridge, Mass., and of Mrs. Euphemia Davis J., Grand Rapids, Mich.; of Mr. Moore, Chesterfield, Mass., and Mrs. Laura C. Irish M., Livonia, N. Y.; of Mr. Van Meter, Philadelphia, and Mrs. Louisa Hooker V., Rochester, N. Y.; of Mr. Benjamin, Hanover, Is., and Mrs. Susan R. Stone B., Boston; of Mr. Bingham, St. Mary's, Mich., and of Mr. Smith, Cananore, Hindostan.

The usual designation services were held in the meeting-house of the Bowdoin Square church on the evening of Lord's day, the 8th of October. The missionaries were all present excepting Mr. Bingham and Mr. Smith, and every part of the spacious house was densely filled. Scriptures were read and prayer offered by Rev. T. D. Anderson, of Roxbury; the instructions to the missionaries were read by the Foreign Secretary; the prayer of consecration was offered by Rev. Irah Chase, D. D.; the address to the missionaries was by Rev. R. H. Neale; the address to the congregation by Rev. P. Church, D. D.; and the closing prayer by Rev. N. Colver.

In sending forth the above named missionaries, the Committee carry into effect all that they ventured to anticipate in the way of reinforcing the missions when the current year opened. Including Dr. and Mrs. Devan,* of the Mission to France, the number of missionaries and female assistants now sent, is fourteen, of whom two are returned missionaries and one a returned assistant missionary. These are distributed among the missions after a careful consideration and balancing of conflicting claims, one of the most prominent of which was the greatest apparent need. The Teloogoo Mission is reinforced in accordance with the instructions of the Board of Managers. Two missionaries are sent to the Karens of Sandoway and Tavoy; one to the Burmese of Arracan; one to the Siamese department of the Siam Mission; and one to the Ojibwa Mission; all of whom were in most urgent demand, and for the privilege of inducting whom into their fields of labor we render to God our fervent thanks.

But this is only *one* step in what we would hope is an advancing series. Other necessities as pressing as any of the above, are still unsupplied, and others still are opening upon us in the sickness and death of valued missionaries. Since the year began, we have chronicled the death of one missionary and two female assistants, and the temporary, we trust not permanent, withdrawal of three missionaries and three female assistants.

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* Dr. Devan was married to Miss Emma E. Clark, late of New York city, on the 7th of September, at the U. S. Consulate, Antwerp, Belgium.

The inquiry is forced upon us, Will the Committee be empowered to carry into effect the plans of the *coming* year? and to send at least an equal number of additional missionaries, besides supplying the places made vacant by disease and death? The present is the time to make this inquiry. The manner of prosecuting our work the coming year, and the extent to which the missions shall be strengthened, will be determined substantially by the results of the *ensuing six months.* Will the friends of missions attest their approval of the sending out of new missionaries by providing within the next six months for the additional expenditure which such reinforcements involve? The inquiry is as vital as it is seasonable. Whatever the exigencies of the missions and the solicitude of the Committee to relieve them, and however constraining the motives to multiply the number of faithful missionaries, the Committee are powerless beyond the limits determined by the receipts into the treasury. If the monthly average receipts of the next six months be $10,000, —then the missions can be reinforced, as above contemplated; if the average be less, by so much must missionaries be withholden. Will our readers weigh carefully the following statement of the Corresponding Secretary for the Home Department.

"The first half of the present financial year of our Missionary Union closed with September. During that time there has been paid into its treasury, in donations and legacies, the sum of $31,924,95;—showing a falling off from the receipts in the corresponding months of last year of $3,403,06.

"The expenditures in the same time, have exceeded those of the corresponding months of last year, by more than $5,000; and an equal ratio of increase, to say the least, must prevail through the year.

"After deducting the sum already received, from the whole amount of probable expenditures, and making liberal allowance for the grants of the United States Government and coördinate Societies, a balance of nearly SIXTY THOUSAND DOLLARS,—about $10,000 above the receipts of the last half of the preceding year,—must be paid into the treasury in donations and legacies, within the remaining six months, to prevent an increase of debt, and to save the missions from pecuniary embarrassment."

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### PGHO KARENS OF MAULMAIN.

In a letter dated Maulmain, June 19, Mr. Moore says:—"Some scores of Karens have visited us. They appear very kind, and express much joy at the arrival of a new teacher. A few evenings since, sixteen Pgho chiefs called, but one of whom was a disciple. We had a very interesting interview with them. They remarked that they had heard a little about the new religion, and would love to hear more about it. When asked if they would become Christians, they replied, 'We are willing to *hear* about Christ,—then *think* about it. We wish to do what is best for ourselves and children.' Our hearts were much encouraged. Think of sixteen heathen chiefs visiting their teacher voluntarily, and expressing a wish to hear the word of life!"

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### BAPTISMS AMONG THE CHEROKEES.

In a letter dated Cherokee, Sept. 13, Mr. Jones says:—"I just mention, to the praise of our Redeemer's grace, that we have had the pleasure to bury in baptism on profession of their faith, since January last, ninety-six persons, including fourteen Creeks. None of these are included in my last report to you."

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### DONATIONS

*Received in September,* 1848.

Maine.

York Asso., —— Swazey tr., 104,43

Saco Asso., I. S. Thompson tr., viz.—Kennebunk Port, village ch. 9,43; Waterboro', 1st ch. 16,50; Parsonfield, 1st ch. 5,51; Lemington, ch. 10,00; Cornish, ch. 11,75; do., for African

Miss., 1,50; Kennebunk and Lyman, ch. 9,82; Alfred, ch. 8,64; Alfred Gore, ch. 7,23, 80,38

Cumberland Asso., J. Chandler tr., viz.—Brunswick, 1st ch., viz.: Col. 9,43; Capt. Stanwood 10,00; Mr. Salfield 2,00; A. Dunning 1,00; East Brunswick, ch. 7,87; Lewiston Falls, ch. 9,30; New Gloucester, ch. 23,86; Auburn, ch., viz.: N. Briggs 3,00; L. Waterman 1,00; B. Woodman 25c.; D. Briggs 5,00, 72,71

Hancock Asso., Daniel Morgan tr., viz.—Ellsworth, ch. 7,50; Sedgwick, 1st ch., females, 20,25, males 5,00; do., North ch 6,00; Blue Hill, 2d ch. 5,00; Hancock, 1st ch. 10,00; Amherst, ch. 5,40; Eden ch. 18,77; col. at the Asso. 35,46; Sullivan, ch. 11,25; East Trenton 14,25; Trenton, 1st ch. 19,50, 156,38

Bowdoinham Asso., W. H. Prescott tr., viz.—Col. 12,88; Hallowell, ch. 4,02; Leeds, 2d ch. 3,50; Litchfield, 1st ch. 13,00; Green, ch. 3,01; Fayette, Fem. M. Soc. 15,00; Readfield, Mrs. E. Lane 50c., 51,91

Kennebec Asso., G. Pullen tr., viz.—Waterville, ch. 72,17; Bloomfield, 1st ch., mon. con., 35,00; A. & P. Coburn 10,00; Elvira Coburn 30,00; Mary Coburn 5,00; P. Coburn 2,00; Sarah B. Coburn 1,00; Eunice Duscomb 5,00; Mary Steward 10,00; Sarah Fowler 1,00; Mrs. Martha K. Cushing 1,00, 172,17

Waldo Asso., Robie Frye tr., viz.—China, 1st ch. 23,00; Frankfort, 2d ch. 10,00; Belmont, ch. 2,44; Belfast, ch. 25,00, 60,44

Piscataquis Asso, Rev. S. Adlam tr., viz.—Col. 13,29; Corinna, ch. viz.: Clarissa Brown 50c.; Martha Young 2,00; E. M. Winchester 1,00; B. P. Winchester 1,00; Eliza Winchester 25c.; S. Knowles 1,00; Juv. Soc. 1,75; South Dover, J. Lambert 3,00; Guilford, ch. and soc. 7,00; Dexter, ch. and soc. 13,61; Foxcroft and Dover village 10,39; Monson, ch. 1,00; Foxcroft, Mr. Arnold and wife 1,25; Abbott, ch. 1,90; Mary Howard 50c.; Harmony, ch. 2,00, 60,54

Oxford Asso., —— Thayer tr., viz.—Nancy Jordon 1,00; Norway, ch 2,00; Livermore, 1st ch. 13,00; Sumner, ch. 10,50; Paris, ch. 60,70; col. 15,90; a boy 10c.; Mary Cummings 25,00; Sundries 97c., 129,17 —— 890,13

(The above, with John Mendel's legacy of £100 and the donation of £10 from Monson ch., (entered below,) cons. Rev Nathaniel Butler, Rev. Rufus Jones, Rev. Joseph Ricker, Rev. R. Y. Watson, Rev. Charles Blanchard, Rev. N. Milton Wood, Rev. J. T. Champlin, Reuben Tozier, John Appleton L. M., and one to be named; per Rev. J. Wilson, agent.)

Piscataquis For. Miss. Soc., viz., Monson, ch. 10,00

East Thomaston, ch., Samuel Libbey tr., 36,68

Litchfield and vicinity 2,00

Wiscasset, Fem. For. Miss. Soc., Mrs. Mary H. Scott tr., 3,50 —— 942,31

### New Hampshire.

Portsmouth Asso, —— Brown tr., Exeter, ch. 16,13; Newport Asso., T. J. Harris tr., viz.—Hanover, ch., Dea Smalley, 5,00; Plainfield, ch. 20,00; Claremont, ch. 25,16; New London, ladies, to sup. a scholarship at the Orphan Institution, Assam, 33,58, with 13c. from Me. Convention, to cons. Rev. —— Guilford L. M.; per Rev. J. Wilson, agent, 99,87

Hinsdale, Mrs. Lydia Parker, per Rev. O. Tracy, agent, 10,00 —— 109,87

### Vermont.

Vermont State Conv., Rev. Willard Kimball tr., viz.—Windham Co. Asso., to cons. L. M. to be named, 130,56; Woodstock Asso., (of which 25,00 is from Rev. N. Cudworth, North Springfield, to sup. a child in Assam Orphan Institution, to be named Nathaniel Cudworth—the balance for sup. of Rev. N. Brown, Assam, to cons. Rev. Aaron Angier and Rev. Nathaniel Cudworth L. M.,) 245,55; pulpit supplies and funeral services 12,00; per Rev. O. Tracy, agent, 388,11

Wells River, Mrs. Lucy Lake, 3,00 —— 391,11

### Massachusetts.

Boston, Charles St. ch., mon. con., 12,50

do., Tremont Sab. sch., W. A. Holland superintendent, 6,75
do., Bowdoin Square ch., Board of Benevolent Operations, W. C. Reed tr., 30,56
do., Harvard St. ch., to cons. John Putnam L. M., 100,00
do., "Come over and help us," for Hongkong Mission, 10,00
Boston Assoc., S. G. Shipley tr., viz.—West Acton, ch. 20,00; Littleton, ch. 31,70; Woburn, ch., for Burman bible 17,00, 68,70
Malden, 1st ch., Fem. Miss. Soc., E. A. B. Tufts tr., for sup. of a native Karen assis't, 50,00
Beverly, two ladies 2,00
Charlestown, 1st ch., Boardman Miss. Soc., to cons. Joseph Goodnow L. M., 100,00
Taunton Green, ch., to cons. Job M. Leonard L. M., 100,00
Chesterfield, Rev. F. Bestor, for Burman Miss., 2,00
Weston, ch., Uriah Gregory tr., 2,00
Mansfield, ch., mon. con., 5,00
Sturbridge, ch., for sup. of a native Karen assistant, 50,00
Chelsea, ch., Southworth Bryant tr., mon. con., to cons. Ebenezer Currier L. M., 100,00
Chelmsford, 1st ch., mon. con., 8,02
Taunton Asso., S. L. French tr., viz.—Rehoboth, ch. 6,38; N. Attleboro', ch. 18,00; col. at the Asso. 21,59, 45,97
Salem Asso., Michael Shepard tr., viz.—Salisbury and Amesbury, ch., to cons. Rev. Isaac Sawyer L. M., 100,00; do., for Burman tracts 1,13; do., M. F. Cate 2,00; Tewksbury, ch. 11,33; do., Lewis Fisher and wife 3,00; Juv. Miss. Soc. 5,00; Georgetown, ch. 13,05; Gloucester, ch. 36,00; Marblehead, ch. 23,00; Haverhill, A. W. Hammond, for sup. of a native Burman assistant, 30,00; do., 2d ch. 27,55; North Reading 10,50; Tyngsboro' 3,00; Rowley, ch. 15,70; Chelmsford, Central ch., mon. con., 34,37; Heathen School Soc. 18,00; Beverly, 1st ch. 33,00; do., 2d ch. 30,00; Danvers, 1st ch. 5,00; Salem, 1st ch. 380,88; col. at the Asso. 20,00, 802,51
Wendell Asso., viz.—Sunderland and Montague, ch. 5,75; Athol, Mr. and Mrs. Stevens 4,00; South Orange, two friends 1,50; Franklin Co. Asso., J. B. Bardwell tr., (of which 4,00 for Bur. Miss.,) 45,00; Sturbridge Asso., L. Barrett tr., (of which 6,00 for Bur. Miss., and 100,00 to constitute Myah-A L. M.,) 135,77; Hampden Co. For. Miss. Soc., E. C. Wilson tr., (including 2,00, avails of jewelry, from Miss Elizabeth Lee,) to cons. L. M. to be named, 100,00; per Rev. Oren Tracy, agent, 292,02
——1786,03

**Rhode Island.**

Rhode Island State Convention, V. J. Bates tr., viz.—Providence, Rev. Allen Brown, for sup. of a native assistant, 25,00; do., 1st ch., a lady, to cons. Mrs. Joanna Bates L. M., 100,00; do. do., a lady, to cons. Mrs. Julia M. Talmadge, Miss Anicartha Miller and Miss Mary Hathaway L. M., 300,00; do., 3d ch., A. G. Stillwell tr., to cons. Wm. C. Barker L. M., 100,00; Warren, ch., mon. con., 17,57; Fruit Hill, ch., B. A. Whipple tr., mon. con., 6,75; Cumberland Hill, ch. 5,00; Central Falls, a lady 1,00, 555,32

**Connecticut.**

Southington, ch. 3,71
Connecticut State Convention, W. Griswold tr., per Rev. Oren Tracy, agent, 17,86
—— 21,57

**Pennsylvania.**

Philadelphia, James M. Linnard, to cons. Thomas H. Maghee L. M., 102,00; Northumberland Asso., Dennis Wolverton tr., 56,03; per Rev. G. S. Webb, agent, 158,03

**District of Columbia.**

Washington, Mrs. Elizabeth Gale 50,00

**Ohio.**

Russell, ch., for Arracan Miss., 7,23; Little Mount, ch., for Burman Miss., 2,37; Painesville, ch., for do., 1,65; Dea. Wilson, for do., 1,00; H. Brown, for China Miss., 2,00; Canaan Centre, ch. 3,50; Maumee Asso. 16,95; Mount Vernon Asso. 40,43; Lorain Asso., P. Shepard tr., 30,38; do., col. 9,52; Willington, ch. 50c.; Avon, Young Ladies' Soc. 2,61; do., Senior Ladies' Soc. 9,10; Mr. Woolverton 5,00; Mrs. Buckley 1,00; Huron Asso. 19,62; Norwalk, ch., mon. con., 28,78; Mrs. Abbott 38c.; New London, ch. 2,53; Ripley, ch. 3,00; Clarkesville, ch. 5,88; J. J. Cobb 10,00, to cons. Rev. John Kelly and Rev. Aaron D. Abbott L. M.; per Rev. S. B. Webster, 203,43

**Indian Territory.**

John T. Jones 6,00; Mrs. Jane K. Jones 5,00, 11,00

$4228,67

**Legacy.**

Fairfield, Me., John Mendel, Reuben Tozier executor, per Rev. J. Wilson, agent, 100,00

$4328,67

**Total from April 1 to Sept. 30, $31,924,96.**

THE

# BAPTIST MISSIONARY MAGAZINE.

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## "THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. Tim. 1:11.

(Concluded from p. 415.)

The spirit of philosophizing in matters of religion has been the bane of the gospel of Christ in all ages since the apostolic, and it is so still. We are not content to tell the simple story of Jesus,—how he "came to seek and to save the lost,"—how he *died* for our sins and rose again for our justification, and how, blest Intercessor, he now stands before the throne, and "loves and pleads and prays" for the world for which he died. We must soar into the regions of philosophy, we must flourish our metaphysics, we must profoundly descant upon the wonderful mechanism of the gospel scheme and the recondite laws of the spiritual economy, or we are not "*maintaining the dignity of the pulpit.*" But alas! our conception of the *dignity of the pulpit* seems to lead us into a like error with that of some historians, who, in attempting to realize their preconceived notion of the *dignity of history*, give us a dry, stiff and mis-shapen anatomy of the times they would describe, which convey no proper conception of the living scene! How many of our best philosophical and metaphysical sermons are nothing but distorted and frightful skeletons of the gospel of Christ. The speaker must honestly confess that he is coming to be afraid of the very word *philosophy* in relation to the gospel,—it has made such sad work with it in all times past and present. And this feeling is not wholly confined to philosophy clearly *false*, but extends to much of what is regarded as sound and true. He believes that the apostolic injunction, "Beware of philosophy," has a more extensive meaning than we have been wont to give it. We have supposed it referred merely to the false philosophy of the times, and is not applicable to the *true* philosophy which blesses our age. We probably mistake here in too much limiting the apostle and feeling ourselves unrestrained by his admonition, because we fondly believe that our philosophy is sound. That proneness to philosophical speculations in religion,—that disposition to pry into the recondite reasons, and learn the wondrous mechanism, of the Divine economy, while the great facts themselves are but little dwelt upon,—doubtless comes within the range of the apostolic rebuke. For all this, experience has taught us, tends to obscure the facts and weaken their practical influence upon the mind. And this obscuration and feeble impression have finally led to skepticism in respect to their very existence as *historical verities*. It is notorious that this skepticism is openly avowed by some who are yet offended that you do not still recognize

them as *Christians;* and how much of this skepticism is still latent in the minds of others though unacknowledged even to themselves, but yet paralyzing their faith and unfitting them to be *witnesses* for Christ, we cannot tell.

But it may be plausibly asked, "Is there not a sublime philosophy in Christianity, and is it not our duty to make this a serious and profound study? Can we be more acceptably and profitably employed? May we not go *back* of the facts, and learn the divine *principles* of that glorious economy of which they are the visible demonstrations?" We must not be understood as objecting to all this. We would not restrain the mind, smit with admiration at the magnificence and splendor of the outer temple, from advancing inward and gazing upon the intenser glories of the inner sanctuary. But we would fix the attention specifically upon the *appropriate* business of the ministry and the church. It is to *testify* the gospel of the grace of God. It is to proclaim, in the plainest and simplest manner, the facts concerning Jesus the Christ. The world—the dying world—want the *facts.* They can do without the philosophy and the explanations too. We have a whole eternity before us in which to study this divine philosophy, and our metaphysical explanations can add nothing to the force and efficacy of the facts. Let these be clearly and faithfully proclaimed. They are of such a nature as to make their own impression, and the Eternal Spirit will see to it that the efficacy goes home to the heart and conscience. We greatly overrate the importance of our explanations of the facts of the gospel even to the heathen. The practical impression of a fact clearly perceived and believed, is not ordinarily enhanced by understanding its reason. Does it add to the efficacy of a remedy that we understand its composition and the mode of its operation? Does not the simple peasant feel the influence of the sun and of vernal nature as keenly as the philosopher who knows the interior structure of the great luminary and the occult causes of all the physical phenomena? Again, do I love my friend the more when my attention is directed to his wonderful anatomy and the admirable arrangement and play of all the parts of his inner constitution? Does this knowledge give an increased benignity to his countenance? Does it heighten the beaming tenderness of his eye, or add one additional glow to his living image enshrined in my heart? And so equally futile for all good are many of our philosophical explanations of the facts of Christianity.

What then? Must we cast aside all our philosophy and metaphysics in preaching the gospel? What becomes of the "*dignity of the pulpit?*" If our conception of the dignity of the pulpit leads us to overlook its *main* design, nothing can well be conceived more false and pernicious. There *is* a dignity, —a sublime dignity in the pulpit, but it is seen only when it is occupied by a fervid ministry bearing solemn and earnest *testimony* to the *fact* that "*in this the love of God is manifested towards us, that God sent his only begotten Son into the world that we might live through him.*" "*In this is love, not that we loved God, but that he loved us and sent his Son to be the* PROPITIATION FOR OUR SINS." O, my brethren in the ministry, the loftiest dignity we can attain to, the sublimest attitude we can assume before heaven, earth and hell, is, to stand up before a world of dying sinners and point to the Lord Jesus Christ, and cry, "Behold the Lamb of God *who taketh away the sin of the world.*" This was the attitude assumed by the first preacher of the gospel, even him who was especially commissioned of Heaven to come as a witness to *testify* concerning the *Light*, that through him all might believe. And this was to be the peculiar and prominent function of the ministry of the Lord Jesus Christ to the end of time.

But in order to bear clear, unequivocal and impressive testimony, we must have a clear perception and a realizing sense of the facts to be attested. There are *three* orders of facts in the gospel, in respect to all of which we must have this perception and sense, in order to be competent to testify! There are 1st, The historical facts concerning Jesus of Nazareth, and the extraordinary manifestations of the Spirit,—the peculiar gift of his ascension. 2d. There are the facts of eternal redemption symbolized by these, or what we call the *doctrines* of the gospel, and 3d. There are the facts belonging to the occult history of the believer's experience. It was the vivid realization of the *historical* facts, the basis of the whole scheme, which gave to the faith of the primitive Christians its wonderful power. And this realization we must revive in ourselves before we can have like precious faith with them. But is this practicable? Do not our different circumstances forbid? They were contemporaries with the facts. Many had actually witnessed them, and could say, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty;" and others received them by the personal communication of these eye-witnesses. There *must* have been, therefore, a vividness, a freshness, a life-likeness in these views, which cannot be expected to belong to ours, who live more than eighteen centuries after the occurrences. On reflection it will be perceived there is really no force in this consideration. The element of time is nothing in the account. It is but a *point*, at most, in the long cycles of our immortal existence. These facts are of *yesterday's* occurrence; and they have been transmitted to us in such a way that, as we said, we might more rationally doubt any other fact past or present than these. We have actually in our hands the testimony of eye-witnesses so authenticated, that even their living voice could add no additional force to the evidence of its truth. Nay, we aver these facts have been receiving ever since their occurrence continued corroboration, by the fulfilment of prophecy and the developments of human history, so that we are in fact less excusable for the weakness of our faith than would have been the great body of primitive disciples. Indeed we may say, they are the only *stable* elements which belong to the history of our world. Amid the ever shifting scenes and evanescent influences of time, they are permanent and unchangeable in their character and influence. They rise like lofty mountains in the perspective of the past, lifting their sublime summits to the heavens; burning with the glories of eternity, and pouring a radiance all along down the track of subsequent time. The Cross of Christ, however we may view it, is by far the most conspicuous object in the world's history to all the intelligences of the universe. *They* see it to be the great centre around which sweep, in ever-moving circles, the temporal as well as the eternal destinies of the human race. The poet utters a sober fact when he sings,

> "In the Cross of Christ I glory;
> Towering o'er the wrecks of time,
> All the light of sacred story
> Gathers round its head sublime."

From the Cross has emanated an influence which has made human history what it is. The stream which flowed from Calvary mingled itself with the mighty current of human existence sweeping by, and imparted to it a purifying element which shall continue to exert its efficacy until the vast volume, cleared of all its turbid foulness, shall reflect from its bosom the purity of Heaven, and its crystal waters sparkle in the eternal radiance of the Sun of Righteousness.

# American Baptist Missionary Union.

## Maulmain (Karen) Mission.—*Letter of Mr. Binney.*

### Education of Karen native preachers.

The following communication relates to a subject of vital interest in the Karen Mission; and as it contains the results of much careful observation and reflection, and also presents incidentally valuable suggestions and historical notices, we lay it, with some abbreviations, before our readers. Mr. Binney, as is generally known, was invited to the missionary field with reference to the educational department and specially the training of a native Karen ministry; and we are gratified to perceive, that, in their main outlines, the views he has been led to form accord so well with the original design of his appointment, and with the sentiments entertained in general by his associate laborers. On secondary points, of course, there is room for some diversity of opinion.

Mr. B. writes under date of Maulmain, April 18, 1848.

In a letter received about a month since from Mr. Cross, he says,—"Mr. Peck wrote me some months ago inquiring our opinion about the propriety (or impropriety,—Ed.) of having three theological schools instead of one." I thence infer that the Executive Committee have the subject under consideration, and I trust intend ere long to decide this important question. From the first, I have had but one opinion respecting it. There should be but *one theological school, designed to be permanent, and to be continued during the dry season.* I have previously offered a few thoughts respecting it; but as every month and an increased knowledge of the state and wants of the Karens have the more confirmed my early impressions, I beg through you to present to the Executive Committee my present views of the whole subject. I trust the importance of the issue will be a sufficient apology for the length of this communication, and secure for it a consideration.

### What is needed.

There is perhaps a liability to blend points in themselves distinct, and which require a distinct provision. In this confusion of the subject, three schools may appear desirable. The necessities of the older class of assistants are thus made to control the provision to be made for a younger and entirely different class, respecting which there is no such necessity.

1. The class of older assistants have families, and some of them have large families, which renders it expensive and for them very difficult to attend school at a distance. They are the best qualified of any we have to preach, and are therefore needed during the dry season, to operate in the jungle; so that their journey to school must be annual. Again, they may at times be needed, even during the rainy season, to look after the churches; of which the missionary in charge must be the judge. He must be permitted to send and to recall this class of assistants, according to the exigencies of the field in which he labors. If they attend school at a distance from him, he can have no opportunity to consult with their teacher before taking them from their studies. Under such circumstances there could be no mutual understanding, and consequently a school could not long prosper, even if it continued to exist. For the instruction of this class, therefore, provision is certainly necessary at each station; where the missionary in charge and the teacher of the assistants can have frequent consultation. I can but think that the instructer of this class would be far more successful, were he in charge of churches, as others are. He would during the dry season become intimately acquainted with the work and all its circumstances; and following with his own eye his pupils as they go forth preaching, he would learn their practical defects, and he would be better able to adapt his instruction and discipline to the very work *now* needed among Karens. Besides, being in charge like his brethren, he would better appreciate the present necessities of the churches, and would more cheerfully yield to the wants of his brethren, though it might

produce some irregularity in his classes.

Because this class of older assistants ought not to attend school at a distance, some have inferred a necessity for *three theological schools;* but no such inference legitimately follows. It only shows that *instruction during the rainy season* is needed at each station. For the instruction thus needed, as well as for that of school teachers at each station, provision is made so soon as the station is provided with men sufficient to do the jungle work of the dry season. Supposing the station to have only two men in charge of the churches, one may teach this class of assistants, and the other may instruct in other branches. Two such men are certainly needed for the jungle labor of each station. The criterion by which we are to decide *how many* men are required for the KAREN Mission, is how many are requisite to preach, and to look after the assistants and the churches. Wherever you make suitable provision for this, there will be men enough in town, during "the rains," to give all the instruction needed for the station, and to prepare such books as are requisite for the time being. This does not include the men engaged in translating the bible and in making dictionaries; because these men have not time for jungle labor, unless it be an occasional tour for their own recreation. This will appear if it is remembered how long the Karen Mission has been established, and that, to this day, the translation of the Old Testament is yet scarcely begun. Genesis and a part of the Psalms are alone even in manuscript. The New Testament only is printed. The first edition is exhausted, and the correction for another edition is but just begun. The dictionary is, I think, no farther advanced. The first letter only of the alphabet is printed, and even the vocabulary, brief as it is, is but about half done. Yet, both Mr. Wade and Mr. Mason have done much more than half their work upon missionary ground. Hence, I suppose, provision must be made for the churches independent of the translator and the dictionary maker, and *that provision* will be ample for all the educational necessities of each station. The great majority of instruction, in reading, writing, geography and arithmetic, should be given in the jungle by *native teachers*, who may themselves be instructed during the rains, as suggested above. This would greatly reduce the number whom you now feed and clothe in town. The necessities of the educational department and those of the churches, at each station, will go hand in hand, and will gradually cease to need the labor of the American missionary. If we do our duty, with the blessing of God, ten years more or less should see the Karens at the head of their own churches and schools (so far as peculiar to each station), and supporting them too. Supporting them because both willing and able,—and able to support them, I may add, because thus conducted by themselves. If at that time *they* determine to have all their teaching done at their own door, and *to pay for it*, I should cease to feel a part of the objections which now arise in my own mind,—the part connected with our present mode of supporting Foreign Missions.

2. It will be seen that, though the above does much by way of a gradual improvement of the people and for the preparation of teachers and preachers, it does not do all that may, by a judicious system, be done at a small additional expense,—small, considering it is for a nation,—a nation so generally ready to receive the gospel as are the Karens. It does not provide for a class of men more thoroughly disciplined and educated, who, before ten years shall have passed, will be needed to fill important posts in the church and for the people, and to wield a controlling influence in their councils. It does not provide for a class, now too young to preach, but who after a few years of study, the year round, might constitute a suitable connecting link between the older assistants and a more thoroughly trained ministry. It makes no provision for a class of children and youth, already in the church and rapidly increasing, who are too young for teachers or preachers, and who, if not taken up by us, will be wandering about the jungle, and who ought to be immediately placed under a rigid course of instruction. This class, from the object in view, must be small. None should be received but the most promising, and those who may be retained for a number of years, free from parental interference.

It is for the two latter classes that I suppose a general institution needed, to be continued the whole year, with suitable vacations. Even in the vacations, they should be under the direc-

tion of their teacher. This would evidently require two departments,—one for theology and one for other studies. The former must of necessity be taught by a competent missionary; the latter, for some years certainly, may be taught by a competent young lady, and its general supervision might be taken by the man having charge of the Theological Institution. The English should be the classical language. Should the classical department, or Normal school, as it might be called, ultimately outgrow the care of a lady,—which will not soon be,—it would be necessary to have two men,—one at the head of each department. The instruction of the classical school could not be given by the teacher in theology. Not because of the number of the pupils, but from the diversity of studies and the number of classes. Here, then, one man is required the year round for a theological institution, and to take the general oversight of the classical department. Small as the class may be, judiciously selected, we must take care of it, or the Catholics will ere long do it for us.

For the general supervision of this institution, you may have to provide long after Karens may themselves be competent for every other department. It should be *for all*, at every station, for whose instruction you make provision the whole year. It should include both Sgau and Pgho Karens. Mr. Bullard, previously to his death, had decided to place even his older assistants in my school.

It will be seen that none of the objections (to attending school at a distance), raised for the class of older assistants, can apply to the younger classes, and that the necessity for instruction the year round exists only with reference to this select portion, which must, from the nature of the case, long remain comparatively small. It differs also, from the fact that the other, being attached to a particular station, should be under the advisory direction of the station itself; while this, belonging to all the stations, should be under the advisory direction of all the stations,—an ultimate appeal being in all cases to the Executive Committee. To meet the above, the institution might be visited annually, biennially, or triennially, —more or less frequently as might be found best, by a delegation from each of the stations. This, while it would afford your missionaries opportunities for consultation respecting the general interests of the mission, would also be calculated to secure to the institution the sympathy and aid of all the stations, to prove a wholesome and perhaps a necessary check upon any liability to loose theory or practice in the institution, and to afford to its head essential aid in adapting his labors to the prospective wants of the Karens. The expenses of the institution, whether for travelling or for ordinary support, should be charged by itself, and not to any one station, and its location should be central. To this, might also be sent all the class of older assistants connected with the station where it was located; they to be subject to the direction of their own station, in the same manner as the older assistants are to each other station, provided, that while they were at their studies they should be subject to the rules of the school.

Respecting the location of the institution, I have ever said that I was willing to be at any place which the brethren might prefer for the object. At first, I had no opinion about it. I now think it should be in the vicinity of Maulmain. The reason will be seen by a reference to the map. It is to provide for Tavoy and south, for Maulmain and east, and north-east over the mountains, for Arracan, Bassein and around, and for Rangoon and beyond. This location was, I think, approved for a *General Institution* four years ago, by all. Mr. Abbott was of opinion that it should be at Maulmain, and Mr. Mason said, "If there is to be a *General Institution*, it should be in the vicinity of Maulmain." Some, however, thought it should be at Amherst. To this there could not be much to object. It would have its advantages; especially during the dry season it would be favored with the salt water air and bath. The present Karen houses could be removed at small loss above the expense of taking down and of putting up again, perhaps also a trifle for transportation. Still, if the brethren all thought best, *I* should prefer Maulmain, as it has good medical attendance, and chiefly, perhaps, because I am already here.

From the above will appear the provision needed, in my own opinion, the reasons also which compel that opinion, in part, necessarily connected with it. But that I may be understood, I will more fully state:—

One Institution preferable to three.

1. More than one, unnecessarily expends men and money. That it is not necessary appears above. I fear many do not calculate correctly when they estimate the expenses of these schools. A Christian minister's life and influence are *worth something*, and ought not uselessly to be expended. In estimating the pecuniary expense, we are liable to include only the bills returned as direct charges for this object. We are liable to overlook the yet greater items for the missionary's outfit, passage, dwelling, salary, children's support, &c., and the whole list of contingencies for sickness, travelling for health, and the children's support until the age of sixteen years. This is no trifling bill to be assessed upon *the few pupils* to be found at each station the year round. But to multiply this by the number of stations, as a provision for theological education in the very infancy of the churches, and that from funds much of which is collected from the poor on the express plea of the most pressing necessities, appears to me in a much stronger light than I have wished to state.

2. The question of one or three, is not really the question at issue. If there be more than one, for the *same reasons* there should be as many as there are stations a little removed from each other. We now speak of three, because our field for the time being is so divided. Let Bassein be opened to our missionaries, and some new provision must be made for them. Rangoon, so soon as men can remain there, will need the same; and when churches begin to multiply over the mountains, you must establish yet another; and thus to what extent, no man can tell. They will certainly be needed for Rangoon and for the mountain Karens, far more than they are at both *Maulmain* and *Tavoy*. These two stations may better be associated than any other two stations ever likely to come under the mission. I have pupils now in my school, from many days' travel beyond Rangoon, and who were more distant from Sandoway than they were from Maulmain. If, then, the necessity for three schools be now admitted, they must be indefinitely increased hereafter, and we should count the cost before we launch upon such a system.

To prevent misapprehension it is important to note here, that the theological school, or school for native assistants, at Tavoy, has been designed mainly for the class of older assistants mentioned by Mr. B. under the first head. And the same of Sandoway school.

3. Such a multiplication of theological schools is out of all proportion to what is doing, or can be done, in other departments of missionary labor. If only the amount of labor said by missionaries to be now needed at each station, be regarded, to say nothing of the wide fields opening on every side, (I have now in my mind three different fields, which I have within six months been invited to visit, who have never seen a teacher among them; and there is no one to go among them. Their chiefs told me, if a teacher would visit them, their people would listen:) it would appear how utterly impossible it is for the Executive Committee to provide other laborers in proportion to this large number of schools.

4. One institution would enable the Executive Committee to do what they do, more effectually even in the cause of education for Karens, than they can do with three schools. Not to insist upon what has already been written to us respecting retrenchment; (my own school the past year was saved only by the generosity of my associates; and as it was, the reduction of the amount allowed to the theological school compelled me to refrain from doing *what my pupils expected and what I thought to be necessary for the improvement of my pupils*;) there can be no doubt that there is a limit to the ability of the Executive Committee. I cannot believe that the American churches will ever give adequate support to *so many* theological schools for *the same people*. I repeat, that the necessity for an *additional man* in a General Institution, should it occur, will arise not from the number of the pupils, but from the number of classes and from the diversity of studies. It requires as much time properly to prepare for, and rightly to conduct a small class, as it does a large one. I have thus far found my largest classes to make better improvement than the smaller classes. There is no magic in the successful teaching and training of a well-qualified ministry; it is not done in the lump. Every mind must be individually reached by instruction specifically and often repeated; and this demands the most thorough preparation before recita-

tions; and no teacher can neglect this, even among Karens, but at the expense of his pupils' improvement. Can our mission supply such instruction to each station the year round? I think not. Whatever the Committee may wish and resolve to do, the churches will not afford the means. What, then, shall be done? The having a large number of schools, half supported and of necessity but half taught, can give only a popular education. It cannot give what the Committee wish, and what the welfare of the churches demands,—a good foundation upon which to build a well-educated ministry. Is it not better to make a suitable provision at some one point, than thus to scatter our resources? But this is only one branch of expense. To those acquainted with educational efforts, I need not enlarge.

5. Above, I have said that the churches will not afford the means; it should also be stated, that, even if they were willing to do so, the men and the money are more needed at home, both for the preaching of the gospel and for the purposes of education, than *three theological schools* are needed for the Karens. I speak from a personal knowledge of what is needed at home. Without going into our western and south-western States, I have myself seen the destitution and the array of error even in some of our old States, without the means to remove the one or to combat the other. Our State Conventions and our Home Missionary Societies witness the same. I have, also, been four years in daily intercourse with Karens and with Karen missionaries; I have heard the wants and the circumstances of each station read, and explained, and discussed. And it is after all this, I must honestly say, that were I to be at home again with my present knowledge, I could not either give my own money or ask for that of others for such a multiplication of schools for Karens, until those destitute places of our own land were first supplied.

6. Pupils educated together will be more likely to understand each other, and to coöperate together in all their future labors for the church and for the nation. It is not merely that they are subject to the same and mutual intellectual influences; but their moral and social habits will be formed together, and they will become accustomed to each other's views, feelings, expressions and actions, under the most favorable circumstances. The advantage of this in the infancy of the church is incalculable.

7. Three theological schools will prove a strong temptation to require the older assistants to study during the dry season, when they ought to be in the jungle preaching and assisting the churches. No man qualified to take charge of these schools will sit down five months in the year to teach five or six pupils without casting a longing look into the jungle after the preachers. Soon the period for preaching will be shortened, or the number of preachers in the jungle will be diminished. Nor will the good judgment of the station always be a sufficient antidote to this.

8. For the same reasons, three schools will prove a strong temptation to encourage unsuitable persons to study for the ministry. The number at each station must long be small, who ought to study the year round. If we duly consider the character and ability of the men, and the weighty responsibilities hereafter to devolve upon this class, we cannot avoid this conclusion. I refrain from stating here my own experience respecting this and the previous reasons; but this, perhaps, I ought to say, that I have good reason for distrusting *my own* ability to resist these temptations. It is not a very difficult matter, while spending the money of others, to have a large number of persons whom we may call *students*. The difficulty is to sift out the chaff,—and the temptation is, to be remiss, when we know that a due strictness would leave but little wheat.

9. The plan of three schools must entail upon Karens a system of education which for ages they cannot themselves support. In other words, it confirms them in a state of dependence upon others. No one acquainted with the condition and prospects of the Karens, and with what is needed to support a system of education, can for a moment suppose that the Karens will for ages be able to bear such a burden as this. Is it right, then, for us to place a nation into such circumstances? Not to urge the bad economy of the act, have we any warrant that our means at home, or the condition of this country in years to come, will allow us to continue our aid to the extent supposed? It is exceedingly doubtful whether for half a century or more, Karens will be able wholly to relinquish the aid of others. But

with their translation and dictionary made, and with one or two efficient men at the helm of their educational department, they ought to sustain their own operations in a much shorter period. And they could support one such institution by their united efforts, when they would yield to despair at the thought of doing this at each station.

10. This system of three schools is calculated to foster in the Karen churches the idea, that they are not required to *deny themselves* for the general good. It lays the axe to the root of the tree. It begins its work with the very men whose business it is to press home upon the conscience of the church the self-denying requisitions of the gospel. It practically, if not theoretically, teaches him, at the very commencement of his ministry, that his local preference and his convenience are first of all to be consulted; and all this is while he is in every respect dependent upon others. If they do these things in a green tree, what must we expect in the dry? Of what possible benefit can such a class of men be in the ministry of Jesus Christ,—an office which no man can hold with success and with a good conscience without constant self-denial? With such a ministry what must be the state of the church? Besides, where are we to look for the men who will leave father, mother, brother and sister, and houses and lands, (as they may possess them;) who will peril even their own lives to preach the gospel on the mountains,—to the "red Karens,"—and to obey our Savior's last command? I cannot think that a missionary body should foster in the church and in the ministry the quintessence of anti-missionaryism.

### Difficulties in the way.

I ought not perhaps to close, without alluding to some of the difficulties in the way of adopting but one institution.

1. It has been said, pupils will not come a distance to attend school. I give my own schools as a practical refutation of this. I have had and I now have pupils from the most distant Karen churches under your patronage; and their journey hither has been, on almost every account, the most difficult. Some have come alone, some have brought their families, and some have sent their children, boys and *girls*, to remain with us so long as we may think best. Such is their confidence in their teachers, that they feel satisfied if they can have their children with us; and respecting this matter, they will do as their teachers desire them to do. What is yet more satisfactory to my own mind is, that those from a distance are among decidedly the most diligent and successful in their studies, and are the most patient and happy during the dry season.

2. The expense of getting these pupils to us has been objected. This estimate of expenses overlooks, as noted above, the heavy bills for the missionary, his family, &c.

3. It may be said it is unnecessary for us at present to decide definitely. Let the schools go on, and a system will adjust itself to circumstances. It is doubtless true, that if you begin by one, it will be easy to enlarge the number. Almost any station would be glad to have a school at their own door. But I submit to those acquainted with educational efforts, with all the piety of the church and of the ministry, whether, if we begin with a school at each station, it will be easy and natural for these stations to relinquish them, and to unite in one institution; whether years of indulgence in this matter will make men more self-denying. This objection only asks time, and it will give to each station all its desires, so far as to expend for local ends what little we can have. Circumstances will, doubtless, secure dry season instruction somewhere. The question is, shall we have one, or many schools, the year round? From the first, I have thought that the only way not to have three or more, is to have one, and to sustain it.

4. It may be urged that the men are here, that their jungle-work is done in some two months, or so, and that they may then as well teach a school, as to do nothing. But why (if it be so) are your missionaries in the jungle so short a time? Most certainly not because of any thing in the climate which prevents: for men of business, of ordinary constitution, go with perfect security during the dry season,—they do sometimes go even in the rainy season. Your missionaries can, doubtless, go during the dry season, if they have physical ability; and if they have not, they ought not to come as missionaries to this country. Indeed, unless it be some special exception, where long experience, &c., is needed in the language, (as for a translator of the

bible or maker of the dictionary,) if they become unfitted for the work, they should return home. If it is necessary for the mission to support them, let it be done among the churches who give the money. Missionary ground is no place for a hospital, any more than the battle ground is for the invalid soldier. But why in the jungle for so short a time? Assuredly, not because missionaries are not needed in the jungle; for you are constantly urged to send out more men for this very work. Is it true that the mission must support four or five men at a station, to be with the churches only about two months in the year, when two men could do the whole work in four months? Nor is this relieved by saying, that missionaries need only to remain in town and to give direction to native labor through the jungles; for the number of men so urgently requested cannot be needed to sit down in town, to take the oversight of these few churches and of this handful of assistants. The fact is, the men are not needed for any such purpose; but they are *greatly needed* themselves to *travel in the jungle;* to examine with eagle eye the state of the churches, and to know by personal observation what the assistants are about; whether they faithfully labor as assistants; and, if faithful, whether their effort is judiciously directed. Without all this, whatever men may say, the missionary presides over the church and the assistants in the dark. The whole dry season should be honestly and faithfully devoted to the interests of the cause in the jungle; and it was while the Wades, Masons, Abbotts and Vintons were thus laboring, that God so much blessed the Karen Mission. I know this is hard, self-denying work, and most sincerely do I honor the men who faithfully do it. But hard as it is, it was for that they came here; and if they repent their decision, they ought honestly to say so, and to return home.

5. Possibly the Executive Committee may feel, if the missionaries were agreed, we could act; but this is a thing which cannot be forced. I once thought unanimity essential to a decision; but I then supposed the difficulty grew out of something peculiar to missionary work. That I cannot now believe.—In the Karen Mission there is now as much unanimity as could be expected.

## *Letter of Maulmain (Karen) Mission.*

"Shall we give, or shall we not give?"

The following communication, dated April 25, has been received since the publication of our last number. In a note accompanying it, the secretary of the Karen department accounts for its temporary detention, and states also the authorization for its being eventually forwarded. The *grounds* of the authorization are *not* stated; for that was unnecessary. We spread out the communication before our readers and friends of missions; and we ask them to read it, and to weigh it well. "Through the tender mercy of our God" the mission was saved from the calamity which seemed to threaten it,—adequate supplies were sent; but the simple record of the doings of our brethren in prospect of the impending evil, shows, more justly than words which we can use, how interwoven are the several departments of missionary labor, how indispensable that they be carried forward together and with unvarying constancy, how insignificant, comparatively, the supplies required to secure this constancy, and how agonizing to the missionaries and disastrous to the enterprise in which they have embarked their all, if the needed supplies be withheld. But to such calamity our missionary operations are, in some sort, exposed year by year; and not in one mission, but in all. The allowances *throughout* are rated after the lowest scale compatible with the prosecution of work in hand. To *retrench* is to *suspend*,—to *bring to an end*. "FOREWARNED, FOREARMED." Appropriations are soon to be distributed to the missions for the coming year. "*Shall we give, or shall we not give?*"

We publish the letter entire.

Dear Brother,—

The Karen missionaries of the Maulmain station held a meeting last Friday afternoon, which will not soon pass from the memory of those upon whom devolved the responsibility of voting.

The secretary laid before the meeting a statement of the pecuniary embarrassments of the department. It appeared from your last letter to the sec-

retary of the Maulmain Mission, that we are to regulate our expenditures for the year 1848 according to "the reduced rates" allowed us last year, unless otherwise informed. The secretary of the Maulmain Mission says, "The amount for the Karen Mission is as follows:—

| | | | |
|---|---|---|---|
| Sgau and Pgho assistants, | Rs. 1464 | 13 | 10 |
| Sgau Karen Boarding School, Rs. 1125 1 5; Pgho do. do., Rs. 450 0 7, | 1575 | 2 | 0 |
| Karen Theological Seminary, Rs. 956 5 3; Karen Normal School, Rs. 450 0 7, | 1406 | 5 | 10 |
| | Rs. 4446 | 5 | 8" |

The above (Rs. 4446 5 8) was therefore the amount left at our disposal for the above named objects. Its inadequacy will appear as follows, viz.:—Mr. Mason stated that the Pgho department must have four assistants,—336 rupees; and that the translation would require two writers,—204 rupees. Mr. Harris stated that he could not do with less than six assistants and a teacher for the Sgau Karen Boarding School,—625 rupees. Mr. Binney said, he had dismissed four assistants the present year, and that he was ready to dismiss as many more, if they were unfaithful, or if they could be safely dispensed with; but that in the present state of the churches he durst not do it. Eight remain to be supported,—684 rupees. On a careful review of the assistants connected with Rangoon and vicinity, it was seen that the only men to oversee and to comfort the large number of disciples, widely scattered there in the midst of persecution, are the assistants now under our care. It was, therefore, unanimously thought that we could not say less than sixteen assistants for Burmah Proper. One of these is supported by a member of their department, leaving fifteen to be provided for,—1092 rupees. Respecting schools, Mr. Harris stated that upwards of fifty pupils are already in his school, mostly from Burmah Proper; more are on the way; and that the minimum estimate is 950 rupees. As there is no one having a knowledge of the language at leisure to take the Pgho school, it is given up for this year. This, however, cannot be repeated another year consistent with the safety of that department. Mr. Binney stated that he could not undertake to continue the Theological Seminary for *the whole year* at less than 1300 rupees, and the Normal School will require 850,—2150 rupees.

It then appears that the amount needed is, for assistants, Rs. 2941; for schools, Rs. 3100,—total Rs. 6041. Appropriations, as above, Rs. 4446. To be provided, Rs. 1595.

The question now arose, What shall we do? This amount is to be raised, or assistants, or schools, or both, must be dismissed sufficient to balance the account. If the assistants and schools are to be continued, we must take the responsibility. The Executive Committee know our embarrassment, (for it was fully stated last year,) yet they remain silent, though a part of the year is already gone. We cannot assume the balance, as we did last year. Then there remained some little ground of hope, that the few remaining supporters of the mission in this country would help us. And by their kind aid, together with the providence of God which necessarily reduced some of our liabilities, we were relieved. It would be rashness to rely upon that aid the present year. Those friends have left the place. Besides, it is impossible for us (three or four men,) to assume pecuniary responsibilities which the American Baptist Missionary Union decline.

Under these embarrassing circumstances, there was much said with perfect unanimity of opinion and of feeling; but no one was willing to make a motion. Mr. Binney at length stated, that he considered himself, here, the servant of the Executive Committee,—that his business was not to provide funds, but judiciously and faithfully to use such as were committed to him,—that considering what he was about to do, as the necessity of circumstances into which the Executive Committee placed him,—(*as their act and not his own,*)—he felt that he was relieved from all accountableness in the case. After this statement, he moved, 1st. That the Sgau Karen Boarding School be at once dismissed, and the pupils be assisted, as far as may be in our power, to return to Burmah Proper. A dead silence ensued,—no one would second the motion, and it was lost. He then moved, 2d. That *one third* of all the assistants in Burmah Proper, and *one fourth* of all other Karen assistants connected with this station, be dismissed from and after the first day of July next. Again, a dead silence followed,—no one would second the motion, and it was lost. He then moved, 3d.

That the amount allowed to the Theological Seminary be reduced to Rs. 500 for the year 1848, and that the number of pupils and the period of study be adjusted to that amount. This motion was also lost, as the previous motions were. Respecting the Karen Normal School, there was a full expression of confidence and of deep interest, and a deep conviction that no where would retrenchment for the year be more seriously felt. No one would motion to reduce the amount asked for its support.

The question then returned,—What is to be done? You refuse to dismiss either schools or assistants, and you will say that you cannot assume this balance of rupees. *What is to be done?* Every man saw the dilemma; yet every man united in the expression,—While I retain my intention to remain in this country, *I cannot vote to break up the mission.* The suggestion was made, to appeal at once to the friends of the Karen Mission among the churches at home, as our only resource. But it was feared that this might be considered contrary to the relations which we sustain to the Executive Committee, and that it might prove an embarrassment to them. After much further deliberation, it was finally proposed,—and because we could do nothing else, it was

*Resolved*, 1st. That we will conduct our operations as economically as may consist with the existence of the various departments of the Karen Mission,—that we will hold ourselves jointly responsible to pay any balance that may remain against the Karen department at the close of the year,—and that we earnestly desire the Executive Committee to make the department an additional appropriation, sufficient to cover the expenses of the year.

2d. That should the Executive Committee feel themselves compelled to withhold from us their support, *we do respectfully request* that they will at once recall us home, as we are useless here, if deprived of the means of working for and with the people.

3d. That the secretary be requested to prepare a letter to the Executive Committee expressing our sentiments and communicating these resolutions, and to submit the same for an approval at his earliest convenience.

Mr. Moore having just arrived, was present and heard all the minutiæ of the mission as involved in the above. He stated that though from his recent arrival, he might not *act* with the brethren in the present case, yet he did not see how they could do otherwise than they had done. He certainly thought as they did, and was willing to be jointly responsible with them for the balance at the close of the year.

Mr. Brayton, of the Mergui station, was also present. He expressed his entire approval of our proceeding,—(he saw not how we could do otherwise,) and was surprised to find the Karen department of the Maulmain Mission left in this condition. In no meeting could there be more unanimity.

We have thus given you a simple record of the doings of the meeting, as the best, and indeed the only appeal we can make in the case. That we may not be misunderstood, we will, however, state respecting the second part of the above resolutions, that it is not an hasty act. By a reference to letters long since sent to the secretary, it will be seen, that we have fully expressed our apprehension that the operations of the Karen Mission had been so trammeled that the work had ceased to progress. It is no longer a matter of opinion. Many retrograde steps are already taken. Your mission, as a whole, is fast sinking, and the course now being pursued must inevitably ruin it; unless God in his sovereign pleasure does for it what we have no right to anticipate. We cannot consent to remain here to see it die. We are your missionaries, and we wish in all fidelity to perform our duties to you; but we are first the ministers of Christ, and we must perform our duties to him. We are missionaries to the Karens, and we owe somewhat to their souls. *We mean not to forsake them.* We feel assured that if the Baptist denomination say, they cannot support this mission, God will put it into the hearts of others of his people to do what Baptists decline. We are Baptists, and we are whole-hearted Baptists; *but we are first, and above all, Christians.* And if our own denomination will not reap *this field already white* to the harvest, we most earnestly desire to get out of the way, that others may be permitted to do it. With the assurance that we are most anxious to coöperate with you, and to abide by your decision, so far as we can do with a good conscience, we remain affectionately

Yours in the gospel.

## GERMANY.—*Letter of Mr. Oncken.*

The letter from which we make the following extracts, dated at Hamburg, Sept. 28, is in reply to one addressed to Mr. Oncken a few months ago, the general purport of which will be readily apprehended.

General organization—Distribution of labors.

As to a more general organization, I had, previously to the reception of your letter, consulted with the brethren on this subject, and we were unanimous in our decision that a general invitation should be sent to all the churches in Germany and Denmark, to send brethren to Hamburg, as their representatives, on the third week in the month of January, 1849, for the purpose of consulting together what measures could be best adopted, under present circumstances, to establish our churches, and for the greater spread of the gospel. We expect the most happy results from this measure, both for the churches and the world at large.

As to myself, I cannot see that any alteration could be adopted to advantage. My whole time is devoted to God's cause, in one way or another. The church here and the churches generally,—our extensive tract operations,—the constant issuing of new editions of the Holy Scriptures,—an extensive correspondence with our missionaries and colporteurs, and frequent missionary tours, demand my time. All are important, and form a part of the whole. The only thing to which, if possible, I should like to devote more time, is the visiting of all the churches. This I consider most important, as the churches are all in their infancy; and though I believe there is generally a deeply pious tone among the members, there must of necessity be a scanty amount of knowledge. I have always found that by one visit to a church more lasting good is effected than by a dozen of letters. But, on the other hand, I fear the church here would be ill pleased; and there are many considerations which are against a protracted absence from home. I trust, however, that, as travelling can be accomplished in much less time now than formerly, I shall be able to perform more service in this way. I rejoice to say, that along with sound views of divine truth and real practical piety, there is so much good common sense among our deacons, with whom I meet once every week to consult on the best interests of the church, that under God's superintendence, hitherto, all has gone on well during my absence. Br. Schauffler is one of the ordained preachers in the church. During my absence the principal burthen devolves on him. Thus far, the spiritual wants of the church here, have been amply supplied by the Great Head of the church; and among myself and brn. Köbner, Schauffler, Lange and the deacons, a spirit of unbroken harmony has prevailed. And from the goodness and faithfulness of our gracious Lord thus far, I can fully trust him for the future, that he will raise up faithful witnesses,—pastors after his own heart,—who shall feed the flocks committed to their charge.

Education and support of the ministry.

A number of brethren who are, have been, or may yet be engaged as evangelists or missionaries, should have the advantage of some instruction, comprising at least a grammatical knowledge of German, biblical exposition and church history. And though as yet I have no means to carry this plan out, I intend to commence with it in January next. Two brethren from Hesse and Baden, who were lately here at my invitation, who have been already usefully employed, I expect to be the first with whom we shall make the trial.

What regards the churches in supporting their pastors and contributing towards missionary objects, I believe that more has been done for the cause of missions by them, considering the poverty of our members, than by any other body of Christians in Germany. For the support of their pastors nothing has as yet been done; nor do I think that this would have been possible, unless their aid had been withheld from other objects. The church here, for example, has generally supported three of our brethren as missionaries, has assisted other churches, raised annually about $300 dollars for the support of its poor, defrayed the expense of a place of worship, and contributed to Tract, Bible and other Societies. Most of the other churches have followed the example, and, on the whole, we have cause for gratitude. Our sisters in the church at Hamburg have almost without an exception laid their trinkets on God's altar. But much more can and must be done, and

I trust, as we have now personal access to the churches, and the disciples are reminded of their high responsibility to Christ, that his love will constrain them and us to devote ourselves, with all we are and have, to his service. Should our projected meeting of delegates in January next be realized, this and other topics will be brought under consideration and resolutions formed, which, with God's blessing, may prove a lasting good to our churches.

Openings in Austria and Hungary.

The opening in Austria for the spread of the gospel, has ever since my visit to Vienna last summer occupied me much. Since then we have received gratifying intelligence from our brethren, stating that in about four weeks nearly 10,000 tracts had been distributed at Vienna, which had been eagerly received, and that there was a cordial desire expressed by those who heard me when there, that I might return. These favorable indications, the fact itself that at the Austrian capital we have free access to the people, and above all that they are without the scriptures and the preached gospel, have been such powerful considerations with us, that we have requested br. Hinrichs, at Stettin, to proceed to Vienna without delay. Br. Köbner leaves to-morrow for Stettin, to occupy br. Hinrichs' place. We accompany our brethren with our prayers and best wishes, and trust in the Lord that their labors will be crowned with success. We forwarded this week 20,000 tracts to Vienna, and next week a case with scriptures will follow.

From Hungary we have also cheering news, as far as the zeal and constancy of our brethren are concerned. At Pest an outbreak was every day expected, which, if it took place, might expose strangers to much danger. The Scottish missionaries had already left, but our brethren were resolved to maintain their post as long as possible. Five new tracts in Hungarian had just left the press, and the brethren were zealously engaged in sowing the good seed.

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# Other Benevolent Institutions.

## American Board of Commissioners for Foreign Missions.

*Report of the Prudential Committee, on the control to be exercised over Missionaries and Mission Churches.*

(Concluded from p. 436.)

3. The missionary's claim for continued support, like that of the pastor, depends upon his fulfilling his engagements.

Unless faithful to these engagements, the missionary cannot claim a continuance of his support. And the Board not only may, but it must insist on his performance of them. It is bound to know, that the missionary preaches the gospel and administers the ordinances according to his expressed and implied pledges; which, of course, he must do, or retire from his connection.

The responsibilities and powers of the Board, in this aspect of the case, are easily defined. While it cannot depose a missionary from the ministry, nor silence him as a preacher, nor cut him off from the church, it can dissolve what it formed, namely, his connection with itself and with the mission. While the Board may not establish new principles in matters purely ecclesiastical, it may enforce the observance of such as are generally acknowledged by the churches, and were understood to be acknowledged by the missionaries when sent to their fields. While the Board may not require that baptism shall always be performed by sprinkling, nor forbid that the Lord's Supper shall be administered to converts after they have given what the missionaries believe to be credible and satisfactory evidence of piety; it may require, (for such are the established and acknowledged usages,) that he receive none into the church, except such as are believed to be truly pious persons; that he baptize in the name of the Father, the Son, and the Holy Ghost; and that he do not refuse baptism to the infant children of the church.

Where the opinions of the great body of its patrons are divided in regard to the *facts* of scripture, the Board may not undertake to decide, positively, as to the nature of those facts, with a view to bind-

ing the conduct of its missionaries. Such a fact, at present, is the admission of slaveholders into the apostolical churches. The Board may not undertake to decide, that this class of persons was certainly admitted to church-membership by the Apostles, nor that they were excluded, in such a way as to have the effect on the missionaries of a statute, injunction, or scripture doctrine, in respect to the admission of such persons into churches now to be gathered in heathen nations where slavery is found. The Board, the Prudential Committee, and the Secretaries may have their opinions on this subject, as well as on all others, and (as will be stated more fully hereafter) may freely express those opinions in their correspondence with the missionaries, and ought to do so, if they see occasion, with such reasonings, persuasions and remonstrances, as they may think proper. But they cannot properly go farther. Nor can the Board assume, as the basis of any of its proceedings, or imply in any manner, that the apostolical usages are not the wisest and best for all modern missionaries to follow, who are similarly situated with the Apostles. Nor can it do any thing in direct and manifest contrariety to the great Protestant maxim, on which our own religious liberties depend, that *the scriptures are the* ONLY *and the* SUFFICIENT *rule of faith and practice.*

On the other hand, if it was an usage of the Apostles to give definite and positive instructions to the holders of slaves as to their treatment of them,—instructions which had a tendency to do away the institution,—and if such instructions are found in their Epistles, then modern missionaries may be expected to conform to that usage, and to give the same instructions in like circumstances; though the time and manner of doing this must be referred, in great measure, to their own discretion, as with ministers at home, in respect to the direct inculcation of specific duties. The successful inculcation of such duties presupposes a certain amount of doctrinal knowledge in those who are to be operated upon, as well as of moral susceptibility, and also a due adaptation in the instructions to time, place and circumstances.

But while the Board may require, that the missionaries under its care instruct all classes of men after the manner of the Apostles, it is not at liberty to restrict the missionaries to the identical instructions given by the Apostles; because there is no good reason to suppose, that all the instructions are recorded in the New Testament, which the Apostles were accustomed to give. Missionaries may go further if their convictions of duty require it, and may apply what they regard as the obvious and generally conceded principles of the gospel to the case. They have the same liberty, in their preaching, with ministers of the gospel elsewhere. They may instruct their converts, among other things, on the Christian duty of fully conceding the right of marriage to the slaves; of not holding them as property; of sacredly respecting the relation between husbands and wives, and between parents and children; and of securing to all the right of worshipping God, and of reading his holy word. And the Committee have no hesitation in urging the duty of such instruction upon their brethren among the heathen; with the plain inculcation, in the prosecution of their ministry, of whatever obligation grows out of the fundamental law of love, as given by the Lord Jesus Christ, "Whatsoever ye would that men should do to you, do ye even so to them;"—it being understood that the missionaries are to have the liberty of exercising their discretion as to time and manner.

Nor have the Committee any hesitancy in saying that, since the gospel was so preached by the Apostles as ultimately to root out the most extensive and terrible system of slavery the world has ever seen, so ought missionaries now, in times and ways within the range of their own discretion, so to hold up the doctrines, duties and spirit of the gospel, that it shall have the same beneficent tendency on the social condition of the heathen.

A writer of unquestioned opposition to slavery, to whose discriminating pen the Board is indebted, has justly remarked, that it would seem to be within the discretion of a missionary in a slaveholding community, whether he will attack slavery directly, and by name, or "whether he will strike at some one or more of the things which enter essentially into it, and the wrong of which can, in the actual circumstances of that community, be set home with convincing power upon the conscience of the slaveholder."*

Slavery is, indeed, at variance with the principles of the Christian religion, and must disappear in any community, in proportion as the gospel gains upon the understandings and the hearts of men. But the Board and its missionaries are restricted to moral means, and these must have time and opportunity to exert their appropriate influence. Missionaries should be employed who *deserve* confidence, and then confidence should be reposed in them; nor should results be required, which are

* Prof. Smyth.

beyond the power of their labors to produce. Many things which, at first, it might seem desirable for the Board to do, are found, on a nearer view, to lie entirely beyond its jurisdiction; so that to attempt them would be useless, nay, a ruinous usurpation. Nor is the Board at liberty to withdraw its confidence from missionaries, because of such differences of opinion among them, as are generally found and freely tolerated in presbyteries, councils, associations, and other bodies here at home.

Polygamy stands on a somewhat different footing from that of slavery. Little difficulty is apprehended from it in gathering native churches. The evidence that polygamists were admitted into the church by the Apostles, is extensively and increasingly regarded as inconclusive, by the patrons of the Board. We nowhere find instructions given in the New Testament to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. The Committee believe, that no positive action by the Board in relation to this subject, is needed or expedient. Unsustained as the practice is by any certain precedents in the apostolical churches, and unauthorized by a single inspired injunction, the native convert will rarely be able to prove the reality of his piety, should he persist in clinging to it, or refuse to provide for the education of his children, or for the support of their mothers, (when they need such provision,) if he may not be permitted to regard the mothers as his wives.

Should the missionary violate his compact in respect to the character or amount of his preaching and teaching; or in respect to the administration of the ordinances of the gospel; or by refusing to conform to the resolutions of his mission, or of the Prudential Committee, or of the Board, or in any other manner; the Prudential Committee, on being certified of the fact, is in duty bound to consider and act on the bearing this ought to have on his relations to the Board, and his claim for a continued support.

This claim for support, so far as it applies to the Board, is understood to be only for an equitable proportion of the sum total of funds actually placed at the disposal of the Board, for the expenses of the year. The Board can divide only what it receives. The missionary goes forth trusting in God that there will always be enough for his wants. He cheerfully incurs the risk, whatever it may be, and which past experience of God's goodness shows to be small. And he does this the more cheerfully, because his work is so eminently a work of faith. Mere pledges for his support from churches and ecclesiastical bodies, are too delusive to be depended on. It is only to a small extent that pledges can be obtained from individual Christians, and even the precise import and obligation of these are apt to be forgotten by those who give them. Nor are the formal pledges of support given to the Board worth any thing, except so far as they represent the deep-seated missionary principles and sentiments of the Christian community. There is, indeed, no firm footing for the missionary, except in the promises of his Lord and Master. Faith in Christ is the basis of his enterprise. It is so in respect to himself, his children, his work, and the desired results of all his sacrifices and labors, — preëminently so, compared with that of the pastor at home. And herein lies the special dignity of his calling. He goes on his mission in the discharge of his own personal duty, because he believes his Lord and Savior requires him to go as his servant and ambassador. If he have a proper view of his mission, he would regard it as lowering the work immeasurably, to bring in the churches, or the Board, as *principals*; as any thing else, indeed, than mere *voluntary helpers*, selected and chosen by himself to carry out the benevolent purpose of his own independent self-consecration. The idea that a mission is a contract between the churches and the missionary in any such sense, that he may cease to perform missionary labor, and claim a pension, (as the servants of the East India Company do,) after a certain number of years, and while he is yet able to labor,—should it ever become an effective element in the reasoning of missionaries,—would prove destructive to the faith and vitality of the enterprise. If this idea has sometimes been advanced by missionaries, it has been when reasoning under the pressure of parental solicitude, and in great part on the assumption, that the work of publishing the gospel was committed by Christ to the church as a society, or corporate body, to act as a principal in the matter; and as such, in the discharge of its own preëminent duty, to send forth and support preachers in all the world; whereas the command was given to individual disciples, before an organized Christian church existed, and whatever use was made of social organizations during the apostolical age, the work was always regarded as the discharge of an individual and personal obligation. It is not less an individual and personal duty now, than it was then. The enlisting in the missionary enterprise is wholly voluntary, as well on the part of

the missionary who goes abroad, as on the part of his fellow-christian who remains at home. They are co-workers and mutual helpers; and the coöperation of the donor may be as essential to the prosecution of the work, as the labors of the missionary. On the part of all concerned, the consecration, whether of person or property, must be a voluntary offering by individual subjects of Christ's kingdom. Churches, in their organized capacity, have no authority to prescribe to any one of their members what he must do; but each must decide for himself, as the result of his own consciousness of duty and privilege, what he ought to do, and to what part of the work he should devote himself. It is a question of individual responsibility. "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another;" and whatever any one does, he is to feel that it is in the discharge of his own prescribed duty. Christians at home will no more feel that they are really indebted to the missionary, than that the missionary is indebted to them. They will no more feel that the missionary is doing their work, by going on a mission, than that they are doing his, by giving to support him. Each will regard himself as a fellow-servant of a common Master, engaged in a common service, and performing just that part of the work which the Master has assigned to him. This view of the subject is, doubtless, the correct one, and the only one that will comport with the successful prosecution of missions, for a prolonged period of time, and on an extended scale. It is necessary for all parties to feel, *that they are discharging only their own personal obligations, that they are performing only their own appropriate work.*

The system, as it has been described, is found to work easily and well. The missionary is as free, in every sense, as the pastor. One is no more really held accountable for the manner of expending his salary, than is the other. One can no more absent himself from his field of labor and his work, without the concurrence of the body that furnishes the means of his support, than the other. The pastor can no more travel at the expense of his people, whether for health or business, without their consent, than the missionary can do so at the expense of the Board, without the consent of the Committee, or, in certain specified cases, of his mission. The greatest embarrassments experienced in the working of the system, are when the Committee are constrained to interpose their action in order to relieve a mission from the influence of one of its own members, and where the questions at issue relate to points in missionary practice and expediency, with which the community at home have not yet had opportunity to become fully conversant; or to mere matters of fact dependent on testimony, and requiring to be heard on both sides;—giving advantage to a disaffected missionary, should he choose to address himself to the popular mind. In a case of immorality, if it be flagrant, the compact may be annulled; and every one is ready to appreciate the reason. So if the missionary, however conscientiously, break fellowship with his brethren, and deny their baptism, or their ordination, his right to continue in the mission would cease;—it being a well-ascertained fact, that such opinions, in addition to violating the understood engagements, usually prove destructive to the harmony of a mission, when embraced by any of its members. The same is true if there be error in respect to important doctrines of the gospel. It is not the mere doctrinal errors that are to be considered, but their distracting, disastrous effect on the happiness and efficiency of the mission. There is no need of making out formal charges to prove a case of heresy by a formal trial, as an ecclesiastical body would do. The question assumes a plain business form,—whether there is an actual departure from the basis, on which the missionary appointment was made, and what effect it has exerted on the peace and usefulness of the mission, and on the operations of the Board.

That the action of the Prudential Committee, dissolving the connection of a missionary with his mission and the Board, is not of the nature of an *ecclesiastical* proceeding, technically speaking, is evident from the fact that it leaves his ecclesiastical relations undisturbed. His regular standing, both as a minister of the gospel and a member of the church, is not directly affected. As his appointment to the mission did not destroy his relations to his association or presbytery, so neither does his dismission. The Committee, of course, leave the ecclesiastical relations of the case for the ecclesiastical body, (if it choose to consider them,) with which the missionary may happen, at the time, to be connected.

It will often be found, where difficulties between a returned missionary and the Committee come out to the view of the community, that the original difficulty was not between the missionary and the Committee, but between the missionary and his brethren of the mission; and that the Committee interfered and assumed responsibil-

ity in the matter only when it became necessary, in order to relieve the mission from distracting and paralyzing divisions. The Board has had as few unpleasant relations to its missionaries, it is believed, in proportion to the number of persons, as any other missionary society in the new or old world.

It should be stated, that the missionary has his safe-guards, as well as the pastor. The latter is not dismissed from his people without the intervention of a council or presbytery. Such a direct ecclesiastical intervention is manifestly impossible as the case stands between the missionary and his directors. But the Committee do not see that the case would be otherwise, were the Board elected by an ecclesiastical body, a General Assembly, for instance. As it is, the missionary has the right of appeal from the Prudential Committee to the large body of ministers and laymen composing the Board. If the question between him and the Board relate merely to Christian doctrine, or to alleged immoralities, and has sufficient importance to awaken the interest of an ecclesiastical body, he can obtain an opinion on his proper Christian or ministerial standing from his presbytery, or classis, or from a council, and have the benefit of such a result. With this right the Committee have never attempted to interfere.

Enough has been said to show, that whatever of salutary influence there is in the connection between a pastor's faithful performance of his engagements and the continuance of his support from his people, there is no less with the missionary.

But the grand reliance for the proper conduct of missionaries, is

4. On their mutual watchfulness over each other, and the direct influence of truth on their minds and hearts.

As soon as a mission contains three or more missionaries, it is expected to organize itself as a self-governing community, under the laws, regulations, and general superintendence of the Board. Mutual watchfulness thus becomes the official duty of each member. It is also in a high sense the interest of each one to exercise a fraternal watchfulness over his brethren, in order to the safety and success of the enterprise in which the common welfare and happiness are embarked. And as brethren in Christ, as members of his church, and as jointly and severally his ambassadors to the heathen,—by the force of each of these relations they are impelled to the same duty. Nor have the several missions under the care of the Board been a whit behind the ecclesiastical organizations of their native land in mutual and faithful watchfulness.

The influence of truth on the reason, judgment, and heart of missionaries, is mainly through the intercourse kept up with the Christian world, and especially with their native land, and through their reading and studies, and the reacting effect of the faithful discharge of their missionary duties.

The interest which missionaries feel in their native land is not diminished by distance. Their home for Christ's sake, the home of their duty, is among the heathen, and grace makes them more than willing to live and die there. But nature has another home, dear to memory and ever interesting to thought and feeling, and with this they keep up an active correspondence during life. It is striking to observe the number of letters passing between missionaries and their friends. The effect of this correspondence must be great in cherishing the social feelings, and especially in preserving the desire for a good name in their native land. This effect is increased by the reading of religious and other newspapers, and of magazines and books, that are continually going to the missions, and causing the public opinion at home, on all subjects to bear directly on missionaries, as it does on pastors. The Committee have long deemed it wise to pursue a liberal policy with respect to these matters, since well-informed, active and growing minds yield most readily to wholesome rules and decisions, and to reason and common sense.

The correspondence of the executive officers of the Board with particular missions, is more or less extended, at different times, according to circumstances. The free use of reasoning has always been awarded to them on all subjects, upon which they believe it would be useful to correspond with their brethren in the missions. No points are so much in dispute, but the Secretaries feel themselves at liberty to advert freely to them,—always being subject of course to have their correspondence revised at pleasure by the Committee, or by the Board. They may write upon caste, polygamy, slavery, creeds, preaching, education, the use of the press, modes of worship, evidence of piety, the Christian life, and numberless other kindred subjects. And they may give all the weight they can to their arguments, by bringing the experience of other missions and what they know of the state of the public mind at home to bear on the questions at issue. The religious newspapers and other periodicals furnish the means of performing this latter service in respect to all subjects that interest and excite the community. It is believed to be the duty of the Secretaries, acting under the direction of the Committee, to see that

the missions are well furnished with the lights of truth. The Committee have had ample evidence of the value of this method of control. No class of ministers being more select than that which is engaged in the foreign missions, on none does correct reasoning, and especially that which is founded on the word of God, have more influence. In general, nothing more is needed, in the actual relations and responsibilities of missionaries, to control the opinions and operations of a mission, than good scriptural arguments. And in all cases affecting the conscience, the less there is of an appearance of authority, the better the result.

Libraries are connected with the several missions, some of which are large and valuable; the *material* for labor, in all the departments is abundantly supplied; and the missionary, in common with the pastor, has his peculiar inducements to study, and to cultivate his mind and heart, growing out of the exigencies of his position. And the more devoted, laborious, and faithful he is in his work, the less need does he commonly stand in of influence and direction from without. Truth, conscience, a sense of duty, regard for unity and peace, deference to public opinion, and concern for God's glory and the good of mankind,—things such as these (not without some thought, it may be, of engagements to the Board and its patrons, and of the inconveniences resulting from their violation,) have rarely failed to be sufficient, with the divine blessing, to secure order and efficiency in the working of Christian missions in foreign lands. In other words, it is the blessing of God on the free and vigorous working of the voluntary principle in missions, based on Christian piety and intelligence.

The Committee believe it would be found, on a careful examination of the history of missions, that no method of controlling missionaries differing substantially from the one described in this report, has ever been effectual. Protestant missions, especially, and most of all from this country, can in no other way be long kept in existence.

Should it be supposed, that the great distance of the missions from the community which supports them, must weaken the controlling influence, two things are to be considered:—(1.) The public attention is more generally and intently fixed on the conduct of the missionaries, than it is upon that of ministers any where at home. (2.) There is no greater probability that all the members of one of the larger missions will go wrong together, or will countenance one of their own number in so doing, than that there will be similar wrong-doing in almost any body of ministers, of equal numbers, which can be named in our own country. For they are as intelligent, as pious, have as much principle and sense of character, and as much desire to please God and do good; and they know that they are watched, by Christians over the world.

It is due to the patrons of the Board, who may entertain doubts whether its constitution is well adapted to secure the safest and most efficient prosecution of missions among the heathen, to advert briefly to the subject; indeed, the discussion would not otherwise be complete.

The Prudential Committee have not been able to see that the Board would increase its working power, by any considerable changes in its constitution. So far, indeed, as the greater part of New England is concerned, there does not seem to be a possibility of forming what is called an Ecclesiastical Board, unless the relations of the Congregational churches to each other are first essentially modified. And were such a Board to be created, it would no more possess authority to perform purely ecclesiastical acts, than has the present Board. The Committee presume that it would not be wise to attempt a change in the present organization, until the details of the change are clearly proposed and understood, and well considered; nor until there is good reason to believe the new or modified organization would work better than the present; that it will command more confidence at home among the churches, and more abroad with the missionaries; and that it will secure the confidence which the present Board has gained in the mercantile world. Our fathers were providentially led to adopt the existing form of organization for conducting foreign missions, as best adapted to their day; and when the existing form is found not to answer the purpose, their children will doubtless change it. It was instituted solely for the spread of the gospel among the heathen, and in times favorable for taking an unbiassed view of the subject; and hitherto it has actually worked better than any of its founders ventured to expect. It has, indeed, signally enjoyed the blessing of God. The attendance and interest at its annual meetings, the responses to its appeals for funds, the number and character of the men who go as its missionaries, the success of its missions, and the standing it is permitted to hold in the estimation of Christians generally,—place it on a footing with other kindred institutions, whether voluntary or ecclesiastical. Nor does it appear to have less hold than

other societies on the confidence, affection, and conduct of its missionaries, nor upon the community to which it looks for support. Those who suppose that the leading motive with the community to contribute funds for the support of a system of missions, is in the *origin* of a missionary society, or in the *form of its constitution*, fall into an error. It is rather in the number and importance of the missions; in the tokens of God's presence in those missions; in the evidence of judgment, faithfulness, and energy in the administration. The essential thing doubtless is, that the contributors have the means of obtaining satisfactory evidence that their money is well employed. This they have in respect to the Board. Its one hundred and eighty corporate members, and its five or six thousand honorary members, invariably secure for it an annual meeting, (continuing three days,) that forms a *representation* of the individuals and of the Christian community supporting its operations, as real, active, and extensive, as any other benevolent society has in this country, or in the world. There is at that meeting a representation from most parts of the community; and the greater portion, if not the whole of those present, take an intelligent and lively interest in the enterprise. It would seem to be scarcely possible, in the present state of the churches, that the interests of a system of missions should be more perfectly represented, or be surrounded with more effectual safeguards.

The honorary members have the same right with the corporate members of calling up subjects for inquiry at the meetings, of proposing resolutions, of acting on committees, of declaring their opinions, and of exerting every kind of moral influence; and there was never an important subject before the annual meeting for discussion, when the prevailing opinion of the meeting was not certainly known. The right of voting is indeed restricted by the Charter to members elected by ballot; and the value of the Charter, in a financial point of view, forbids its being unnecessarily relinquished, or set aside. These voting members are the trustees for the funds; and by accepting the trust, they come individually under special obligation with regard to the disposal of the funds, the preservation of the credit of the institution, and the general working of the system. They are specially bound to attend the annual meetings. Whatever theoretical importance (and it is not to be undervalued) is attached to an extension of the privilege of voting, the Committee believe that, from the beginning, it would not have altered a single result of any importance in the proceedings of the Board. And greatly must the religious state of our churches be changed for the worse, before there can be any real danger in the present organization.

The Board is to be viewed as an Agency, acting for such as choose to employ it. It does not profess to be, and it is not, a distinct power with separate interests from the churches; nor are its agents sent into parishes as a substitute for the pastor, or as a coördinate power, to advocate a distinct and independent interest, in which the pastor and people have no concern; but, for the time being, they are mere auxiliaries to the pastors,—the *agents of the pastors*,—the pastors being the responsible persons. When the present organization is no longer deserving of confidence, it will soon die as a thing of course. So far as the Board is an active and influential body, it is a mere creature of the public mind. It must go along with the permanent majority. It has no authority. It cannot, except by an abuse of terms, be said to levy taxes. It taxes no one. It can only state the command of Christ, the necessities of the heathen, the facilities for doing the work of missions, its own plans and operations, and God's blessing upon them; and argue, exhort and plead. Men give or not, just as they please; and it is best that it should be so.

The corrective power, in respect to the undue multiplication and irregular working of voluntary associations, lies with the pastors and churches. It is for them, individually, to decide what objects shall and what shall not have access to their pulpits by means of agents. Here lies the only corrective power,—where it ought to lie,—in the primary associations and assemblies of the Christian church; and here there is such a power, easily applied, and, if applied, adequate to the emergency.

## II. THE MISSION CHURCHES.

### 1. The liberty belonging to Mission Churches.

The Mission Churches in foreign lands connected with the missions under the care of the Board, do not come properly under the jurisdiction of any body of men in this country. This is true of course so far as the Board is concerned, since that is not a body having ecclesiastical authority; and it is believed to be equally true in respect to all ecclesiastical bodies. The influence exerted upon the mission churches by the ecclesiastical bodies of this country, must be through the missionaries. We can claim no jurisdiction over them because we planted them.

The great object of foreign missions is

to persuade men to be reconciled to God, as their rightful and only Sovereign; and the organization of churches is as really a means to this great end, as the preaching of the gospel or the printing of the Holy Scriptures. When the time comes for organizing native converts into churches, the missionaries, acting in behalf of these children in knowledge and in the power of self-organization and government, cannot properly be restrained, by foreign interference, from conforming the organization to what *they* regard as the apostolical usage in similar cases;—having respect, of course, to those necessary limitations already mentioned, to which they have voluntarily subjected themselves for the maintenance of their social existence as missions, and for securing a regular and competent support from the Christian community at home. (See p. 455.) The result may be a much simpler organization for the mission churches, than is found in lands that have long sat under the light and influences of the gospel. Indeed, experience has clearly shown, that it is not well to attempt the transfer of the religious denominations of Christendom, full-grown and with all their peculiarities, into heathen lands; at least until the new-born churches shall have had time to acquire a good degree of discriminative and self-governing power. The experience acquired in lands long Christian, partially fails us when we go into heathen countries. We need to gain a new experience, and to revise many of our principles and usages; and for this purpose to go prayerfully to the New Testament.

The religious liberty which we ourselves enjoy, is equally the birthright of Christian converts in every part of the heathen world, on coming into the spiritual kingdom of Jesus Christ, which they may claim as soon as they are prepared for it;—just as American freedom is the birthright of our own children. The right of our children is not infringed by that dependence and control which they need during their infancy and childhood. It is even their right to claim, that the parent *shall* thus act for them in the early stages of their existence. But the wise parent will always form the principles and habits of his child with reference to the time when the right of self-control must be fully exercised and yielded. In like manner the missionary must needs give form, at the outset, to the constitution and habits of the mission churches; and for a time he must virtually govern them. But he will do this with a constant regard to the coming period, when those churches must and will act independently. He will train them as the Apostles evidently trained the churches under their care, so that they may be early freed from the necessity of missionary supervision. In the infancy of the Christian community that is placed under his care, he will act on such scriptural principles and usages as he deems best fitted to make the most of every individual member of the church. And this he will do at any amount of personal inconvenience to himself; remembering that the power of carrying burdens is acquired by practice, and that native converts can be inured to responsibilities only by having responsibilities placed upon them, and by a conviction that they are trusted. At the risk of multiplying his most painful cares and disappointments, he will also aim to provide a native pastor for each church, just as early as he can in the period of his own missionary supervision, that the spiritual machinery may be homogeneous and complete in all its parts, and may the sooner be made to work without foreign aid. In no other way, indeed, can he secure the grand result for which he labors,—the development of the self-sustaining, self-governing power in the native Christian community.

Nor may we expect or require of the mission churches, as the condition of giving them the gospel and its institutions, that they shall always think, judge, and act just as we do. We ought cheerfully to abide the consequences of the full assertion of our principles; and have patience, and bear long, and not give over, till it is evident that our moral means are exhausted, and that our enterprise has failed.

The necessity for long-suffering forbearance with churches gathered from among the heathen, will be the more obvious, if we consider three things.

One is thus stated in the Cambridge Platform.* "The weakest measure of faith is to be accepted in those that desire to be admitted into the church; because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members, and such have the most need of ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gathers the lambs in his arms and carries them in his bosom." None will question, that the liberty of mission churches, with respect to the admission of members, goes to this extent. Of all churches, those gathered among the heathen have most reason for asserting this freedom, since nowhere are the lambs of the flock so much exposed while out of the fold, and nowhere, comparatively speaking, are they so many.

* Ch. XII, § 3.

Another thing is this. There are not several churches existing in one place, as in most of our towns, formed to a great extent on the principle of elective affinity. *All* who give credible evidence of Christian character, must come into one and the same church, or be excluded altogether from church-membership, and the ordinances of the gospel.

Again, we should consider the extreme moral and social degradation of all heathen communities, in which mission churches are gathered. Read the first chapter of the Epistle to the Romans. Read the journals of modern missionaries. Consider the decline of mind among the masses of the people, under the long reign of paganism; the paralysis of the moral sense and conscience; the grossness of habits, physical and mental, in speech and action, in domestic life and all social intercourse. Consider the absence of almost all those ideas which lie at the foundation of moral elevation in character; the absence of words, even, to serve as pure vehicles of holy thought and sentiment; the absence of a correct public opinion on all things appertaining to manners and morals; and the constant and all-pervading presence of polluting, degrading, soul-destroying temptations.

Causes such as these had their effects in the churches gathered by the Apostle Paul, as we see in his Epistles. When the Apostle directed his attention, for instance, to the church at Corinth, on which he had bestowed so great an amount of labor, he found occasion to lament the many who were carried away by false teachers, the disorder of their worship, their irregularities at the Lord's Supper, their neglect to discipline immoral members, their division into parties, their spirit of litigation, their debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And how soon were a portion of the Galatians seduced from the gospel, and from their loyalty to the truth, and turned again to their old bondage unto weak and beggarly elements, observing days, and months, and times, and years; so that the Apostle confesses his fears that he had labored in vain among them. He thinks it needful to exhort the Ephesian church to put away lying, and to exhort those who had been dishonest before their conversion to steal no more, and those who had been avaricious and impure, to have nothing more to do with fornication and covetousness. Four years after he had addressed his Epistle to the Ephesians, he informs Timothy that all his helpers in Lesser Asia were turned away from him, and even two who had attained to some distinction. Before the date of his Epistle, he evidently had not full confidence in some of the native pastors in that province, as appears from his address to them at Miletus. While at Rome, he writes that some in that city preached Christ of envy and strife, supposing to add affliction to his bonds; and at his first arraignment before Cæsar, not a member of that church had the moral courage to stand by him. Writing to the Philippians, he declares his belief that many church members were enemies of the cross of Christ, whose god was their belly, who gloried in their shame, and minded earthly things. In this same Epistle, he speaks in desponding terms of his native helpers, among whom were none like-minded with Timothy, but all sought their own, and not the things which were Jesus Christ's. He thought it needful to exhort the Colossians not to lie one to another; and the Thessalonians to withdraw from such of their number as walked disorderly. He cautions Timothy against fables, endless genealogies, and profane and vain babblings, as if such were prevalent in some of the churches; and speaks of preachers destitute of the truth, possessing corrupt minds, ignorant, proud, addicted to controversies which engendered envy, strifes, and perverse disputations and railings; and of some who had even made shipwreck of the faith, and added blasphemy to their heresies.

And it should be added, that the Apostle John, somewhat later, declares that many "antichrists" had gone out from the church because they did not really belong to it in spirit and character, and of course had been in it, denying, as he says, the Father and the Son.

Yet it is generally supposed, whether correctly or not, that the apostolical churches possessed as much piety as exists in any portions of the visible church of our country and times, if not more. Indeed the Apostle Paul speaks of the Roman Christians, only a few years before the date of his Epistles to Timothy, as being noted for their faith throughout the world. At the very time of his censures on the Corinthians, he declares that church to be "enriched by Jesus Christ in all utterance and in all knowledge," so that it came behind in no gift. And while he so seriously cautions the Ephesians, he ceases not to give thanks for their "faith in the Lord Jesus, and their love unto all the saints." He thanked God upon every remembrance of the Philippians; and when he wrote to the Colossians, he gave thanks for their faith in Christ Jesus, and their love in the Spirit and to all the saints. And how re-

markable his testimony in behalf of the Thessalonians. He remembered without ceasing and with constant gratitude their work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, wherein they had become followers of him and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that they were ensamples to all that believed in Macedonia and Achaia.

The fact undoubtedly is, that visible irregularities and disorders, and even scandalous immoralities, are more to be expected in churches gathered from among the heathen; and are, at the same time, to a certain extent, more consistent with grace in the church, than in countries that have long enjoyed the light and influence of the gospel. While the primitive converts from paganism were remarkable for the high tone of their religious feelings, and the simplicity and strength of their faith, they were wanting in respect to clear, practical apprehension of the ethical code of the gospel. It is obvious, indeed, that Paul found the burden of his "care of all the churches," much increased by the deceptive, impure, and thoroughly wicked character of the age and countries in which he labored as a missionary and apostle. His manner of treating the native pastors and churches, notwithstanding their imperfections, is a model for missionaries and their supporters in our day; who ought to expect greater external manifestations of ignorance on moral subjects, and of weakness and sin, in churches that are gathered in Africa, India, the Sandwich Islands, and among the Indian tribes, than in churches that existed at Ephesus, Colosse, Corinth, and the cities of Galatia, in the palmy days of Roman civilization.

In reasoning, however, about mission churches among the heathen, whether ancient or modern, we should take into view the moral imperfections found in all human associations, in every land and every age. How many such imperfections do actually exist now in the churches of which we are members, and how difficult it has been found to apply a remedy. How much time and labor has it cost, in our most favored States, so to affect the public sentiment of professed Christians, as to induce them universally to abandon and avoid the trade in ardent spirits; how hard to restrain multitudes of professors of religion from divers conformities to the world, having no countenance in the gospel; and how impossible hitherto, to create a public sentiment in any church, that shall give the sin of *covetousness*, for instance, the place expressly assigned to it in the word of God.

2. How far the Board is responsible for the teaching of the Missionaries, and for the character of the Mission Churches.

The Board is responsible *directly*, in the manner which has been described, for the *teaching of the missionaries*. It cannot guaranty, however, an entire uniformity in their teaching. That diversity in mental habits, opinions, preaching, and social intercourse, which exists without rebuke among ministers of the same denomination at home, must be expected and tolerated among missionaries.

The Board can require of missionaries a compliance with their express and implied engagements, and the performance of all duties that are manifestly essential to the success of the enterprise. But in respect even to those fundamental obligations, when the mind of the missionary has swung so far off from the line of his duty as to refuse a compliance, *enforcement* is commonly found to be out of the question; generally, no other course is left but to dissolve his connection. The Board cannot therefore, be held responsible for the invariable continuance of its missionaries in the path of their duty, even in respect to matters of vital importance. Its responsibility is limited to the proper selection of fields to be cultivated; to the judicious appointment and designation of missionaries; to the constitution and laws by which the several missions are formed into self-governing communities; to the equitable distribution of the funds placed at its disposal; to the just and proper instruction of the missionaries in matters within the province of the Board; to timely and needful suggestions, admonitions, exhortations and appeals, fraternally addressed; and, finally, to a faithful superintendence of the missions, and a decisive intervention when there are manifest departures from duty in the missionaries.

But while the Board is directly responsible for the *teaching* of the missionaries, it cannot be held to a full responsibility for the *results* of their labors. Paul may plant, and Apollos water, but God giveth the increase. The Apostle to the Gentiles, as we have seen, had to sorrow much over the imperfect results of his labors. As *he* was not fully responsible for the character of the churches he planted, so *missionaries* cannot now be held to a full responsibility for the character of their mission churches. But the *Board*, as a missionary institution, (and the same would be true, were it an ecclesiastical body,) is even less responsible than are its missionaries, for the character of the mission churches. It is not even directly responsible for the character of those churches,

but only through the missionaries; and only so far through them, as it is properly held accountable for their character and teaching. If there be stupidity, ignorance, weakness, waywardness, perverseness, and even more scandalous wickedness in the mission churches,—as the history of the apostolical churches would lead us to expect, even when the churches are gathered by the most able and faithful missionaries, —they can be operated upon only through the missionaries. The Board cannot wisely address those churches directly on the subject, nor can any other body of men in this country, however constituted.

But when evils exist in the mission churches, the Prudential Committee may and must inquire, whether the *missionaries* are performing their duty. In one instance, some years ago, having reason to apprehend that admissions were made to a church in one of the missions, without a proper attention to the evidences of piety, the Board, at its annual meeting, instructed the Prudential Committee to inquire into the facts, with a view to a correction of the evil; and such inquiries were made by the Committee, and with a satisfactory issue. Inquiries have also been made by the Committee, as to the teaching of missionaries in some of the missions, with respect to alleged irregularities and evils in mission churches, and in the social and domestic state of native Christian communities. So far as a judicious and proper correspondence with the missionaries may properly affect their incipient measures, in the formation of churches, and their subsequent teachings, and so far as those measures determine the character of the churches, the Board is responsible for the character of the native churches.

Its responsibility, in respect to the *existence of slavery* in several of the Indian churches, has some pecular modifications in the circumstances of the case. The *incipient* measures for the formation of churches among the Cherokees and Choctaws, were taken thirty years ago,—long before the subject of slavery came up for discussion among the churches at home. God was soon pleased hopefully to renew the hearts of a number of slaveholding Indians, and, upon giving credible evidence of piety, they were received into the church. What the missionaries *could then* have done, had they perceived all the bearings of that subject, cannot be known. The Indians are *now* partially civilized, and have organized governments. There are slaveholding whites without, who are supposed to take an interest in continuing slavery among them, and slaveholding whites within, married to Indian wives, and thus become a part of the nation; and their churches are organized Congregationally in one tribe, and Presbyterially in another. So that the missionaries, like pastors among ourselves, are obliged now to depend wholly on instruction and persuasion for their influence on the churches under their care. The religious liberty of those churches is to be respected. We should stand firm in support of our principles as to the rights of churches. Unless the missionaries are able to produce conviction,—however desirable it may be that they should do it,—the *churches* in the one case, and the *sessions* in the other, will vote in opposition to their views. It is admitted, however, that the missionaries should do all in their power, in the exercise of their best discretion, to lead those churches and sessions to a right appreciation of their duty in this matter; and that they should use a direct influence, at their discretion, to eradicate the evil of slavery, as well as all other evils, from the churches under their care. But it is obvious, that the Board, and the missionaries under its direction, have not precisely *the same degree* of responsibility for the existence of slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

How long we should bear with mission churches, that do not come up to our standard of duty, and may even greatly try our spirits, is what the Committee are not able to decide. But they cannot doubt, that we should imitate the example of Him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and who "so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life;" and who "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." We need an abounding charity, a most Christ-like feeling, when we come to the question of withdrawing our support from churches we have gathered among the heathen, because they are slow in rising to our standard of Christian excellence. Should their deficiency be in any measure owing to our lack of knowledge on the subject, when we commenced our labors among them, it will strengthen our motives for forbearance. Before deciding a question so momentous to the interests of souls, and to our own future peace of conscience, it would be well to see whether we do not find in those churches the same spiritual

results, the same living Christianity, and the same moral defects, that existed in the churches planted and nurtured by the Apostles; and whether the Lord Jesus does not bless them with outpourings of his Holy Spirit, though they cannot yet be persuaded, in all important respects, to follow us.

We should remember, that none of us are principals in this work of missions. The work is Christ's, not ours; and we are all his servants, to do his will. And if we look into our own churches, and consider their manifold imperfections, we shall find abundant cause for charity and forbearance in respect to all churches gathered among the heathen; and if we study the intellectual and moral condition of the pagan world, we shall only wonder that the first generation of converts from heathenism can be so far raised in the scale of Christian morals and general excellence of character.

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# American Baptist Missionary Union.

## THE CURRENT FINANCIAL YEAR OF THE AMERICAN BAPTIST MISSIONARY UNION.

Among the subjects presented to the Board at its last annual meeting, there was none that gave rise to more careful inquiry or grave deliberation than the expediency of continuing the Teloogoo Mission. The report of the Committee to whom the question was referred, cannot have been forgotten by any who heard it, or have since read it; nor the earnest discussion which followed its presentation before the Missionary Union. The consultations of the Board at its subsequent sessions were not less searching and anxious, nor with a feebler sense of individual responsibility and of the momentous interests staked on the issue. The issue is known. The Committee were "instructed to continue the Teloogoo Mission;" and to "address the churches in reference to it, and on the necessity of increased contributions to sustain the mission and to reinforce the Karen and other Missions."

With respect to the Teloogoo Mission, the Committee supposed they were to resume it at once and effectively. They were charged with the service not by ordinary direction, as in the original adoption of a missionary field; but by a deliberate and formal committal, after years of experiment and on revision, and when it had been made a subject of specific inquiry by the Committee as to what the missionary contributors, whose agents they are, would have them do. They have accordingly sent forth two missionaries and an assistant, who are now on their way. With the favor of Providence they will soon reëngage in the work; and with an open door of utterance before them, with native helpers and a native church to welcome and aid their efforts, with ready supplies of religious tracts and "the leaves which are for the healing of the nations," and with an intelligent, impressible and "noble" race to preach unto, they will not, we may hope, put to shame the faith in God which has ventured to continue the mission, nor the Christlike sympathy which repelled the alternative of a "peremptory and final abandonment" of the Teloogoo people.

As regards "increased contributions;"—1. The necessities of the Karen Mission are of present urgency, and will not brook delay. Although com-

menced less than twenty years ago, and all the missionaries save two, who have labored in it, still living through the signal favor of God to do it service, it has been prosecuted with such a measure of constancy, zeal and success, and has so extended itself, as it were spontaneously, and stretched abroad its lines forward and rearward and on either hand, that it has exceeded the compass of the few who have conducted it. Reinforcements are needed to save disaster; supplies not only of additional laborers, but of helps and facilities to labor. The missionaries have been left in some instances to "serve with rigor," and to struggle with hindrances which a *true* economy in missionary contributions would have taken out of the way. A manly, fraternal and Christian sympathy with our missionary brethren demands increased appropriations. They have staked their all in the enterprise, and shall *we* look back? They have "perilled their lives unto the death," and shall we refuse them succor? Increased appropriations are necessary to strengthen their hands and hearts. It does not fill the measure of their zeal to prevent disaster,—to provide for exigences,—to keep things as they are. They must advance, or they recede; must gain conquests, or suffer defeat. They seek to win; and if duly reinforced, with God's continued favor, they *must* win. "Ten years," say some of the missionaries, these *next ensuing* "ten years," and the work among the Karens for home evangelization may be taken on themselves. With here and there a missionary to supervise the more important and difficult operations, they may plant their own churches, teach their own schools, make their own Christian books, evangelize their own heathen, and preach the gospel to the Burmans and Chinese. Shall this be done? Will the churches of this land, so honored as to be suffered to begin this glorious work, will they *understand* "*this time*," and through *their* blest agency shall "a nation be born in a day?"

2. Other missions have their claims, and press them with almost equal urgency. The Burman Mission, whose foundations were earliest laid, in which has been given to the people the whole written word of God, and multiplied religious tracts are dispersed abroad, needs reinforcement,—men to preach the word, and sow the precious seed beside all waters. The Siam Mission, next in age and equal in promise, with the New Testament translated and books and tracts and a quickened spirit of inquiry agitating prince and people; and China, and Assam, with their crowded population and schools and books and churches and native helpers; call for reinforcements. Europe sues for help; and Africa stretches forth its hands, the Bassa Mission bereaved, as one "smitten of God, and afflicted." Even our brethren in our Indian Missions ask for help which we cannot give. Opportunities *such as the world never saw*,—opportunities to preach the gospel to the poor, to heal the broken-hearted, to set at liberty them that are bruised, in *all the missions* of the Union,—opportunities which might well satisfy the largest desires of the largest Christian love,—lie open before us, and invite our grasp. The fields are spread abroad, not a barrier intervenes. They have been explored; the people are known, their characters ascertained, their languages learned, their confidence and good-will secured; some sense of present evil and hope of good awakened; they invite us to enter. We have the men, men tried and found faithful, men accomplished and panting for the work; they have *their* multiplied preparations,—their schools, their tracts and scriptures, their churches, their native helpers,—*all things are ready*; SHALL THEY ENTER IN, AND POSSESS THE LAND?

3. The necessity of increased contributions to sustain the missions, has its

proof and its plea in the facts which have been stated. Beginning as late as 1812 with a single missionary, given to us after he had reached a heathen land, and from which "he went out not knowing whither," these missions have wrought a work which has won for them the respect of the Christian world, and now seek SUPPLIES by which they may complete their part in gathering for Christ the ripened "*harvest of the earth.*" But the reinforcements and appropriations needed for this cannot be furnished without contributions, such as shall correspond with the results already gained, with the interests involved in what remains to be accomplished, and with the unfulfilled command of our Lord.

To whom shall the missionaries look for such contributions, if not to their brethren at home, professing the same faith and acknowledging the same Lord? May they not regard us as being their fellow helpers in a common service, to which they and we are alike bound by obligations the most imperative and sacred? We have "offered up prayers and supplications, with strong crying and tears, unto Him that was able to save," that the way might be opened for the evangelization of the nations; and now, when every barrier is broken down, shall we withhold the men or the means needed to consummate the work?

With the reinforcements on their way, and by the current schedule of appropriations, the present financial year will not be one in which the missions will suffer from the want of supplies. To most of them, as respects men and money, it will be a year of release from intense solicitude. But the Committee are instructed to make "every annual deficiency one of the items to be covered by a specific appropriation the year next ensuing." By so much, therefore, as the receipts of the year next ensuing fall below the amount of such *deficiency superadded* to the *expenditures* of the present year, must be the curtailment in the outlays of missionary operations in that year. For example, if the expenditures of this year reach $110,000, and the receipts be no more than $100,000, an *additional* $10,000 in the receipts of next year will leave $10,000 *less* to be expended in the missions. Distressing as the results might be, the curtailment would be inevitable. The opposite course could not fail to involve the Missionary Union in hopeless bankruptcy.

Agreeably with an established usage, the Committee within a few weeks must make out and transmit to the missions the schedule of appropriations for the year ending April 1, 1850. In doing this, they are to "make the most liberal estimate of the amount which can be collected, that a careful and candid consideration of the *facts* bearing on the case will allow." But what are the facts as they now stand? While the expenditures during the first seven months of the present financial year have exceeded those of the corresponding months of the last by some thousands of dollars, the receipts for the same time have fallen below those of the corresponding months of last year by nearly four thousand dollars; and to meet the expenses of this year there must be paid into the treasury in *donations and legacies* within its last five months nearly fifty-five thousand dollars, about ten thousand dollars more than were received in the last five months of the preceding year!

With such facts as these before them, what amount shall be promised to the missions for the following year? The monetary affairs of the country are depressed, and many of the churches are under the influence of spiritual declension. But the schedule *must be sent* to the missions. Shall it go to proclaim the necessity of retrenchment in their operations? It is remembered with

profound gratitude to God, that the friends of the missions nobly met the large balance which it was thought would stand against the treasury at the close of the last year. But it should be known that if nothing more be done before the close of January ensuing, than to recover what has been lost in the receipts of the past seven months, and thus make up the *excess* of their expenditures, the balance to be paid in the last two months of the present fiscal year will exceed the unprecedented receipts of February and March, 1848, by several thousand dollars. With such an amount to be raised in so short a time, could the Committee do otherwise on the first of February than send to the missions a diminished scale of appropriations for the year ending April 1, 1850?

The Committee have no heart to look forward to such a necessity. To restrict the operations and thus to crush the hopes of men who have invested their all in the work of opening the way of life to the lost, is the severest trial experienced in these Rooms; but far more appalling is the influence of such restrictions on the missions. They know that no more can be distributed among them than is received into the treasury. They know that there are those, among the two hundred and eighty-five thousand members of the three thousand five hundred Baptist churches in the home field of the Missionary Union, whose coöperation has been cordial, permanent and liberal. But they have not ceased to look with amazement on the fact that TWO THIRDS of their brethren give nothing for their support; and that the average among those who do contribute is less than seventy cents per member. They ask, and the question should be reiterated in every church, can no way be devised by which every one calling himself a disciple shall become a regular contributor to an enterprise which exists for no other object than to "preach Christ and him crucified" to dying millions? Such a system introduced speedily into the churches which have pastors, even in these times of pecuniary depression and spiritual declension, would save the missions from the blighting influence of retrenchment.

Within the present month two individuals in a single church have paid into the treasury the sum of $5000, "to be expended in addition to all appropriations that would otherwise be made," for the purpose of increasing or giving greater efficiency to existing facilities for preaching the gospel among the Karens. This special, unsolicited and unexpected gift, from individuals unknown to the Committee, is presented as a "thank offering for the wonderful success which has followed the labors of Baptist missionaries among the Karens," and is in no way to diminish the ordinary and annual contributions of the donors! The amount thus given will be of no avail in meeting the ordinary schedules of appropriations. But it will prove a timely and inestimable good to the beloved missions in which it will be expended. And shall it not encourage every heart to do at once and with its might all that it may now do for Christ and the heathen?

On behalf of the Executive Committee,

S. PECK,
EDW. BRIGHT, JR., } *Secretaries.*

*Missionary Rooms, Boston, Nov.* 13, 1848.

SHAWANOE MISSION. — Mr. Pratt writes Sept. 25th of the recent baptism of six persons at Delaware, and of others candidates for the ordinance. The mission school commenced July 1, with twenty-eight pupils.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*J. S. Beecher*, May 20, June 17.—*L. Ingalls*, June 23 (2), July 22, 23, Aug 26.

MAULMAIN.—*Mission*, July 1, 11.—*J. G. Binney*. April 18, May 22, June 21, July 20.—*H. Howard*, May 22, June 20, July 20, 21.—*A. Judson*, May 21, June 19, 20.—*F. Mason*, June 2, 28, July 7; *Mrs. M.*, July 10.—*W. Moore*, May 27, June 19, July 4, 21, 22.—*T. S. Ranney*, May 18, 19, June 20.—*T. Simons*, June 19.—*L. Stilson*, May 22 (2), June 20, July 22.

ASSAM.—*C Barker*, May 23, July 19.—*M. Bronson*. Jan. 27, May 1—6, July 31.—*N. Brown*. May 1, 13, June 8, 24.—*O. T. Cutter*, June 30.—*A. H Danforth*, June 8.—*I. J. Stoddard*, May 24, June 20, Aug. 18.

SIAM.—*Mission*, May 2.—*J. H. Chandler*, May 2.—*J. Goddard*, May 22, June 3, July 4, 29, Aug. 5.—*E. N. Jencks*. Aug. 19, 25.—*J. T. Jones*, May 2 (2), 23.—*H. H. Morse*, May 19.

CHINA.—*W. Dean*, May 19, 20, June 10, July 24.—*J. Johnson*, April 29, May 19, June 20, July 22.—*E C. Lord*, March 13

FRANCE.—*E. Willard*, Sept. 4, 6. Oct. 7—11.—*T. T. Devan*. Aug. 17, Sept. 13, Oct. 12.

GREECE.—*A. N. Arnold*, Aug. 8 (2), Sept. 8, 12.

GERMANY.—*J. G. Oncken*, July 25, 26, Aug. 11, Sept. 27, 28.

CHEROKEES.—*E. Jones*. Sept. 13.—*H. Upham*, Oct. 12 (2).—*W. P. Upham*, Sept. 16.

SHAWANOES, &c.—*F. Barker*, Sept. 23, Oct. 6.—*J Meeker*. Aug. 14, Sept. 1, Oct. 3.—*J G Pratt*, Sept. 25.

OJIBWAS.—*A. Bingham*, j. March 17—Aug. 20, Sept. 13.

OTTAWAS.—*L. Slater*, Oct.

DONATIONS

*Received in October*, 1848.

Maine.

East Harrington, ch. 5,12

Penobscot Bap. For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 42,10; E. Trask's Bible Class, for the Assam Orphan School, 15,00; "Sab. School Miss. Soc. and E. Trask's Bible Class, for sup. of a child in the Assam Orphan School to be named Howard Malcom Trask," 25,00; "Soc. to Aid Assamese Orphans, Miss Harriet A. Wood tr, for sup. of a child in the Orphan School to be named Samuel L. Caldwell," 25,00; do., 2d ch. 53,74; Fem. For. Miss. Soc. 33,08; North Bangor, ch 13,18; St Albans and Etna, friends 98c.; St. Albans and Palmyra, "Quarterly Conference" 3,61; Stetson, ch. 5,09; Olive M. Goodwin 1,00; Carmel, ch. 2,35; Patten, ch. 1,25; Fem. For. Miss. Soc. 6,65; Enfield, ch. 10,75; Juv. For. Miss. Soc. 6,32; Levant, ch. 18,00; Lowell, Juv. For. Miss. Soc. 7,05; Corinth, ch. 12,11; Fem. For. Miss. Soc. 6,80; Hodgdon. Fem. For. Miss. Soc. 5,00; Charleston, ch. and soc. 10,75; Hampden, 1st ch. and soc. 8,28; Bradford, ch. 1,00; to cons. Royal Black L. M., and two to be named, 314,09 — 319,21

New Hampshire.

New Hampton, Fem Seminary. Ladies' Lit. and Miss. Asso., S. F. Colby sec., for sup of a child in Assam Orphan school named Susan Colby, 25,00

Rumney, Fem. Miss. Sewing Circle, for sup. of Rev. A. H. Danforth. 25,00

Milford, Mrs. Anna H. Bolles 5,00

New Hampshire State Convention, George Porter tr., (of which $100 is from John S. Brown, of Fisherville, to cons. Mrs. Sophia C. Brown L. M.; to cons. Rev. S. Dearborn, Rev. King S. Hall, Rev. J. H. Lerned and Rev. Amasa Barron L. M., 500,00 — 555,00

Massachusetts.

Webster, ch. and soc., for the Teloogoo Miss., to cons. Mrs. Euphemia Jewett L. M., 108,50

Chelmsford, 1st ch. 21,00

Wachusett Asso., Lewis H. Bradford tr, 225,70; Holden, 1st ch., Samuel Damon 5,00; to cons. Rev. Orlando Cunningham and Rev. George W. Cate L. M., 230,70

South Reading, ch. 70,00

Boston, 1st ch., E. J. S. Corlew, for Mrs. Mason's school, 15,00

do., a member of Rowe St. ch., to cons. Nathaniel P. Kemp L. M., 100,00

do., Tremont St. Sab. school, W. A. Holland sup't, 4,70

do., Baldwin Place Sab. school, W. E. Smith sec., 7,77

do., Bowdoin Square ch., Board of Benevolent Operations, W. C. Reed tr., 30,52 — 157,99

Barnstable Asso., George Lovell tr., 91,08

Foxboro', ch., mon con., 23,01; Fem. Miss. Soc. 21,04, 44,05

West Scituate, Mrs. John Collamore, 5,00

Sharon, Fem. Bur. Miss. Soc. 9,75
Shutesbury, ch. 13,00
Watertown, Fem. For. Miss. Soc., Mrs. Julia Stone tr., for sup. of a child in Assam Orphan School named Newell Brown, 50,00
South Yarmouth, friends, for Assam Orphan School, 6,00
Carver, Mrs. T. Pratt 50c. for Indian, Miss. and 50c. for foreign tracts, 1,00
Framingham, ch., mon. con., 50,00
Newton Centre, Sab. Sch. Class, No. 3, for printing and circulating the bible among the heathen, 10,50
Beverly, 1st ch., Ladies' Miss. Circle, for sup. of a Karen preacher at Tavoy, 30,00
Georgetown, Juv. Miss. Soc. 5,00
North Attleboro', Mrs. Mary E. Arnold, for sup. of a child in Assam Orphan School bearing her name, 25,00
Barnstable, 1st ch., "Hyannis, Miss. Soc. 30,00; Hyannis Port, Juv. Miss. Soc. 5,00," 35,00
Woburn, Caleb French, for Teloogoo Miss., 3,00
—— 966,57

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Genuga Asso., annual col. 2,25

Mad River Asso., Urbana, Rev. E. French, ,70

Meigs Creek Asso., viz.—Brookfield, ch. 2,65; Mrs. Green 1,00; annual col. 22,00; Good Hope, ch. 1,66; Rockville, ch. 6,20; Marietta, ch., mon. con., 15,20; Charles C. and Mary A. Cutler, for sup. of Dr. Judson, 3,00, 51,71

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$6097,79

Total from April 1 to Oct. 31, $38,082,78

# NOTICES OF CHAMBERS'S

# CYCLOPÆDIA OF ENGLISH LITERATURE.

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THE PUBLISHERS HAVE BEEN FAVORED WITH THE FOLLOWING COMMUNICATIONS:

*From the Author of 'Ferdinand and Isabella.'*

BOSTON, Dec. 30, 1846.

GENTLEMEN, — I have examined the two numbers of your 'Cyclopædia,' which you have sent me; and, from the cursory inspection I have been able to give them, it appears to me the plan of the work is very judicious. By going back to the Anglo-Saxon period, it makes the reader acquainted with the various changes in our language, from its early formation. Instead of the bald selections, of which the old 'Elegant Extracts' — once so popular — was composed, this work is provided with biographical notices and illustrations, which will put the reader in the proper point of view for surveying the whole ground over which he is travelling.

Encyclopædias furnish but an unsatisfactory resource to a scholar who would go deep into the subject; but the greater part of readers have neither time nor inclination for this, and have not often the means of commanding the requisite materials. Such readers cannot fail to profit largely by the labors of the critic who has the talent and taste to separate what is really beautiful and worthy of their study from what is superfluous. From what I know of the literary reputation and writings of Mr. Chambers, the Scottish editor, I should be disappointed if he were not qualified for the task; and as the mechanical execution of your edition is such as to do justice to its merits, I trust you will be amply remunerated by the patronage of the American public.

Your obedient servant, WM. H. PRESCOTT.

*From the President of Harvard College.*

CAMBRIDGE, Jan. 1, 1847.

I concur in the foregoing opinion of Mr. Prescott, as to the merits of Chambers's Cyclopædia, as far as I have had an opportunity to examine the specimen of it already published in Boston.

EDWARD EVERETT.

*From the President of Brown University.*

I am much pleased with your first number of the Cyclopædia. I think it will be a useful and popular work, and indispensable to the Library of a student of English Literature.

FRANCIS WAYLAND.

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## NOTICES OF THE PRESS.

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All boxes, packages, &c., designed for missionary stations, should be addressed to the care of the Treasurer; and letters of advice should be sent to the same, *outside*, with the names of the donors, together with a *full schedule of the articles contained, and an estimate of their value.* This is especially important in regard to parcels designed for stations in the east, as they are liable to be searched, and their contents to be injured, at the custom-house where landed, unless he consignee is advised of their contents and value.

Care should be taken, in making up parcels, packing boxes, &c., to prevent damage of goods, from placing too near them articles liable to be affected by extreme heat or other change of climate.

☞ Packages for India should not include *sugar in any shape*, its importation being strictly prohibited.

### *Form of a devise of lands, tenements, &c., to the Union.*

I also give, bequeath, and devise to *The American Baptist Missionary Union*, one certain lot of land, with the buildings thereon standing—[*Here describe the premises with exactness and particularity*]—to be held and possessed by the said Union, their successors and assigns forever for the purposes specified in the Act of Incorporation.

### *Form of a Legacy to the Union.*

I also give and bequeath to *The American Baptist Missionary Union*, dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor to pay said sum to the Treasurer of said Union, taking a receipt therefor, within months after my decease.

# NEW HYMN BOOK.

## THE CHRISTIAN MELODIST,

**By Rev. Joseph Banvard.**

Will be published the first week in December, by the subscriber, No. 81 Cornhill, Boston, THE CHRISTIAN MELODIST, edited by Rev. J. BANVARD; a new hymn book for the use of Conference and Social Religious Meetings, and also, for the Public Exercises of the Sanctuary on the Sabbath.

The want of a hymn book adapted to all the purposes of social religious meetings, has for a long time been felt. Many of the books in use are so limited in their contents as to furnish but few appropriate hymns for the various purposes of these social gatherings; while others, which contain a greater variety, are printed in such small type as to render their use quite inconvenient, especially, as is too often the case, when the place of meeting is dimly lighted.

The present volume avoids both of these objections. It contains a copious variety of hymns, adapted to all the regular and the occasional meetings which are held, and is printed in large, open type, so as to be easily read.

Brevity, spirituality and earnestness are the general characteristics of the hymns. It has been a prominent object of the editor to prepare a book, which, besides being appropriate to the ordinary state of the church, should also be adapted to seasons of refreshing from the presence of the Lord; he has therefore introduced a considerable number of hymns, through which the returning backslider, the weeping penitent, the trembling believer, the rejoicing convert, and the zealous, praying Christian may give solemn and earnest expression to their various religious emotions.

Special attention has been given to the cause of "Missions" and of "Sabbath Schools," by the insertion of a copious variety of hymns, suitable for use upon these occasions.

Although this work is prepared with special reference to social conference meetings, yet the number and variety of its hymns render it appropriate for public worship. It is believed, therefore, that it will meet the wants of all such churches as may not prefer a more expensive book for the Sabbath.

The work contains 600 hymns, and to each hymn the name of an appriate tune is prefixed. The notes of these tunes are inserted at the end of the volume. Many old and favorite tunes are introduced, which have been excluded from recent musical publications. This addition, it is presumed, will be highly acceptable to those who lead, and to those who unite in singing.

**JOHN PUTNAM, Publisher.**

# Change of Missionary Rooms.

*The Baptist Missionary Rooms, and the Office of the Baptist Missionary Magazine, are at No. 33 Somerset Street, corner of Howard Street.*

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